The Presbyterian Record

PUBLISHED MONTHLY BY AUTHORITY

OF

THE GENERAL ASSEMBLY

OF

THE PRESBYTERIAN CHURCH

IN

CANADA.

Volume XXXVII.

JANUARY–DECEMBER, 1912

REV. E. SCOTT, M.A., D.D., EDITOR
OFFICE: Y.M.C.A. BUILDING
MONTREAL

INDEX FOR 1912

PAGE

Alberta, Anniversaries in 5
Alberta, Co-operation in 51
Alberta, Finlanders in 86
Alberta, Home Missions in 149, 246
Assembly, Letters from 289
Assembly, After the 345
Augmentation 9
Balkan War, The 481
Budget, The 88, 145, 438
Call of the Hour 52
Canada and The Peace Movement 545
Canada, Our Work For 534
Child Culture 485
Church Union 22, 27, 90, 196, 197
"Cooneyites," "Go-preachers" 55
Cruelties in Peru 439
Cypress Hills, Manitoba 132
Deaconess Training and Work 9, 242, 485
French Canada, The Bible in 4
French Evangelization in Canada 53
French Work, Incidents of 242
Galicians, Among the 484
Greatest Thought, The 241
Greek and Hebrew in Training the Ministry, 434
Immigration, Scottish 346
Immigration, Oriental 49, 99
Home Mission Life, One Day of 393
Home Missions East for 1911 297
Investments in the West 98
Jews, The Gospel to the 147
Jewish Mission, Our 553
Mormon Invasion of Canada, The 531
New Year, The 1
New Ontario 346
Prayer, The Call to 100
Prayer and Missions 195
Pastoral Visiting Underground 244
Restless World and its Cure, A 49
Rome, Aim and Teaching of 487
Rogers' Pass and Albert Canyon 131
Sicamous 89
Student Missionaries, Three 391
Synod Meetings 482
Serpent's Trail, The 483
Summer Sabbath in the West 487
Tragedies, World 194
Thanksgiving 482
Tobacco, Selling to the Young 53
Union, Church 22, 27, 90, 196, 197
Western Missions, A Sample of 198
Western Mission Picture, A 389
Westminster Presbytery, In 134
Young Women, Caution to 243

Young People's Societies.

Monthly Missionary Topic.

Jan.—China, A General View 17
Feb.—The Uplift of China 65
Mar.— " " 113
Apl.— " " 161
May.— " " 211

PAGE

June.—China, Some Fruits of the Work .. 261
July.—Problems of the Chinese Church .. 307
Aug.—China, Crisis and Challenge 360
Sep.—Our S. China Mission 403
Oct.—Christian Literature for China 449
Nov.—N. Honan, Field and Work 495
Dec.—N. Honan, Results and Prospects. 543

Monthly Citizenship Topics.

Jan.—Jesus and Social Science 20
Feb.—Revival and Social Betterment 67
Mar.—The Problem of the City 109
Apl.—Our Laws Affecting Morals 163
May.—The Liquor Problem 213
June.—Recreations, etc. 262
July.—Money Making, Spending, Saving, Giving 309
Aug.—Education for Citizenship 357
Sep.—Assimilation of the Immigrant.. .. 406
Oct.—The Church and Industrial Conditions 451
Nov.—Perils of the Home 497
Dec.—Canada and the Peace Movement .. 545

Our Foreign Missions. Reports, Letters, etc.

Canada to Honan 257
China, Robber Bands in 105
China, Preaching Tour in 155
China and its Changes 259
China, Progress in 299
Chinese Presbytery, Birth of a 402
Erromanga, Fortieth Year in 12
Famine, Rats, Frogs .. ..
Formosa, Among the Aborigines of 157
Formosa Mission for 1911 204
Formosa, The Savages of 251
Formosa, The Land Beautiful 253
Formosa After Ten Years 350
Honan, Revival Incidents in 354
Honan, Field and Work 494
Honan, How Christians Work in 108
Honan, Results and Prospects 543
India, Hospital Work in 15
India's Plague and Famine 301
Indore Students and Christianity 153
Korea, First Tour in North 59
Korea, Work Among Women in 399
Korean Mission, Our 302
Korea, Persecution in 492
Kongmun Hospital Opening 397
Leaders, Training Native 540
Marriage, Selling Girls in 591
Menace of Plague and Famine 57
Missionary Congregations, Making 55
Missionary's Physical Life, The 446
Morton, The Late Rev. Dr. 441
New Hebrides, Forty Years in 107
Nimar Valley, Tour in the 58
Rutlam Hospital, The 15
Stone Pile, Story of The 442

New Hebrides.
Annand, Mrs. Dr. 251
Mackenzie, Rev. J. W., D.D. 107
Robertson, Rev. H. A., D.D. 12

Trinidad.
Morton, Rev. John, D.D., Death of 388
Morton, Mrs. Sarah E. 441

British Guiana.
Fisher, Rev. R. Gibson 203, 254

India.
Buchanan, Rev. J., M.D. 201, 538
Cook, Rev. W. J. 209
Herdman, Miss M. S. 541
McDonald, Duncan E. 56
McMaster, Dr. Elizabeth 301
McPhedran, Dr. A. G. 57, 202, 490
O'Hara, Dr. Margaret 57, 201, 444
Schofield, Rev. Robt. 540
Smith, Rev. H. H. 273
Taylor, Rev. J. T. 58
Waters, J. M., M.D. 15, 16

Formosa.
Gauld, Rev. Wm. 444
Jack, Rev. Milton 157
Mackay, Mr. G. W. 350
McLeod, Rev. Duncan 205, 251

Honan.
Bruce, Rev. J. H. 108, 254
Clark, Rev. Harold M. 256
Goforth, Rev. J. 14, 109, 354
Goforth, Mrs. 300
Grant, Rev. W. Harvey 250, 396
Hattie, Mr. J. B. 257, 538
McMurtry, Dr. S. O. 106
McRae, Rev. J. D. 155
MacGillivray, Rev. D., D.D. 17, 449
Mowatt, Rev. Jos. A. 494
McRae, Rev. J. D. 155
Scott, Dr. W. J. 105, 446, 543
Slimmon, Rev. J. A. 11

Korea.
Hamheung Station 302
Songchin Station 304
Hoiryung Station 306
Barker, Rev. A. H. 59, 442
Grierson, Rev. R., M.D. 399, 401
Mansfield, Dr. T. D. 398
MacDonald, Rev. D. 351

South China.
Dickson, Miss Agnes 403
MacDonald, Rev. J. A., M.D. 397

World Wide Work.
Africa, Mohammedan Advance in 281
Business, How Missions Helped His 428
China, The Future of 426
China's Wonderful Change 234
China, What it Costs in 184
Egyptian Students, Eighteen 425
France, Doubt and Religion in 183
Hinduism Aroused to Action 184
Italy, Religious Renaissance in 179
Japan, Half Century in 184
Japan, Protestant Missions in 283
Koreans and Chinese 280

PAGE
Rome in the U. S. A. 281
Spain, "Away from Rome" in 466
Spain, Protestants in 283
Peru, Cruelty in 425
"Old Calabar" 465
Non-Christian Religions Inadequate 178
Missions, Urgent Reasons for 234
Manchuria, First Missions in 465
Manchuria, Women's Work in 467
Russia and the Gospel 560
Siamese Governor's Conversion 558
South America, First Protestant Mission in 559

Life and Work.
Apostles, The Twelve 554
Auto and Character 461
Beautiful Thoughts Make Beautiful Lives .. 556
Bible, The Wonders of The 120
Bible Stories to Children, Telling 73
Bible, The Power of The 170
Boy's Companions, The 271
Boy is in Danger, Whose 320
Boy's Way, A 225
Canadian Elders, An Address to 265
Charity that is not Charitable 118
Character 223
Children, The—A Sermon 70
Christ's Friendship 499
Christ's Threefold Prayer 370
Christianizing our Cities 461
Christianity no Renunciation 169
Church-going 115
Church's Duty to-day, Our 313
Collection Should Represent, What The .. 556
Common Stones and Diamonds 170
Complaint-Man, The 362
Country Girls in the City 919
Country Pastor in a City Church, A 370
Creation, The New—A Sermon 547
Difficulty, The Value of 321
"Don'ts for Public Speakers 221
Dream, The Deacon's 119
Drink, Shall I 424
Elder, The Office of 43, 122
Family Worship 506
General Booth 501
Gentleman, The True 421
"Getting After Smith" 505
Good as Men Think Thee 119
Gospel, Not Ashamed of the—A Sermon .. 455
Hard Things, What He did With 320
Herod's Remorse 319
Helpers of Others 308
Hotel, The "Exchange" 423
Huylers M. P. Account 421
Innocents, Slaughter of the 272
Investment of Life, The 117
Jesus and Social Service 20
Joining the Church 171
Lady, What is a 114
Life, The Ideal 322
Life, The Highest Type of 505
Life, Programme for a Joyful 420
Lord's Table, For The 464
Majestic Silence 504
Man, The Pick-up 75
Manhood, What is True 502

PAGE

Meekness, The Grace of .. 76
Memory, Committing to .. 272
Money for God, Making .. 421
Mothers, A Lesson for .. 504
New Year's Message, A .. 41
New Theology not Needed .. 373
Oriental Proverbs .. 220
Old People Happy, Making .. 226
Prayer, A .. 420
Prayer Meeting, The .. 318
Prayer, Try it .. 270
Religion, Everyday .. 122
Religious Exercises .. 166
Rest, The Soul's .. 319
Rich, How to Get .. 222
Rubbish, Throwing Away the .. 417
Sabbaths, How We can Enrich our .. 224
Saloon, The .. 423
Salvation .. 504
Scene in the South .. 262
Self-control, Strength and Beauty of .. 168
Self-made, Mother-made .. 121
Sermon, Our Minister's .. 463
Singing School, The Deacon's .. 121
Social Service .. 500
Sorrowful Heart, Cheery Face .. 120
Strong, How to be .. 170
Sunday Reading .. 115
Teacher Needs Most, What a .. 418
Tethers of Yesterday, The .. 503
Tithed, How Miss Hetty .. 74
Thrift .. 419
Truth, Tell Your Child the .. 372
Use or Lose .. 119
What Should the Girl Study .. 320
When in Doubt, Do .. 77
Whiter Than Snow .. 319
Woman Who Pleases .. 170
Won to Christ, How He was .. 169
Young Woman, Protect the .. 506

The Children's Record.

Adder's Sting, The .. 80
Adrianus the Martyr .. 323
Afford to, Can't .. 413
Best I knew, I did the .. 34
Bhils, Sketches from .. 273
Bible, How to Read the .. 371
Bible, What Ted Found in his .. 233
Boy and His Job .. 39
Boy in the West, An Ontario .. 279
Boy, My .. 76
Boys, Do you Know This? .. 83
Boys, Two Newspaper .. 470
Catechism, Our March .. 123
Camel, Lessons from the .. 414
Carnegie Won the Race .. 126
Catechism, Our March .. 123
Caught, How he was .. 413
China, How they do in .. 325
Chinese Widow, A .. 408
Cider Mill, The .. 125
Deferring Answers to Questions .. 372
Devil-haunted House, The .. 173
Dewali, A Hindu Widow .. 409
Done, It Could not be .. 231

PAGE

Drink, Why He Would Not .. 232
Faith, A Boy's .. 411
Father's Voice, His .. 415
Fight, His Greatest .. 475
Forty Years in Satan's Service .. 474
Found the Way, How Dickie .. 274
Fuzzy Jarvis .. 324
General Booth's Secrets .. 367
Goddess Ma, The Great .. 172
Grandmother, Mother, Son .. 82
Greatest Blunder of My Life, The .. 78
Hero, A Tramp who was a .. 84
Honan, Map and Catechism .. 563
Hurt Him, Why They could not .. 37
India, An Incident in .. 377
India, Village Work in .. 368
Iron Cross, Order of the .. 416
Japan, A scene in .. 130
Japan, Three Stories from .. 275
Korea, Bible Woman in .. 473
Korea, Map and Questions .. 363
Korean Bride, A Heathen .. 127
Lament, A Last .. 81
Letting God Take Hold .. 416
Lincoln's Half-hour .. 229
Locket Cordelia Earned, The .. 176
McTavish, Tonal .. 568
Mightiest Thing, The .. 322
Mission Alphabet, A .. 412
Mission Band, A Splendid .. 564
Missionary Bicycle, A .. 83
Missionary's Mail Day, The .. 567
Missionary's Prayer, A .. 81
Missionary Offering, A Boy's .. 469
Missionary, Hindu's Regard for .. 228
Moody's Ark Story .. 364
Mother, I Thought of You .. 177
Mother, Do not Forget Your .. 177
Moslem, I will not Die a .. 327
Mother, It's My .. 568
Mustachios, A Tale of Two .. 34
Pray Before Planning .. 476
Ramlal .. 174
Rescued from Convent, Girl .. 128
Report, The Final .. 365
Runaway Bob .. 231
Russian Soldier that was a Christian .. 229
Saved, How Conrad was .. 79
Scrap Pile, On the .. 276
Scripture, How to Memorize .. 233
Serpent, Trifling With a .. 177
Smoking Student, The .. 279
Sign that Ned Hung out .. 328
Smoothing Life's Wrinkles .. 275
Soldiers in War .. 230
South Africa, Incidents from .. 124
Stories of the N. W. M. P. .. 471
Strike, A .. 230
Tragedy, A Family .. 36
Tramp's Testimony, A .. 326
Thank-Offering of a Quiet Face, The .. 276
West India Missions, Our .. 227
Widow's Prayer Answered, The .. 414
Wife For Sale .. 278
Wretched or Happy, Wouldst Thou be .. 71

Presbyterian Record

Vol. XXXVII. JANUARY, 1912. No. 1

THE NEW YEAR AND THE NEW CENTURY.

It seems but yesterday that the new century was welcomed. There were prophecies in plenty at its birth, and, however variant in detail, they all agreed that its "name should be called 'wonderful.' "

But none of them dreamed that the "wonderful" would so soon come to pass; and the most wonderful was the least expected. Is it too much to say that this first eleven years of the new century has already brought changes on a larger scale, especially to the world's national life, than almost any full century that has ever gone before.

The new century opened with China in the throes of the Boxer uprising. It was the same awakening to new life, which we see more fully to-day, but the Manchu Court succeeded in diverting that awakening from itself to the foreigners. All China rose against them and drove out the thousands of missionaries who were giving their lives for her uplift.

But as Christianity was a foreign religion the native Christians also suffered, and forty thousand of them died the martyr's death, refusing to give up their faith. All looked dark, very dark, for China.

But what happened? The allied armies of other nations marched to Pekin to protect their people there. China soon quieted. In a year or two missionaries everywhere returned and received a warmer welcome than before. A new China had begun, and rapidly developed.

There is not space for detail but three great lines of change may be mentioned:—

(1.) Educational reform. Within the past five years an age-long system of "education" that was no education, was swept away with the stroke of a pen; western learning was introduced, and schools by tens of thousands were established all over the Empire. Other similar reform, at once so great, so sudden, so complete, the world has never seen.

(2.) Government reform. Five years ago, China's millions were subject to an alien monarchy, most absolute, but doing good. Now, with this New Year, comes the tidings that the alien Manchu dynasty, which has ruled the Empire for nearly three centuries, holds sway no more, that China is a republic, with its first President a Chinaman, of world-wide education, of great ability and integrity, of unselfish patriotism and of Christian faith.

(3.) Social and Moral Reform. Within five years the opium traffic that has so long cursed China, and shamed other nations that forced it upon her, has been practically swept away; a reform, which, in its line, the world cannot equal.

If to these be added the commercial development, the military progress, etc., and the further fact that changes in China are changes for nearly one fourth of the whole human race, the magnitude of what the new century has brought is almost appalling.

But there is something still more appalling;—the need, the opportunity, the open door, the call of China's millions for the Bread of Life. The very sucess of past work is in the shape of call to greater work, if the new China is to be indeed a new creation.

In this great work the Christian missionary has been a chief factor; for God's freemen cannot long remain the slaves of men. In the uplift of China the Church of Christ sees the reward of her work. Lives have been laid down for her in plenty, but this is their fruitage.

Look out on either side of China to Russia and Japan. At the opening of the cen-

tury, eleven years ago, Russia was the terror of Europe and the East. Like a nightmare, she was bearing steadily down upon Eastern Asia. She had her new and "impregnable" Gibraltar at Port Arthur, and bade fair to dominate the Orient. It was life or death for Japan, but she threw herself into the struggle, came off conqueror, and at once stepped from an obscure and little known island group, to a place among the foremost nations, and Europe and the world breathed more freely, though now anxious again.

In Russia, at home, a great though quiet revolution has taken place. The people have their Douma or National Council. It is heavily handicapped, but it gives visibility to the people in the government of the country.

Do we follow on from Russia, along Southern and Western Europe?

Turkey, eleven years ago, was under one of the most absolute and cruel and licentious and corrupt despotisms in the world. None dare call body or soul his own, or knew what the morrow might bring.

To-day the monster that sat on the throne is a prisoner in exile . A government by the people holds sway in his stead. There is freedom of speech and press. And a mission college, Roberts College, on a hill overlooking the Bosphorus, is largely responsible for the change. There Young Turkey learned of freedom and manhood and she would not down.

Coming westward to Spain the dawn of the century saw one dominant faith, supported by the State, and religious liberty of a very limited kind. The then State Church is such no longer and the legal disabilities of Protestantism do not now exist.

The same is true of Portugal, with this additional, that the century found there a monarchy, where now is a republic, with the king in exile.

In France the century opened with Rome supreme in the State, in full control of the schools of the nation, while the courts of justice were hung with symbols of that faith.

In these brief years that church has been disestablished, the schools taken from her control and made national, her symbols removed from the courts of justice, and all religions are free and equal.

And if we cross to Britain, we find there too the people coming to their own, in one of the great Constitutional changes in British history; the virtual transference of the power of the State from the House of Lords to the House of Commons, from age long privilege to the representatives of the people.

It is all a part of the coming of the Kingdom of God, that Kingdom which is righteousness and peace. The righteousness is often attained by struggle, sometimes long and sore, but there can be no true peace with wrong. With the righteousness, peace comes to stay.

The Church of Christ is entrusted with that message of righteousness, in trust for all mankind.

May the coming year find us, as a Church, faithful to that trust.

NEW BALLOTS ON CHURCH UNION.

Special attention is asked to two points.

(1.) The Record is in no way responsible for the large space given in this issue to Church Union; though if it were, no apology would be required, as the crisis is a most important one.

In November issue, all the reasons that had been advanced, so far as known, were briefly summed up, pro and con; and it was not intended to make any further reference in the Record to the matter.

But shortly after the November issue, a note was received from a prominent member of the Union Committee, stating,—"there are some who are dissatisfied, and I have been approached, and asked to write on the same subject for the January number, and wish to know whether I may have space for it."

Under the circumstances, there could be but one answer; and, besides, that there might be the fullest possible light on the subject, from a clearest, strongest source and most ardent advocacy, the reply was—"Yes. Make it good and strong. Don't limit it."

It then became necessary to give, with that statement, a presentation from a different view-point. The only material immediately available was an article which had

been prepared for publication in another connection. This is given with scarcely any alteration.

A very excellent article has since been received, in opposition to Union,—strong, sane, and written in a fine tone and spirit, with request for publication. But it has been returned to the writer.

(2.) A second point to be specially noted is that in consequence of the widespread complaint regarding the voting papers first issued on Church Union, it has been decided to issue new voting papers, with the three questions, as directed by the Assembly. These new voting papers will be sent out immediately to all the sessions and congregations of the Church.

Y. P. SOCIETIES AND THE NEW YEAR.

REV. W. R. MCINTOSH, B. D., CONVENER.

Permit me to direct the attention of our young people and their leaders to the plans and proposals of the Assembly's Committee for 1912.

I. Topic Cards.

(a) Our Canadianized C. E. Topic Card. This gives the regular C. E. Topics complete and in addition twelve substitute missionary topics on "China," and fifty-two questions of the Shorter Catechism. This card can be had with local matter inserted on front page.

(b) Our Guild Topic Cards;—made up of twelve Bible topics on "The Life of Elijah;" twelve citizenship topics from "Social Service" (our new textbook); twelve literary topics from "Life and Conduct," by Dr. Cameron Lees; twelve missionary topics on "China," and five church studies selected.

All these topics are within the capabilities of the average Society, may be taken up on Sundays; and a small textbook goes with each course, with the exception of the church studies which offer no special difficulty.

(c) For those making up their own topic cards, a varied list of suggested topics, including the above, has been prepared by the Committee and can be had free on application to the Convener.

II. New Text Books.

The text-book for 1912, which is now ready, is entitled "Social Service," and contains twelve chapters on varied aspects of Canadian citizenship, written by our most eminent students of social science. The text-books heretofore published by the Committee were all missionary. It is hoped that this venture into a new field of study will be well received by our young people.

III. Young People's Day.

Young People's Day will be celebrated again on the first Sunday of February. A fine illustrated program on "Korea" has been prepared for the occasion.

In addition to the Sabbath service it is strongly urged that, wherever possible, a young people's missionary banquet be held, at which the young people of each congregation shall face their share of the Church's task and budget and arrange for mission study classes.

It is hoped that ministers and leaders of Societies will take advantage of this occasion to bring their young people into sympathetic and practical relations with the Church's enlarged program for missions for 1912.

Incidentally an offering is asked for, on Young People's Day, to help the Committee develop the work among young people throughout the Church. The sum asked for this year is $1,500 which requires but a small amount from each congregation or society.

IV. Publications.

The Committee is prepared to furnish societies with all necessary supplies. Samples, catalogue and price list can be had on application to "Presbyterian Publications," 60 Bond St., Toronto.

It is the prayer of the Committee that all who have to do with the leadership of our young people should set before them afresh at the commencement of another year, the duty of maintaining, as the vital heart of all their life and work, the two-fold ideal of personal fellowship with Jesus Christ, and loyalty to His great missionary command.

Special attention is asked to the article "Jesus and Social Service" on page 20 of this issue. It should have had a general heading "Presbyterian Guild Topic." It is of more than ordinary excellence and merit in its line.

THE BIBLE IN FRENCH CANADA.

A letter recently received at the RECORD office from one of our ministers reads as follows:—

"Yesterday a——clergyman in my church told the people that there was a copy of the Bible—Douay Version—in every home in Quebec. Would you kindly state the facts at your earliest convenience."

On receipt of the above the first step was to consult our Superintendent of French work. The reply was—"The Bible, in any version, is not in five per cent. of the French Roman Catholic homes in the Province of Quebec; and those that are there have been placed, almost without exception, by Protestant colporteurs, of our own and other Protestant Churches. The R. C. Church does not favor the giving of the Bible in the language of the people."

He then gave the two following incidents:—

"About a dozen years ago, one of our colporteurs, since deceased, M. Bonnenfant, visited pretty thoroughly the district between St. Martin's Junction, not far from Montreal, and three Rivers,—a thickly settled section of country, almost exclusively French R. C.,—and of the many hundreds of homes that he visited, only two and a half per cent. had the Bible in any version."

"About the same time, the Rev. F. M. Boudreau was laboring in Grenville, between Montreal and Ottawa. A man said to him one day, 'the French R. C. all have the Bible in their own version. Why carry on the work of French Evangelization?'

'Let us go and see,' said M. Boudreau.

Together they set out to visit a thickly settled and prosperous district between L'Original and Vankleek Hill. They had not gone far when the other said: 'I don't think we need go any farther, I guess you're right.'

"But," said the Superintendent, "this was several years ago, I will write to two of our missionaries and get some present day estimates."

A few days later came the following from Mr. George Andre:—

Greenlay, Que.
19th Dec., 1911.

"I came home Saturday from a two weeks' trip, and received your letter. As to how many Bibles in the homes of the people, I should say not more than five per cent.; and as to their getting them from their own church, I should not think more than one per cent.; and then they only get it by requesting for it. As to the attitude of the R. C. Church towards the Scriptures, they do not want them to have them. They tell them for excuse that they cannot understand them right."

From the other, Mr. J. A. Eugene Dubuc, colporteur in the Counties of Richelieu, Vercheres and Laprairie, came the following:—

"I am surprised that people are so singularly in error regarding Romanists and the Bible. Judging from my own experience and observation, I would say that at most not more than fifteen per cent. of the R. C. families, where I have worked, have the Bible or New Testament. At least one half of these have been placed there by the colporteur missionaries, and the other half by relatives or friends.

"The giving of a copy of the Scripture by a priest is a very rare thing, for, as a rule they are opposed to giving it to the people, although many of them have said to me that 'it is a good book, but the people cannot understand it,' and consequently the people are warned against buying from the colporteurs."

The Bible is, indeed, among books what the diamond is among stones—the most precious and most sparkling, the most apt to scatter light, and yet the most solid and most proper to make impressions. In the scriptures the ignorant may learn all requisite knowledge, and the most knowing may learn to discern their ignorance.

We measure success by accumulation. The measure is false. The true measure is appreciation, He who loves most has most.—Henry van Dyke.

No man just because he joins a church becomes a saint all at once, but if he joins the church a man has a far better chance of becoming saintly.

ANNIVERSARIES IN ALBERTA.

Written on Board C. N. R. train 110 Miles East of Edmonton.

By Rev. W. D. Reid, Superintendent.

Dear Dr. Scott:—

One of the duties of a Superintendent is to be present and assist at anniversary occasions. Since the beginning of October, every Sunday of the writer's time has been occupied at such work and his Monday evenings taken up by a lecture.

Olds is a little town on the C. P. Railway line that runs north from Calgary to Edmonton. The Rev. W. D. Roxborough is the pastor of the Presbyterian Church. He has a beautiful manse and a nice church.

It was my privilege to give Mr. Roxborough a Sunday not long ago, and visit his out-stations. In the morning we had a regular Home Mission service, when the people were informed about their own province, and the problems that face it.

In the afternoon we drove out about seven miles into the country, to a schoolhouse, where a nice little audience gathered to hear the Word. The fence in front of the school is crossed like a "stile" in Scotland. Instead of a gate, there is a platform, and steps up to the platform from both sides. If cattle could climb stairs it might be dangerous for the youngsters playing in the school grounds.

For the evening service the Opera House had been engaged, and it was filled to the very door. Both Baptists and Methodists withdrew their services in honor of the occasion, and so the Superintendent was flanked on one side by a Baptist minister, and on the other by a Methodist, and in front of him—that is for the opening services—was the Presbyterian.

In fact it was parson to right of him, parson to left of him, parson in front of him, and we might say "volleyed and thundered" although perhaps the writer did most of that. However we had a good service, and we trust something was accomplished for the Master's kingdom. Mr. Roxborough is doing good work and is beloved by his people.

One of the privileges of the Superintendent is to make the acquaintance, and often close friendship with the children of Alberta.

When packing his valise in the Olds manse, little Margery came into the room, and the following dialogue took place.

"Are you going away?"

"Yes, I have to catch this train."

"Have you got any little girls?"

"No, none at all."

"Have you got any wife?"

"No, no wife."

"Well, have you got any home?"

"No, I have no home."

"Well, what have you got, if you have got no little girls, and no wife, and no home. Why don't you come and stay with us? We have a big house, and we would have plenty of room for you."

Needless to say Margery's invitation was very much appreciated, but could not be accepted, as the train to Ponoka had to be caught in a few minutes.

In another Albertan home, little Hester showed the Superintendent a large doll, and informed him that when she got it, it had the squeaks, but they soon died away, so she took it to the doctor who had given her a bottle of medicine for it and she thought the squeaks were coming back.

Perhaps the most delightful moments of the Super's busy life are those spent with the children, and his heavy correspondence is considerably added to because of that acquaintance.

Morinville is a little French Roman Catholic town, on the C. N. R., about twenty-five miles north of Edmonton. Rev. W. T. Hamilton is the energetic and faithful missionary there.

The town looks as if a bite had been taken out of a typical French Canadian, Province of Quebec, town, and dropped down on the prairie. There is the great big church overshadowing all other buildings, the little shops with the signs over them just as in the Quebec town.

The Presbyterians are the only Protestant denomination working in the town. All the denominations work harmoniously together, and all are exceedingly loyal to their little interdenominational church.

The pastor has to be both beadle and preacher. The two things frequently go together out here. It was a cold morning, but between thirty and forty were there, some of them driving eight miles to be in attendance.

Just before service rather a novel conveyance arrived. A little boy and girl came driving over the snow, on a hand sled drawn by a big brown dog, called "Red Pepper." Upon arriving "Red Pepper" was unhitched, brought into the church, unharnessed, and ordered to go and lie down, which he did quite humbly under the seat where he seemed to listen very attentively to the sermon. I remarked that it was the first occasion that I had seen the team stabled in the church during service. We had a bright little service which was enjoyed, at least by the preacher.

In the afternoon, it was Southward Ho, to St. Albert. In this town we are the only Protestants working. It is a very old Roman Catholic locality, and up to last year, when our church was built, there was no church there but the Roman Catholic. We have a nice trim little building on the side of the hill, and a little band of very loyal people.

It was 5 p.m. when the service was through as it only started at 3.30, and we had to be at Cardiff twelve miles away by 7.30, so how were we to get any supper?

As soon as the benediction was pronounced the difficulty was solved by a good, kind, thoughtful Irish lady, who brought forth from a basket a tea pot, and put it on the stove. The little table behind which the preacher had stood was brought down near the stove—for it was twelve below zero outside—and covered with a fine white table cloth.

Sandwiches and cake and peaches and many other good things were produced, and in a few minutes the two parsons were having a delightful supper. They did ample justice to the good things, and they will never forget the thoughtfulness and kindliness that prompted such an action, as the provisions had been brought about seven miles to the church.

A twelve mile drive brought us to Cardiff, a little mining town in embryo. The Presbyterian church is the only one in town, and is a very tiny building seating about sixty. We had a full house, largely composed of men working in the mines.

On the Monday evening the writer gave them a lecture and nearly $23 of collection was taken.

After the Sunday evening service, a drive of five miles brought the travellers back to Morinville. Our faithful missionary drives this thirty miles and preaches three times every Sunday. This will give some idea as to the nature of the work in some of the fields in this western land.

No train running into Edmonton on the Tuesday, the Super had to ride some distance hanging on to his valise as best he could, between the engine and the tender. At last we took on a coal train, and in the caboose reached Edmonton safely.

Vermilion is a town of very considerable promise, on the C. N. R. running from Edmonton to Winnipeg. Rev. Wm. Simons has done noble work, not only in the town as a minister, but, as Home Mission convener, he has held the whole North East Territory for Presbyterianism.

It was my privilege to preach his anniversary sermons this year. He has a splendid church, but on it lies a very heavy indebtedness. If some easterner wants to spend some money to good advantage in the work of the Master, he couldn't do better than give the good people of Vermilion a life.

Mr. Simons is a many sided man; he is stoker, bell ringer, lamp lighter, Home Mission Convener, and preacher all combined. This is one of the difficult things about much of the western work, that the minister has to do everything or it is not done at all.

We had two splendid services in the church, one in the morning and the other in the evening, and between them a seven mile drive out to the country appointment where we only had an attendance of six.

This is another rather discouraging feature of the work here. Oftentimes the missionary will drive many miles to a service, and when he gets there will find only a handful of people and sometimes none at all.

However, the work has to be done, and there are always a faithful few who stand true to the minister, and to the message he proclaims. As time goes on, and people get interested, this indifference will wear away, and the work will become as it is in the Eastern Provinces.

The Vermilion people are giving very liberally, and are struggling nobly to support their cause.

On the Monday afternoon a small "sale of work" was held by the ladies, and in the evening the writer gave a lecture, illustrated with lantern slides.

———

A brother minister from a neighboring congregation who was there, told me of an experience he had a few weeks previously, when preaching for Mr. Simon, while the latter, as Home Mission Convener, was absent on one of his numerous mission fields.

In the morning his text happened to be "Simon, Simon, Satan hath desired to have thee, that he may sift thee as wheat."

When just about to announce his text, the incongruity of the situation struck him, so he changed it to "Peter, Peter," etc.

Some of the congregation, however, had their Bibles, and grinned very broadly as the preacher announced his revised edition of the text. In the evening the text was to be "Simon, lovest thou me?" but needless to say it wasn't used, but another taken in its place.

———

Notwithstanding all the drawbacks and difficulties, the work is going steadily forward, and in this Province of Alberta, as noble and earnest and consecrated a body of men are at work as can be found in any part of the world.

There is a certain amount of satisfaction in feeling that one has perhaps helped and cheered and given a little lift to these noble workers, and perchance given some soul a new glimpse of the possibilities of the Christian life. Hence the joy of anniversary services.

THE RECORD FOR 1912.

Many thanks for the kindly good words that have come with renewal subscriptions or the RECORD. To those whose helpful words encourage, and whose helpful deeds distribute the RECORD, is largely owing any measure of success it may have attained. Together, fellow-helpers, let us seek to make each year better than the past and the present year better than any preceding one.

A correspondent asks;—"What is the meaning of the word 'Oriental' in a notice from the F. M. office in the November RECORD, warning against a certain Oriental."—The word means a native of the Orient, or East. In this case it meant a native Indian of the farther East, of India.

THE MODERATOR ON THE "BUDGET".

Dr. R. P. McKay, Moderator of Assembly, wishes to acknowledge, with hearty thankfulness, the welcome given to himself and Dr. A. S. Grant, in their recent three months campaign on behalf of the great forward missionary movement of the church.

In every presbytery the proposals were most cordially endorsed. The great matter now is to follow up the welcome by earnest prayer and equally earnest work in answering our own prayers. And the result will be a great advance in extending the Kingdom of God where it has not yet reached, and a great advance in the hearts and lives of those who thus work and pray for its extension.

THE CHINA MISSION YEAR BOOK.

In 1910 Dr. McGillivray, our missionary in Shanghai, conceived the idea that the changes in China were so great and rapid and the Christian work of all denominations so varied and large, that a yearly record of it all would be welcomed by all interested in China.

Accordingly for 1910 and 1911, he secured the aid of some fifty of the best authorities on the field and issued the volumes. They were very highly reviewed, and rapidly subscribed for.

Only two hundred copies of "1911" are assigned to Canada, at $1.50 per volume. But subscriptions are now taken for the book of 1912 at same price.

Libraries and leaders are all anxious to get it. The few copies of "1911" will be sent to the first orders as long as they last.

Address, Rev. Dr. McGillivray, 72 Concord Ave., Toronto.

CALLS, INDUCTIONS, RESIGNATIONS.

Calls from

Elgin, Man., to Mr. A. McMillan.

Norwich and Bookton, Ont., to Mr. J. H. Barnett of Kintyre.

Blackville, N.B., to Mr. L. Beaton of Caledonia, P. E. I.

Radison, Sask., to Mr. J. W. Robinson of Craik.

Burnside, Man., to Mr. Alexander Riddell of Rosebank.

First Church, Eramosa, Ont., to Mr. Geo. Milne.

Zion Church, Brantford, Ont., to Mr. G. A. Woodside of Owen Sound.

Drinkwater, Sask., to Mr. D. M. Robertson of Strabane.

St. Ann and Wellandport, Ont., to Mr. Thos. Davidson.

Wapella, Sask., to Mr. A. Boyd.

St. Andrew's, King township, to Mr. Robt. Brydon of Powassan.

Stanley St. Church, Montreal, to Mr. W. D. Reid, Supt. of Missions in Alberta.

Scotstown, Que., to Mr. Jno. R. MacLeod of Three Rivers. Accepted.

Knox Church, Lancaster, Ont., to Mr. H. C. Sutherland, of Kingsbury.

Temple Hill and Holland, to Mr. R. W. Beveridge.

St. Mark's Sydney, N.S., to Mr. A. T. Thompson, of Truro.

Knox Church, St. Thomas, Ont., to Mr. N. H. MacGillivray, of Montreal.

Millbank and Crosshill, Ont., to Mr. Walter Moffat, of London.

Outremont Church, Montreal, to Mr. W. C. McLeod, of Port Elgin.

St. Andrew's Guelph, Ont., to Mr. H. E. Abraham, of Port Hope. Accepted.

Lunenburg, Ont., to Mr. J. J. L. Goulay, of Leeds Village. Accepted.

Inductions into

Knox Church, Kincardine, Ont., 23 Nov. Mr. Malcolm McArthur.

Knox Church, Clifford, Ont., 20 Nov., Mr. Jas. Lemon.

Sussex and Millstream, N.B., 30 Nov., Mr. Thos. A. Mitchell.

Shoal Lake and Oakburn, Man., 20 Nov. Mr. J. W. Little.

Silver Creek and Minniska, Man., 5 December, Mr. A. W. Smith.

Maisonneuve Church, Montreal, Que., 19 Dec., Mr. R. T. Ballantyne.

St. Matthew's Church, Montreal, Que., 7 Dec., Rev. Dr. Gibson.

Bridgetown, N.S., 16 Nov., Mr. J. F. Dustan.

Condie, Sask., 23 Nov., Mr. E. McQueen.

Powell River, B.C., 12 Nov., Mr. J. A. Dow.

Stonewall, Man., 11 December, Mr. E. Mason.

Cook's Church, Kingston, 3 January, Mr. J. W. McIntosh.

St. John's, Port Stanley, Ont., 12 December, Mr. S. H. Eastman.

Resignations of

Treherne, Man., Mr. R. C. Pollock.

St. Andrew's Church, St. John, N.B., Mr. David Lang.

Luxford, Sask., Mr. MacGregor.

Erin and Ospringe, Ont., Mr. R. Fowlie.

Eden, Man., Mr. J. Mackie Niven.

Cromarty and Roys, Ont., Mr. R. G. McKay.

St. John's Church, Brockville, Ont., Mr. A. G. Cameron.

Wilton, Glenvale and Harrowsmith, Ont., Mr. J. P. McInnes.

Bracebridge, Ont., Mr. A. W. Craw.

Washago, Ont., Mr. J. W. Penman.

Deaths in the Ministry.

Rev. Robert Laird, died at Kingston, Ont., 11 December, 1911, entering into fullness of life after a probation of eighty-five faithful years and more than a jubilee in the ministry.

Vacancies.

Wetaskiwin, Alberta.—For information write to Rev. A. M. Dallas, Ponoka, Alberta.

A union church, at Conquest, Sask., wants a minister. Write Wm. A. Kennedy, Conquest, Sask.

After more than sixty years of public life, I hold more strongly than ever to the conviction, deepened and strengthened by experience, of the reality, the nearness, the personality of God.—William E. Gladstone.

NOTES ON DEACONESS WORK.

By Miss Grace A. Sykes.

"The six months spent as Student Deaconess at Taylor Church, Montreal, are remembered with pleasure, though it was necessary at times to guard against discouragement.

At first, visits were made among the families connected with the Church, through the medium of the Junior C. E. Then most of the homes of the members and adherents of the congregation were visited.

From these and other sources, names were received of families, who were attending no church service. Many of these were new-comers to our land; while others had been here several months or longer, and had not entered a church. Others were natives of our own Dominion. Many had come from Christian homes, but had forgotten the Giver of those homes and those loving parents. In all eight hundred visits were made.

Where there was sickness or trouble, there were also more frequent visits, and it was a privilege to be able in a few cases to stay a part or the whole of the night to help. In many such homes, Scripture reading and prayer brought comfort..

"The time of the Deaconess was principally spent in visiting, but some time was also given to the various organizations of the congregation. In the Sabbath School, a class of Intermediate girls took time and attention.

The meetings of the Junior Christian Endeavor, which meets weekly except during the summer months, were attended. As convener of the Lookout Committee of the Christian Endeavor Society, there was the encouraging of the present members, and the bringing in of new members. The relation a deaconess has to the church gives her an opportunity of assisting in the work of the Christian Endeavor, that is difficult for another to have.

The meetings of the Ladies' Aid and Missionary Societies were also attended.

The East End of Montreal is largely French. There is also an influx of peoples from many countries of Europe, and especially from the British Isles. The Scotch are numerous, and the Presbyterian Church has a great opportunity for work among these people.

The country is new, the customs are different, life seems a complete change; we may and ought to show them that God is "the same yesterday, to-day, and forever," the Unchanging One. We claim to be a Christian nation; we should extend to these strangers a hearty welcome to our land and hold out the hand of Christian fellowship.

THE "WHY" OF AUGMENTATION.

Rev. D. M. Ramsay, D.D., Ottawa, Ont.

When a body of men is to direct the critical stages of any enterprise, each man should be able to say, This one thing I do. So far as their minds are distracted by various interests, the success of each interest is emperilled.

The church of Christ in this country has a splendid task on hand. At home, she has to give her ordinances to a territory whose cords are being continually lengthened by the influx of settlers.

Abroad, she has a part to take in the effort to evangelize all the nations that know not Christ. Both at home and abroad, it must be her aim to bring every phase of human life and every thought of men's hearts into captivity to the obedience of Christ.

Within the church the ministry has been specially set apart to the service of this gospel. Accordingly, it would seem expedient that ministers should devote practically all their energies to the work of the ministry. Here and there the cultivation of a glebe may not interfere with the effective discharge of ministerial duty but, for the most part, they should, like the ancient Levites, "give themselves to the law of the Lord."

If, however, the church requires of her servants such concentration of effort, she is in honor bound to provide them with an adequate stipend. The minister must have a living for himself and his family, and the church which expects of him whole-hearted service must secure that living for him.

This is the reason why our church supplements the stipends which our weaker charges are able to offer to their pastors.

The object is to make them more efficient as her servants. When set measurably free from anxiety they must, as honorable men, use it for the church's advantage.

There is room for difference of opinion as to the amount which our church should guarantee to every effective pastor, but there should be no doubt in any mind that the minister who is unduly harassed by financial care, cannot do the work for which the present situation urgently calls.

If this principle be overlooked, it is not only the weaker charges that will suffer, but the whole church. The church is a unit, and when any part suffers, the whole will in the end feel the effect.

Perhaps the state of the case may be better understood if we suppose that our church had no scheme like that in question, and try to imagine the result.

Nearly two hundred and fifty of our charges would be unable to offer their pastors $850 a year, while at least seventy-five could not go beyond $575. Out of such stipends men could not provide for their households, and hence they could give only a part of themselves to our fields.

In fact, not a few of these fields would probably have to be abandoned, and thus strong congregations in town and country would speedily suffer, for augmented rural charges now supply them with a quite appreciable part of their spiritual bone and sinew.

Moreover, the stipends of ordained missionaries would have to be reduced. If the charges which cannot offer our minimum stipend were to receive no help, a similar policy would have to be followed with the mission fields. There is no reason why fields that give less than $575 to stipend should be helped to obtain the services of an ordained missionary, while those that give that sum or a little more receive no supplement.

Thus our work at home could not advance as it should, whereas under our present policy an average of twenty-five charges has, for some time past, been annually added to the number of those which sustain themselves and contribute to the enterprises of the church.

If the funds of the Augmentation Committee were to be diverted, for example, to Foreign Missions, that great enterprise would for the time being obtain a larger income, but on the other hand, the growth of the church being stayed, the Foreign Mission funds would ere long be disastrously affected. Let the Augmentation Fund continue its work for the next ten years, and in all probability more than two hundred and fifty new charges will be added to our church from which Foreign Missions may expect to get substantial contributions. Thus the duty of world-wide conquest makes it more imperative to strengthen the home base.

Dr. John R. Mott, that great Foreign Missionary leader, has said that "a church too weak in faith and lukewarm in spirit to fulfil its mission at home is thereby generating serious hindrances to its work abroad."

Finally, if the church did not guarantee a fair stipend to her pastors, she would lose all right to hope that an adequate number of students for the ministry would offer themselves.

There are various causes for the present scarcity of divinity students in this country, but one of them is financial. It appears that even Christian mothers hesitate to-day to encourage their sons to enter the ministry because the conditions are so difficult; in particular, because a minister is acceptable to the people for so short a term of years, and during that term may receive so small a stipend.

Hence he who helps to ensure a certain stipend to a minister so long as he fills his office effectively, helps also to solve the grave problem of the supply of laborers for the white fields of our Master's estate.

May it not, then, be said that in the unbroken chain of our enterprises it is one essential link to supplement the efforts of the weaker charges to give living stipends to their ministers? And, have we not the fullest right to appeal to all our people to give to the Augmentation Fund its due proportion of their contributions to those enterprises?

Every day is a new day for us. Every sunrise brings opportunity. The wrong-doing of yesterday is gone with yesterday. To-day is come, wherein we may do right. —The Classmate.

Our Foreign Missions

LETTER FROM REV. J. A. SLIMMON.

Hwaikingfu, North Honan,
3 Nov., 1911.

Dear Record

China is having an upheaval just now and it is too early yet to say what the final result will be, but so far as one can gather from what has happened up to the present, it seems possible that the present dynasty will have to give way for something more in accordance with the spirit of the times.

As you know, the Manchus, the present reigning dynasty, conquered China, nearly three centuries ago. The Chinese are a subject race in their own land. The pigtail is an emblem of that subjection. Every Manchu child is from birth a pensioner on the nation. The present agitation is but the awakening of the people to the natural desire for freedom from an alien sway.

All China seems ready for a change, especially the Chinese students who have been taking a very definite interest in their country ever since 1900, and if only the leaders can hold together there is no reason why the revolution should not be brought about suddenly and comparatively peacefully.

The Chinese are more accustomed settling their affairs by "talking reason" than by fighting. Indeed, they hold in contempt those who are reduced to doing things by force, and it is possible that they may give an object lesson to other nations along these lines.

So far all the cities that the revolutionists have taken possession of—and these include practically all the principal cities along the Yang tse kiang—have yielded quietly, and apparently willingly.

The taking of the Han-yang arsenal may be taken as an example. The revolutionaries sent word to those in charge that they were going to take possession on a certain date, and when that date arrived they sent over a few men who demanded and received the keys, and two days after, the work was going on as usual only under "new management." This is practically what is happening in the cities taken, as well as the arsenals, and one can see no reason why the whole empire should not go over to the new party in the same way.

The revolutionaries are making every effort to keep the foreign powers from interfering, and so far they have been successful. They have promised to be responsible for all loans and indemnities in existence at the beginning of the revolution. They guarantee the safety of all foreigners, and have promised several much needed reforms, and surely that is all that Europe can ask for. They have kept down looting with a strong hand, and so long as they continue to do so no one has any right to interfere.

One of the things aimed at by the rebels is the extinction of the whole Manchu race, but their best advisers are pointing out that such a policy will alienate the sympathy which they might otherwise have from European nations.

In the interior where we are, the people continue to be friendly, and we are able to go about our work as usual. Our hospitals are crowded. The number of boys and girls attending our schools is larger than ever.

And those who are out itinerating among the villages, both women and men, are finding the same friendly crowds everywhere. It is noticeable that the people seem to take it for granted that our sympathies are on the side of the revolutionaries. That may be because they take "reformation" and "revolution" to be synonymous terms, and missionaries are known to stand for the former.

The only thing we have to fear at all is that matters will drag on until the whole country gets into a state of lawless confusion when robber bands will scour the country, plundering and pillaging. In such a state of affairs our compounds might prove to be very attractive to men out for plunder. But even then it is our property rather than our persons which will be in danger.

FORTIETH YEAR IN ERROMANGA.

By Rev. H. A. Robertson, D.D.

Rev. Dr. Robertson, who has now nearly completed his fortieth year in Erromanga, New Hebrides, the "Martyr Isle"—in writing of his thirty-nine years, before the statistics of the present, the fortieth year, were made up, says:—

Since we took up the work here, thirty-nine years ago, I have, in round numbers, travelled in one way and another about 80,000 miles, baptized 800 adults, 1,000 children, married 400 couples, given over 12,000 addresses, taught on 4,000 separate days, spent about three months yearly, extending over thirty-nine years, in the work of translating the New Testament and other books; planned and erected, with rough native help, all the mission and other buildings at both head stations, except the two churches which were framed in Sydney and only erected by me, with some help; and I have dispensed medicine to over 1,000 people annually, and, of course, to some of them many times. Besides all this, there comes upon me daily the care of all the churches.

I have not asked or received anything from my church towards support of teachers since 1899.

All the outside help I get, apart from salary, amounts to about £8 annually. Half of this is the interest of the Talbot Fund. A young lady became greatly interested in the Erromanga Mission, by the life and tragic death of godly James Gordon; and, knowing this, her parents, after the daughter's death, placed £100 sterling at interest for the support of a teacher on Erromanga, and since that time, now thirty-five years ago, I receive the interest.

Then, my old companion and friend, "Miner Stearns," of Pictou, N.S., now Pastor Stearns, of a live church in Germantown, Pa., U. S. A., sends me, from two lady members of one of his many Bible Classes, about £4 yearly for the work at Dillon's Bay.

I have no boat now, but a gentleman engaged in sheep grazing near us, kindly lets me have the use of his large whale boat when I require a boat, as I gave him the free use of our boat and horse, before he had either.

My Church gave me two boats since our coming here, and I had before these, the splendid life-boat, the property of the Erromanga Mission, which I found here, when we were settled in June 1872. I am just now trying to gather together about £25 sterling with which to procure a small boat of about 18 feet keel.

The first boat the church gave me, which was about twenty-six feet keel, and a fine sea-boat, cost, without freight, £50. It was brought from Sydney in the old Dayspring, hence free of charge for freight.

Nearly all my visiting is done on foot, which is hard work over such wild, rocky bush tracks, and especially so for a man no longer young. Still the visiting is more thoroughly done, which is the important matter. I am still able to walk twenty-five miles in one day, walking for ten solid hours, but about twelve hours are spent in all, for I rest and have dinner at midday by some beautiful mountain or shore, sparkling spring or stream.

We have horses, but they are of no use for want of roads, except for twenty-five miles, the distance separating Dillon's Bay from Portinia Bay. But even those twenty-five miles are only possible, even for a horse, so long as the bridle track is kept cleared, which with the rapid tropical growth is no easy task.

We have been cheered during the past year, by about forty people, including four high chiefs, who have renounced heathenism and joined us. These were all from the North and South ends of the island, where a few still cling to their heathen sacrificial annual feasts; but are just as civil to us as any of the Christians are, and give us a hearty welcome whenever we visit them.

The strongest supporter of heathenism, and the most powerful chief of all the South end of the island, having recently joined us, we are hopefully looking forward to the day, not far off, when there will not be one heathen left in all that district. We never see any native in a nude state—all are clothed.

But while cheered by straggling heathen at last coming in, we cannot hide the sad fact that the high death-rate continues. The only cheerful view of this is that without our care and treatment, many more who are living would have died.

We have at the present time sixteen teachers employed, and three young men assisting. One of our daughters teaches regularly a class at the head station (Dillon's Bay) for children and young people, and since we got the complete New Testament, I take a class of adults each morning, except Wednesdays and Saturdays, that we may carefully read through in regular order the new books—i.e., Romans to Revelation.

Several of our better women and men, and who are good leaders, have been committing to memory Books of Scripture, and I am sure, it will delight the Church at home, to learn that they have in this way committed to memory, naming each verse in order, the Gospels of John and Mark.

But our Erromangan women are the best men on the island in every way, as women usually are pretty much the world over. Our Christian Erromangan women train their children, care for them, are our best and most willing helpers at all times. They never begin a strike, are content with their food and wages, when in our keeping (which is very often not true of the men), and often come to our help when the men are too lazy and selfish to do anything. But we are not working in an ideal world, and so must just do the best we can with the material committed to us.

Owing to almost constant rain in the summer of 1909-1910, it was impossible to get the scrub burned, so that the arrowroot might spring up, hence, we only made about 600 lbs., which friends in Sydney sold for us. The arrowroot made in 1909, kind ministers and other kind friends in Melbourne, are doing their utmost to sell for us.

If I could only get the natives to help heartily in gathering and preparing arrowroot, and then, if we could get ready sale for it, as we used to do, I would very soon be able to pay the balance, about £160, we still owe the British and Foreign Bible Society on the Erromangan New Testament. It cost, in all £360, but we have refunded already about £200.

But our Erromangans have done admirably in paying for the printing and binding of all the books we have ever issued, except £30, which the Bible Society willingly granted. As the ground has been prepared for the arrowroot to spring up, I am in hopes of a larger quantity of prepared arrowroot this year, 1911; the proceeds of most of which (less expense) will go to the Bible Society to help reduce the balance against us.

During 1910, we contributed £4 in cash to the Tanna Hospital, making about £15 in all from Erromanga to that excellent and most useful Institution. Many of our sick Erromangans have been cured, or received much benefit from Dr. Nicholson's skill, and the kind care bestowed upon them by the good doctor and his kind wife.

I am thankful to be able to state that everything is perfectly quiet all over this island, and that, as my own health has been good, I have been enabled to visit the outlying districts regularly and frequently during the year, as well as attended to all my other multifarious duties.

I should have said, "we," not "I," for in almost all my missionary and other duties that must be constantly and regularly attended to, I have the generous and hearty help of my wife and daughters, year in and year out. Indeed, I could not possibly overtake one-half of the work unaided.

As for native teachers and helpers, with constant watching and encouragement, and backed by our influence, they are a great help in the work.

Dr. John Scudder, a rising young physician in New York City in the early part of the last century, one day picked up in a patient's home a book by Gordon Hall entitled "The Claims of Six Hundred Million." It gave him a vision of the physical as well as of the spiritual needs of heathenism. He borrowed the book, and after reading it several times, responded to its call, "Here am I; send me." He became the first American missionary to India.

REV. J. GOFORTH IN JAPAN.

S. S. On Inland Sea, Japan,
Sept. 22, 1911.

Dear Dr. Scott:—

While at Changtefu about the end of July, an urgent request came from missionaries assembled at Karuizawa, the great summer resort of Japan, to go and hold a convention for the deepening of spiritual life. It seemed to me to be a Divine call to go over and help God's servants in Japan. I arrived at Karuizawa on August 12th and commenced the Convention on the 14th.

I conducted altogether twenty-eight meetings, fourteen of them were 6 a.m. prayer meetings, at each of which I gave a twenty or twenty-five minutes' talk. God drew very near to us in those morning meetings. It was an early hour, but the attendance sometimes rose to about one hundred and fifty.

The main addresses were given, as a rule, at 10 a.m. Many were hungering and thirsting for more of Christ, and they attended regularly and perhaps without an exception were richly blessed. They pledged themselves to pray in one accord, as they went down to their work, until the Spirit of God was poured out on Japan.

I then went to Gotemba, a much smaller health resort near Mount Fuji. There the time was short, for I arrived on Monday night, and left on Thursday forenoon, but almost the whole missionary community turned out to hear the six addresses I gave. God did a quick work, and deeply moved them, so that they resolved to pray until revival came to Japan.

At Gotemba two unsaved came, one of whom was a Roman Catholic. They were both convicted and moved to tears at the first meeting they attended, and came to subsequent meetings, where the impressions were deepened. It is believed they are truly converted.

Afterwards, I went to the Arima Convention. It is purely Japanese. Seventeen years ago it had its beginning when twelve Japanese Christians feeling their need of more power, went apart for ten days of prayer and Bible study. This year two hundred and fifty delegates from all parts of Japan assembled at Arima. It is the Keswick of Japan. The Japanese control in everything. The committee of five are men deeply taught of God.

Mr. Kwabi, the chairman of the Convention, and one of the most successful pastors in Japan, converted twenty years ago, in a revival on the Pacific Coast, was my interpreter. After the first day, we saw after each address the same mighty conviction and the same mighty intercession wrought among them by the Spirit of God that we have so often witnessed in China.

The grosser sins so often heard confessed in China were absent, for these were selected saints from many churches; but the agonized conviction for the sin of leaving things undone which ought to have been done, or for the sin of having lived the powerless life before Pentecost, when it was their privilege to live victorious lives in the power of the exalted Christ through the Holy Spirit after Pentecost, cut us to the quick. At times, it was impossible to keep back the tears.

Some of the prayers were awful in intensity. That spirit of the Japanese race which swept them on to victory over impregnable fort and entrenched battle field in the late war, seemed to have been laid hold of by the Spirit of God.

Our hearts were all melted as one prayed saying: "O, Lord Jesus, I am ashamed to look up when I think how gladly 200,000 of my countrymen gave up their lives in Manchuria to glorify our emperor by the defeat of his foes, and yet how unwilling we have been to give up our lives to glorify Thee in Japan."

This was the prevailing thought running through most of the prayers. Revival has truly begun in Japan; for it has begun in the hearts of these more than two hundred picked leaders. They went down from Arima believing that God's time to favour Japan had fully come. In their prayers, they told their Master that even if life had to be sacrificed, they were willing to testify in their homes, among their neighbours, yes everywhere.

After the Arima Convention, I went back to Tokyo to give ten days to work

among the Chinese students. There are about three hundred young women students and somewhat under three thousand young men students. I met with and taught some both of the young men and women, and found it very encouraging for as a rule they are very approachable.

It seemed to me that the spiritual tone of the Chinese Christian leaders was too low to hope for any great results, and therefore I made an effort to lead them up to a higher plane. These students present a grand opportunity for getting the Pauls and Apolloses of the future Chinese Church. Let God's people in the homeland pray that during this Winter the Word among the Chinese students in Japan may be fruitful in spiritual results.

HOSPITAL WORK IN INDIA.

By J. M. Waters, M.D., C.M., Rutlam.

We can scarcely over-estimate the desirability of a well equipped hospital in connection with our men's work here.

In Canada it is usually possible even to operate on patients in their own homes. Here it is almost an impossibility to treat, with any satisfaction, even medical cases.

The homes from which many of our patients come are homes with one or at most two rooms in which the family and the family cow or goat, if they are fortunate enough to have one, live together.

In building the home, air and light seem to have been considered with a view to their exclusion. Should, however, an unwelcome breath of air steal in in the night through an unguarded crevice, a blanket over the head serves as an excellent protection against it.

If a member of the household is ill, and his condition is thought to be at all serious, a pan of some smouldering charcoal beside the patient helps effectually to rid the room of any oxygen.

Besides these drawbacks we have also to contend with meddlesome friends and neighbors who wish to modify or supplement our treatment by ideas of their own. Add to this the total lack of proper nursing and you will readily see why we so devoutly long for hospital wards where our patients may be treated under favorable instead of most adverse circumstances.

We have undertaken medical work. It does not commend our work or our mission to have to carry it on as we have been doing in Rutlam, where we have two small rooms; one 21 ft. x 7 ft. where we have the preaching, and the other a few inches over 9 x 12, which is used as a consulting room and dispensing room. In dry weather the shade of tree serves as a dressing room, in wet weather a temporary "lean to" answers the purpose.

Almost daily, patients come to the dispensary to require indoor treatment, both medical and surgical, and almost daily some patient has to be sent away because we have no facilities for doing anything but the simplest surgical operations.

This militates against our work very decidedly, but on the other hand, it is too great a risk, for instance, to do a cataract operation and send your patient home where, if he complains of discomfort, the bandage may be removed, or the dressing may be taken off, by some inquisitive busy body who wishes, out of sheer curiosity "to see just exactly what the doctor did to his eye." The eye may thus become infected and troubles begin for both patient and doctor.

India presents a most attractive field for medical mission effort. Notwithstanding all that has been done by Government and medical missions—and much worthy work has been done by both—it is estimated that not more than five per cent. of the people of this great land receive any adequate treatment during their last illness.

The growing popularity of the Medical Missionary Institutions is amply attested by their statistics which show very plainly that we are winning the confidence of the people.

For instance our own Dr. Nugent has at his Dispensary in Ujjain, a daily attendance varying from 200 to 350 patients many of whom come to him from a long distance.

Rutlam is our most central station and a Hospital here will relieve the situation very much, but it is hoped that before long we shall have wards in connection with all our dispensaries.

Medical work has many decided advantages. The work goes on the whole year round without regard to seasons or wea-

ther or impassable roads. The patients come to us, we do not have to seek them.

Every patient hears the message before receiving his medicine. Those with chronic complaints are under our treatment for a more or less prolonged period and have an opportunity of learning many phases of the truth.

But other influences are at work in the hospital ward. Patients who have been treated in the Ludhiana Mission Hospital have testified that although they heard with gladness the message of "peace on earth good will to men," they had been more powerfully affected by seeing it exemplified in the consistent and unselfish lives of the hospital attendants. Better opportunity for the constant exercise of practical Christianity and personal work cannot be found.

The villagers who come to us are often timid and suspicious. There is no other agency which can so quickly rob them of their fears and prejudices, and prepare the way for successful work among them in their own villages. Sympathetic disinterested treatment of their diseases in a mission hospital proves to them that we are truly interested in their physical welfare and so inspires in them confidence in the remedy we offer for their sin-sick souls.

A touching and significant incident was witnessed in Ujjain, a few days ago. A Hindu woman requiring a minor operation came to the dispensary. When the doctor arrived she was told to come up to the room where sores are dressed.

At first she was quite overcome with fear. She threw her arms around the nurse and leaning on her shoulder wept very bitterly. Jaibai allowed her to finish her outburst, whispering to her words of comfort and sympathetically patting her on the back.

Then with her arm around her she accompanied her to the operating table and in the strength of that sympathy and love the patient calmly faced what to her was a real ordeal.

Such contact with living Christianity must do much to win India for Christ. Truly "the love of the Christian is more powerful than the sword of Mohammed."

THE RUTLAM HOSPITAL.

Although India is one of our oldest foreign fields, there has never been a men's hospital connected with our Mission there. The following from Dr. Waters will be of special interest, after his article on a preceding page.

My Dear Dr. MacKay:—Your cablegram, "Hospital allowed" came this morning and I cannot tell how thankful I am.

Our plan for the hospital is on this wise. Our Dispensary, which is nearer the road, will be our main show building. It is an important thing in this country to have something that looks well, so we propose to put this in the foreground.

We shall build the dispensary first and a few wards and then extend by building other wards as we find we require more room. We think this the best type of hospital to build here.

We estimate the cost of the dispensary at 6,200 rupees, about twenty-one hundred dollars; and the office building at about 2,000 rupees, $666.

The wards for patients, complete, furnished, will cost about 900 rupees, or three hundred dollars each; and anyone wishing to contribute a ward in the hospital can thus have his definite share of healing the sick in India by contributing three hundred dollars for a ward.

I cannot tell you how happy we all are over the prospect of having a good dispensary and hospital.

This is a good centre and I trust that our record in the future may amply justify the Board in the expenditure they have sanctioned.

I spent three days with Dr. Nugent in Ujjain. He has a remarkable work. His numbers have gone up as high as 350 a day. There were over thirty operations, mostly on the eye, including eleven cataracts, one of the days, and forty the day before I came. Those were the best three days I ever put in in a hospital.

My own clinic is not very large just now, only between seventy-five and eighty a day. When we begin operating we shall get a large number of cataract cases. I have had to turn away a number of them.

Young People's Societies

I. CHINA, A GENERAL VIEW.

By Rev. D. MacGillivray, D.D., Shanghai.

Mr. McIntosh, the convener of the Young People's Guild, has kindly asked me to write a series of eight articles for the young people's department in the "Record" on some phase of each of the eight chapters in Dr. Smith's "Uplift of China," and I gladly avail myself of the opportunity during my furlough.

China, just now, is the observed of all observers, and a consecutive study, lasting eight months, is bound to largely increase the interest of our people in that land.

In addition to the "Uplift of China," I would like to recommend two other volumes for the use of leaders of study classes. The first is "The China Mission Year Book," for 1910 and 1911, edited by myself. These two volumes cover distinct ground and are complementary to each other. Of 1910, only a few copies are left; but a sufficient number of 1911 will soon reach Toronto, and may be had from me at 72 Concord Ave., Toronto. The other book is Arthur Smith's "Village Life in China." As most of our work in Honan is in the villages, this book will be especially helpful.

Having studied the first chapter of Smith's book, you will be prepared for another General View of China, to be obtained by a visit to the cosmopolitan city of Shanghai, in which we find the whole world of China represented.

As our steamer anchors at the mouth of the river, we are struck by the presence of many foreign warships, and we see that foreign nations are pressing China from all sides. Evidently they are prepared to back up their demands by force, and such have ever been the accompaniments of foreign intercourse with China. Even the quarantine doctor who comes aboard is a foreigner. China is not yet ready to assume that service.

As we go up the Yangtse river, we see mighty dredges at work, and on each side vast dykes and other works designed to cure the defects of a silting river, and we find that these works have been done by foreign engineers. There are many rivers in China which need similar attention. At Shanghai millions were spent to rectify the river so that it might be a high-way for shipping, but in other parts of China the rivers silt and overflow, as they have done since the Great Yu corrected the Yellow River, until the ruin and neglect now almost defy restoration.

On the right bank we observe a large flour mill, evidently a foreign concern, or at least built on the foreign plan. Perhaps you thought the Chinese ate nothing but rice, and grew no wheat, but this flour mill shows that wheat is grown and eaten. For instance, our Honan mission field depends largely on its wheat crops.

Further up we see the tall chimneys of many cotton mills. They spin and weave cotton grown in China. Similar mills are destined to rise in every large town in China, the hand workmen will disappear, and China's millions will be clothed by machine-made cloth.

On the left we observe large ship building docks, with cranes towering in the air ready to lift immense weights; and ships, either under repair or being built, are in the slips, while on both sides of the river, up and down, numerous ships are anchored in the stream or at the jetties. Ocean going steamers, most of them, are among them, while occasionally the lumbering junk of old China is seen lazily threading its way.

Most of the steamers fly foreign flags, the Union Jack being pre-eminent. A Chiness war-ship may chance to be in, probably of ancient pattern, and a single line of Chinese steamers, that is all that China can now show in her own waters. It may be different some day.

The commerce of the world is borne in these ships; and back of Shanghai lie Chinese millions needing to be clothed and

supplied with many necessaries and comforts. The very possibilities of these markets tire the wing of the strongest imagination. Suppose, for example, the Chinese should cast away their cloth-shoes and turn to leather, I fear the hides of all the animals in the world would scarcely be sufficient to supply the demand. China is the only great market of the world yet to be exploited.

We go ashore, things new and old jostle each other in bewildering variety. The streets are swarming with Chinese people, though it is a foreign settlement; the babel of tongues is deafening. In the crowd we see an occasional foreigner. He makes his presence felt, even though in Shanghai he numbers only twelve thousand five hundred while the Chinese number almost a million.

Here we see Chinese cheap labor in its original home, dragging the heavily laden carts of merchandise from the docks to the warehouses. We often see a lot of foreign soap going by and the great unwashed of China surely need it badly. The coolies sweat and groan as they pull their loads up over the bridges, which are the only hills in Shanghai. But surely electricity, petrol and steam will one day take the place of these human slaves. Buildings are going up in all directions by Chinese labor.

All the provinces of China are represented here, for Shanghai is the Eldorado of their hopes. To understand all the people one would have to be a polyglot; but a command of Mandarin will enable you to get along almost any where. The rattle of street cars, jinrickshas, carts, wheel barrows, motor cars, the human traffic, is only comparable to the roar of London.

There are plenty of foreign things about —the banks, the insurance offices, the clubs macadamized streets, electric light, the telephone. but we have come to see China and not foreigndom, and we go a little further back from the river front, and we come upon the Chinese shops, filled with Chinese things, and foreign things.

Everything from the four corners of the earth and the four corners of the Chinese eighteen provinces is to be found here. The only thing they lack is delivery waggons.

The Chinese Chamber of Commerce represents immense wealth and great influence. The members have learned to bet on horses and speculate. Not yet have many of them ceased mourning the collapse of the rubber boom of last year.

In Shanghai we come across the Boxer indemnity and see this sixty year incubus on the back of poor China. The money collected from the provinces is all sent to Shanghai to be paid over in monthly instalments, and sometimes it arrives ahead of time. The mandarin loans it to the merchants at high interest which he puts in his own pocket. Here is shown one of the occasions on which the official makes hay while the sun shines.

On the street we see, at the worst vortices of traffic, the Sikh policeman, with an occasional Irishman or Scotchman, also in police uniform, but also many Chinese in semi-foreign uniform, bearing the insignia of the foreign municipal council; and if a riot is impending over plague measures or other matters which appeal to the suspicion of the Chinese, then you may see the foreign volunteers march out; and if they are hard pressed, British, Japanese, French, German, American marines may swarm ashore at any moment to join the fray.

Most influential of the concerns at work here, are the Chinese newspapers, whose signs we see in front of their printing offices; and if we could read all these papers for the past ten years, we would have a window into the causes of the present revolution.

The Government has given a large liberty to the press, especially in Shanghai, but one mandarin bought up all the newspapers for the government so as to control their policy. But the provincial assembly, which was lately born, showed high disapproval of this move, so that papers were once more handed back to commercial management.

The Chinese are a law-abiding people, though the Mixed Court, the Board of Health and the police find plenty to do. But they are not troubled by drunken men, at any rate, though foreign whisky firms disfigure every boarding by their advertise-

ments. We blush and are ashamed of our country when we see a full length picture of a Highlander with a glass in one hand and a whisky bottle in the other, and these vampires gloat over the abolition of the opium, because they hope to substitute other stimulants. As foreign lands go "dry," they hope to make China "wet." May they be disappointed!

But if one evil is gone or going there are a hundred others left. The Chinaman may be honest, because honesty is the best policy, but he finds it more difficult to be pure, and in several quarters of this city we get a general view of the relation of China to the weaker sex. In the houses of shame there are many little girls in a condition of slavery, under mistresses, depraved and cruel.

In Shanghai there is a slave refuge, and a "door of hope" for the rescue of these little oppressed ones; but we know that outside the boundaries of the foreign settlement there are many little prisoners without hope.

In one corner of the city there is the station of the railway leading to the great cities of Soochow and Nanking; while to the south, with the Chinese city intervening, is the railroad running to Hangchow. One of these railroads was built by foreign engineers, the other by Chinese. If we knew the story of these railroads we should know all about Chinese railway policy, for these two are representative of roads being built all over the land.

In the course of our walk about the city we may have seen a few forlorn beggars who have escaped the sight of the police and wormed their way into the foreign settlement. They may probably be refugees from the famine district. They are representative of many districts, which almost yearly send forth forlorn bands of refugees. They must not be omitted in any general view of China. The railroads will help to carry them food, but many will die before the New China arrives. Young China is too busy opposing foreign loans to give any thought to the problem of poverty. It is a problem worthy of the highest statesmanship. I fear China has not the will to attempt the amelioration of these lower classes.

If we had the time, we might visit the purely Chinese city, entirely under Chinese rule, which lies to the south of us. Its streets are as dirty and as badly lighted as they ever were, for the example of the model settlement close by seems lost upon it. The ancient wall with a few rusty guns upon it, still stands. It gave no obstacle to the rebels, when they recently seized it, in fact the rebels lived inside the city, and the residence and court of the chief magistrate were burned to the ground.

Ah, if we could only know the story of all the things done and planned within the narrow area of the mandarins dwelling, we would then have a general view of China; all the tortures, all the injustices, all the bribery, all the debauchery that has been committed there. Read the first chapter of Romans, and the fifth chapter of Ephesians, and try if you dare to read between the lines. Peer into the horrible pit of heathenism and then this general view of China will send you to your knees in prayer that Jesus Christ may speedily come to save her.

TURNING-POINTS IN LIFE.

A boy, after leaving a box of wooden bricks in some disorder, had his attention called by his father to the fact that the box-lid did not close properly. Whereupon the lad asked, "Can God see to the bottom of the box?" When told He could, the lad proceeded to carefully replace every one of the blocks in perfect order. That lad rose to be Solicitor-General of England, and he always reckons the incident as the turning-point of his life towards a more thorough conscientiousness.—Daybreak.

A FLOWERY PATH.

Not every girl finds a flowery-path stretching on ahead of her as she goes through life, but every girl can leave such a path behind her. For kindness of heart, thoughtfulness and self-sacrifice make flowers spring up along the stoniest way—flowers that do not fade and wither in a few short days, but make little patches of lasting beauty and fragrance.

JESUS AND SOCIAL SERVICE.

By Rev. J. D. Cunningham, Welland.

This article is meant to be a summary of the argument of Rauschenbusch's book—"Christianity and the Social Crisis," so far as it bears on the topic for study "Jesus and Social Service." This book has been described as being more than a book. It is a challenge to militant and aggressive Christianity to return to its primal duty.

In Jesus and the primitive Church, the prophetic Spirit rose from the dead, and, therefore a comprehension of the essential purpose and spirit of the prophets is necessary for a comprehension of the purpose and spirit of Christ and of a Christianity that is like Christ. The prophets were the beating heart of the Old Testament, and the real makers of the unique religious life of Israel. With them Jesus linked his point of view, and the real meaning of his life and the real direction of his purposes can be understood only in that historical connection.

The fundamental conviction of the prophets, which separated them from the ordinary religious life of their day, was the conviction that God demands righteousness rather than ritual. The religion of the time of the prophets was remarkable for its combination of wickedness and worship, sensualism and ritualism, assiduous ceremonies and flagrant wickedness. God's name for all this was weariness, loathing, emptiness. What doth Jehovah require of thee, says Micah, but to do justly, to love kindness and to walk humbly with thy God?

This insistent demand for a religious life that expresses itself in morality, is of vast importance, for morality is social not solitary. Social problems are moral problems on a larger scale. Morality and righteousness involve a certain definite relation to the other man, and social conditions that speak of the wrong relations of man to man, speak also of the absence of religion in the same.

The demand of the prophet is pertinent to-day, for even if religion be not immoral, it may be strangely non-moral and negative. So far as the religious spirit expresses and exhausts itself in certain acts called religious, and finds in these its whole sphere, so far is the ancient scathing of the prophet in place.

It is only another phase of the same truth to say that the prophet demands a morality that is national as well as social and domestic. The Prophets were not religious individualists. They said less about the pure heart for the individual than of just institutions for the nation. They impeach national sins, the tyranny of capital, the schism of caste, the alienation of the land from the people, the worship of wealth.

In the last place, it is to be noted that the motive and cue of their passion is not simply zeal for God, but a zeal for those who suffer from these evils. The prophet is the advocate of the poor and the down trodden and the oppressed. The final charge against the ceremonialist and the capitalist is not that they lose their own souls, but destroy the soul of some one else.

When we pass from the Prophet to the Saviour, we find that the social import of his teaching, and that of the New Testament generally, has been long unrealized. The vibration of a hope distinctly social, has not been felt in the preaching of John the Baptist, and the shouting of the crowd when Jesus entered Jerusalem. Great sets of facts have escaped the notice of the reader, but at the outset, let it be said most emphatically that Jesus was no mere social reformer. He approaches the evil of life not from the economic standpoint, nor from the purely moral standpoint. He had learned the deepest secret of all—how to live a spiritual life, and he came to herald the secret. He knew that when the economic wants of the individual are all supplied, he may still be haunted by the emptiness and meaninglessness of life. Comfort and the full dinner pail do not solve the riddle of life.

Beyond the question of life's economic relations lies the question of life's moral relations, and beyond that, the question of life's spiritual relationships. In the first of these, we exist; in the last of these we live, and move, and have our being.

No one understands the teachings of Jesus who does not feel that the heart of his heart

was spiritual. When we separate the social and the spiritual realms of life, we misunderstand Jesus. Whoever sets any bounds to the power of the religious life over the social relationships and institutions of man, denies the faith of the Master. There is a shallow, facile, smug, complacent form of social service, which deeply needs to learn the rebuke of this great fact.

But if the Master found the secret of life in spiritual, individual relationship to God, none the less did he speak of a Kingdom of Heaven. That the Kingdom of God was within, does not mean that it was not found without. There was the individual, invisible seat of the Kingdom, and there was the visible manifestation of the same among men. The Kingdom of Heaven is always more than a social result, it is never anything less. Christ condemned the religion that lost sight of God, no less did He condemn the religion that lost sight of man. The tragedy of the Pharisee's religion was the tragedy of the two-fold separation. They trusted in themselves, they despised others. His chief indictment against wealth is that it tends towards the solitary life.

It is to be chiefly noted, however, that the argument for social service is to be found, not in the form of his teaching, but in the passion of his heart, which he came to kindle on earth. Love means nothing apart from service. Love does not serve by direction or policy or programme. It serves by the compulsion of its own nature. We are never conscious of its presence till we are carried beyond ourselves. Love bears hopes, endures for others, and, therefore, it is not ours to wonder why the Master left no definite or precise programme for Christianity. He left a spirit that inevitably creates its programme according to varying needs, and increasing opportunities.

Two great facts must be remembered in considering the relation of the Christian to social service. The first of these is that we live in an age of combination and concentration. Effort in all the ways of life is becoming less sporadic, and more coherent and collective. Christianity can grapple with problems now in a way not possible even fifty years ago. The Church can be a greater fighting machine than even it was before.

The second of these is that the Christian is a citizen, and, therefore, he is a legislator. It is in his power to legislate for the poor and the oppressed, where before he could only commiserate. The Christian can change permanently and radically the conditions that produce misery and poverty.

All legislation whose true spirit is that of protection rather than compulsion and prohibition is warrantable. The only caution that is needed, is to remember that legislation does not enforce itself. It is dependent on the measure of public opinion behind it and in it. Law must embody, not the ideal, but that measure of the ideal to which public opinion has attained. If there be a gap between legislation and public opinion, no direct intrusion of distinctly religious bodies can bridge the gap.

The chief function of the Church of Christ, therefore, is not to compel or to impose legislation, but to create that spirit which makes legislation inevitable, and it is the duty of the Christian citizen not only to supplicate before the altar, "Thy Kingdom come," but to legislate the Kingdom into existence so far as the public mind has caught the heavenly vision.

COULD NOT DO OTHERWISE.

"Why did you take the trouble to help that old lady across the street? And why did you offer to hold that gentleman's horse while he went in to make a call?"

The questions were asked of a boy who had lately been doing kind things for people whom he met on the road. "There was no post in front of the house, and I was afraid that motor cars might come along and frighten the man's horse," said the boy. "I knew it would not be safe to leave a horse standing there with a loose rein.

"As for the old lady, she looked feeble and I could do nothing less than help her across that crowded street." Then the boy hesitated and added: "Since I became a scout I have to do such things as these. Part of a scout's duty is to render service to anybody in need of it."—Comrade.

Church Union

In November issue, was given a summary of the reasons that have been set forth, for and against Church Union, and it was not intended to refer to the matter again in the RECORD.

But later, a letter was received from a prominent member of the Union Committee, Rev. W. J. Clark, D.D., stating that some were dissatisfied, and that he had been requested to write on the subject in the January RECORD;—and asking if it would be received and printed.

The reply was—"Yes. Make it good and strong. Don't limit it. The subject is important. Let it be fully presented before the Church."

Dr. Clarke has presented the case for Union in his usual luminous, forceful style, and he writes from the heart. The reader can rest assured that nothing has been wittingly left out that was worth putting in, and that he has here the whole subject presented by an ardent promoter of Union.

But the printing of one side makes necessary a statement on the other side, which is also given. It was not prepared with any thought of printing in the RECORD, but is already published in leaflet form, and may be had of John Lovell and Son, printers, Montreal, at the rate of fifty cents a hundred, postpaid, in parcels of any size. Samples free to any address.

In Support of Church Union

By W. J. Clarke, D.D., Montreal.

To the Editor of the RECORD,—

Dear Sir,—You devoted a very considerable space in the November number of the RECORD to a statement of arguments for and against the Church Union, which is at present before the members and adherents of the Presbyterian Church. The object was doubtless to hold the balance with perfect fairness, but some of your readers think the statement made was not calculated to clear the minds of the people, but to confuse them, and I have been asked to write an article for your pages, which proposes to be a sincere plea for Church Union. For what is in it, I am of course alone responsible.

I cannot undertake to review the details of the Basis of Union which is in the hands of the people, and which it is hoped, will be read and carefully considered by them. But I wish to put clearly the course of events which has led to the circumstances in which the Church finds itself to-day.

The seed from which this plant sprung came from the Assembly's Home Mission Committee of 1899, because the men composing that Committee felt there should not be waste of men and means in facing the Home Mission work in Canada. The result of this step taken by our own Committee was the appointment of a Joint Committee representing the Presbyterian, Methodist and Congregational Churches of Canada.

The first meeting was held in December, 1904, consisting of, in the Presbyterian delegation, 35 clergymen and 10 laymen; in the Methodist, of 38 clergymen and 22 laymen; in the Congregational, of 9 clergymen and 3 laymen. Meetings were held of several days' duration in 1904, 1905, 1906, 1907 and 1908. The large Committee split up into sub-committees to deal with the subjects of Doctrine, Polity, the Ministry, Administration and Law. Each denomination also had separate meetings to discuss what had been agreed on. I think I am fairly interpreting the sentiment of the members of the Joint Committee when I say that while all appreciated, and were thankful for the spirit that had brought them together, the thought was that very soon some rock would be struck which would render further action impracticable.

And yet after these years of deliberation the Committee in 1908 found themselves

with documents agreed upon, ready to be submitted to the various negotiating Churches. Is it any wonder that with grateful hearts they joined in a common song of praise and passed the following resolution, moved by Principal Gordon and seconded by Judge Leet:

"This Joint Committee on Church Union, representing the Presbyterian, Methodist and Congregational Churches, in closing their fifth conference, desire to acknowledge with humble gratitude the goodness of God manifested in all their meetings.

"In the brotherly spirit of their deliberations, in the harmony of their decisions, in the solution of many difficulties presented to them they recognize the guidance of the Divine Spirit, and they submit the results of their conference to the Churches represented by them.

"They believe that the conclusions to which they have been led in regard to the important interests considered by them, show that the organic union of the negotiating Churches is practicable. They assume that ample opportunity will be given, not only to the courts, but also to the general membership of the various Churches, to consider the results of their conferences, and they expect that the more fully these are considered, the more generally they will be approved.

"The Joint Committee would have been glad to welcome to their conference representatives of other Christian communions, and although this widening of the conference has not yet been found practicable, they hope that in the event of a union of the negotiating Churches, a still more comprehensive union may, in the future, be realized.

"The Joint Committee regard their work as now substantially completed. They commit it to the Great Head of the Church for His blessing, and to those portions of His Church which they represent, with confident hope of their approval.

"Let Thy work appear unto Thy servants and Thy glory unto their children. Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

I pity the Christian man or woman who are so cold-hearted or prejudiced that they can contemplate the work and conclusions of the Joint Committee without thanksgiving to God that this has been possible in our day. And I am firmly persuaded that if it had been possible to bring all the Church membership in such close and loving contact as the members of the Joint Committee enjoyed through these annual conferences, there would be a unanimous vote for Church Union.

The Basis of Union was then sent down to our Presbyteries in 1910 under the Barrier Act. As reported in the Assembly Minutes, 50 voted to approve, and 12 to disapprove. It must be borne in mind, however, that many of the votes recorded against were really a disapproval of the mode of procedure in sending the Basis of Union to the Presbyteries under the Barrier Act before a vote of the people had been taken. Otherwise the majority in favour of the Basis of Union would have been undoubtedly much larger. At every Assembly since the inauguration of the movement, the reports of the Committee on Union have been sustained by large majorities, and now, it is the opportunity of the people to pass upon it. There are certain considerations to which I invite the attention of the Church.

This movement can not be said to be the fruit of any individual effort, or the campaign of any small party. Certain great changes have been taking place in the relation of these different bodies. In the statistics lately furnished by the Provincial Registrar General's Department of the Province of Ontario no fewer than 1,751 Presbyterians married Methodists. I am not going to give further statistics, but this is enough to show that in all of the negotiating Churches, there must be a great many who were not born or bred in the particular Church, but who have come to it from another.

Then they have been brought together through a multitude of inter-denominational societies and gatherings, so that the old time misunderstandings have been gradually passing away. Ministers exchange pulpits, we accept each other's certificates of church

membership, and our modes of worship approximate more closely than the modes of worship of the Presbyterian Church of fifty years ago, and the Presbyterian Church of to-day. Presbyterian, Methodist and Congregational Churches bring forth the same fruit of godly, devout, earnest Christian men and women. The blessing of the Master Is on all our Churches.

And yet, we have separate Theological Colleges maintained at great expense, we establish churches cheek by jowl with one another and support them with our mission funds, two or three churches where one would be quite sufficient for the needs of the community. Men travel over many miles of territory, at a great expenditure of human and equine energy, each to minister to his handful of people, when much of this might be spared. It has been said this wastefulness has been exaggerated. The reply to this is that the consciousness of it was the beginning of the movement. Further, let the people who read this argument ask themselves if they do not know of such cases in their own knowledge. Human nature being as it is, as long as we have separate bodies, we will have competition. No scheme of federation can meet the difficulty. And we had the testimony of the Superintendent of Missions in the Province of Alberta in the Assembly of 1911 to the effect that already the attempt at Federation was proving unsatisfactory.

A great deal of argument has been spent on both sides as to whether organic union was the mind of Christ or not. Whatever view may be held of that, let it be remembered that the proposition before us is for a union of three bodies which are already so alike in their beliefs and modes of worship, that there is no good reason why they should not unite as one, and be better equipped to face the problems which are before the Church of God in Canada. It has been argued, we should wait until we can undertake the wider union with other bodies. But while the Anglican and Baptist bodies hold the position they do at present, such an undertaking is impracticable, and the step proposed is the natural way to a larger union.

Fears are expressed that the Church would be so large that abuses would creep in. But compare the Presbyterian Church of to-day with what it was at the last union in 1875? It has grown vastly, but no intelligent person would argue that it is less well managed now than it was then. Mere size need not alarm us.

It has been argued that if this union be consummated, a large number will form a Presbyterian Church, or they will identify themselves with the Anglican Church. But if a large minority oppose the proposed union, it will not be carried through, and there never was any great advance made except at some cost. The same thing was threatened in 1875, but those who remained out of the Church formed at that time, have been a steadily diminishing quantity. In any event, men who seek to advance do not allow themselves to be terrified by bogies, but do their present duty and trust that God will guard and keep them. We had a Dominion election in September. There were some million and a quarter votes cast. The victorious party had a majority of some forty-three thousand. Did the defeated party say they would organize a rebellion or leave the country that did not go the way they thought it should? And are we to be less rational as church members than we are as members of the body politic?

There are criticisms offered of the Basis of Union. No man would claim that it is a perfect document? Nor do we suppose that it will remain exactly in its present form. The wisdom and experience that is contained in these three churches is not to come to an end the day the Union is consummated. There is a conviction that the documents which have formed our standards for many generations and which were framed well on to three hundred years ago, are not the best expression of the faith of our day. And when the graduating classes of our theological halls have to have it explained to them that their vows are not an absolute and literal adherence to the Confession of Faith, it is time there should be some change made. And the proposed Union is helping to find a way.

One of the crying evils of our present system is that the minister who has come to middle age, and, who has many years of good work before him, but who recognizes that it might be well for himself and his people there should be a change, yet fears to resign, for the man who resigns of his own accord knows that it stands as a black mark against him, and that he will probably have great difficulty in obtaining another charge. In the plan proposed while lifetime pastorates may still obtain, yet every minister may be sure of work and may pass from one charge to another without any of the humiliation which now faces him.

It must be remembered that if the Union were consummated, there would be no great or extraordinary change. Our large churches would remain much the same, and there would be a gradual blending of the people. Generally the congregations that had been Presbyterian, would call men who were of Presbyterian lineage, and Methodist Churches and Congregational, men of their own breeding, just as to-day after thirty-seven years certain congregations have an especial favour for men trained in Queen's or Knox. But by-and-by these feelings would pass away.

It has been said that because the numerical strength of the Methodist body is the greatest, they would dominate the new Church. But it should be remembered that there would be no more Methodists. And if in the new Church, those who were Methodists should be stronger and wiser than those who had been Presbyterians or Congregationalists, then it would be fit and proper they should lead and exercise the greater influence.

We have been told if there were no Presbyterian Church, those who come to us from the Old World would find themselves without a Church home. This statement surely implies that these newcomers would be very stupid. The world to-day is a great sounding-board. Such a union as is proposed would be spread from pole to pole, and the new-comers would be glad to find a Church of such strength and liberality, as this action implied. This is another bogey of very thin texture, indeed.

Then we are pointed to the tyranny which is exercised, according to our belief, in the Church of Rome, and it is said that this would happen in the amalgamated Church. But it must be remembered that it would not be a Church dominated by a priesthood, but one of free men and women, and there would be no more danger of tyranny than now exists in any one of them. And, we may just as well acknowledge the truth that the Church of Rome has in many ways an advantage over divided Protestantism.

Perhaps the strongest argument, or sentiment rather, against the proposed Union is that we will lose the name Presbyterian, and no sensible man will speak lightly of this. There are associations with the name that are of great value. But should we make an idol of the name? Can we imagine, and I ask the question in all reverence, our Master doing this? Is there anything more characteristic of his teaching than that the thing he was concerned about was the spirit and not the letter. "The letter killeth, the spirit giveth life." If we are the inheritors of the spirit of the worthy Presbyterians of the past, then we are their true posterity, but it is not the name that makes us that, but the spirit. We are not condemning them for their divisions, but we must face our own day and its demands, and the spirit of our time is not for division, but union.

We are told the different Churches are like the different regiments of an army. But whoever heard of different regiments in one army trying to get the better of another regiment in the same army and interfering with its work? This figure won't hold.

It is said that instead of greater gifts from the united Church, there would be taken advantage by its members to give less. What a small and faithless view this is of the members of Christ's Church. Is not the very thought degrading and dishonoring?

It is simply not true that other Churches are unconcerned about the proposed union. Any one who sees papers from other lands is aware that it is being watched with great interest, and that should it be consummated successfully, it would send a thrill through the whole of Christendom, the power of which no man can calculate.

It has been charged that the ministers who advocate this union are playing fast and loose with their ordination vows. If there is anything in that charge, it assumes that the Presbyterian Church in Canada, is the one perfect human organization to stand lastly as it is now forever, and in effect is the claim we have so often denied the Church of Rome. This is ecclesiasticism run mad. Are we of the Presbyterian Church to stand still forever? Have we stood still If John Knox had learned nothing in the interval, and were brought into a Presbyterian Church of to-day or a Presbyterian Assembly, would he find no difference from what he had been used to? And if he retained the same good sense he had when on earth, I doubt not he would be grievously disappointed, if we had not made progress.

It is said that the vote and opposition in the Assembly and the Church to the proposed Union has grown from year to year. Is not that to be expected? When certain leading men set themselves in opposition and have spoken and written at every opportunity; when it is remembered that in so doing, they appealed to that natural aversion to change from well-known names and methods which is so strong in human nature; it would be a miracle if opposition had not grown. We have no right to judge one another's motives, and it is impossible accurately to analyze all the influences that have been at work, but the dissenting minority have had a great deal more to say to the public than the majority. Let me in one last paragraph sum up the situation, as it presents itself to me.

Under God's providence, there is now before the membership of the three negotiating churches a great opportunity to join forces for the advancement of the Kingdom of God in our beloved country. No man can state absolutely what the result would be, if the Union were successfully consummated, but surely there is reason to believe it would give an immense stimulus to the moral and spiritual life of our people, and the attractive force of the United Church of Christ in Canada would be much greater than the sum total of the present Presbyterian, Methodist and Congregational Churches. Let each member and adherent seek to examine and consider the question soberly and with a due sense of responsibility; let him humbly seek the Divine guidance and vote as seems to him right. If the great majority in the three Churches concerned are in favour of Union, I for one believe it will be one of the great advances towards that "one far-off divine event, to which the whole creation moves." And those who have opposed it, will drop their opposition, and will gladly join with their brethren.

If it should be otherwise, and the vote against union be so considerable, as to make it impracticable, we who have advocated it will regret that the opportunity has been missed, but will cheerfully face the facts and trust that what this generation has failed to do will come to pass in later years. The work that has been done by the Joint Committee will not be lost, but will be as good seed that some future day will bring forth a harvest.

It is only worth while in this world to be like Jesus Christ. The path to this perfection runs through the valley of service. Without a deep, unfaltering consecration to a life of service and sacrifice it is impossible to grow into Christ's image. Like his Master, the disciple must be among men as one that serveth. There is in man a higher than love of happiness; he can do without happiness and instead thereof find blessedness.—Carlyle.

The Spirit of Christ in the heart produces the fruits of the Spirit in the life. The graces that we desire cannot be put on our life one by one as we may choose. They are rather a growth, resulting from the indwelling of the Spirit.

He who is always hearing and answering the call of life to be thoughtful and brave and self-sacrificing—he alone can safely hear the other cry of life, tempting him to be happy and enjoy.—Phillips Brooks.

Some Reasons Against Union

As Dr. Clarke, in a preceding article in this issue, has fully presented the reasons in support of Church Union, it is necessary to give some reasons on the opposite side.

They are not prompted by any sectarian spirit, for if occasion required, the writer could heartily join a Congregational, Methodist or Anglican Church,—but from a conviction that our Lord and Master is not honoured by insisting that His church is a divided one; and by making uniformity the ideal, an ideal that will not be attained for generations to come; but that He is the rather honoured and His cause advanced by proclaiming to the world that His church is already one, a far grander ideal, and one that is presently attainable; and by co-operating, not with one or two denominations but with all others who make Him supreme, in seeking to live up to that ideal.

(1.) A Word of History.

From 1899, our Assembly, at the request of its Home Mission Committee, had a special Committee on co-operation with other churches, in order to utilize, to best advantage, the men and means for Home Mission work.

This definite movement for Organic Union, however, had no connection with that previous step; but began, according to his own published statement,—see Toronto Presbyterian, May 10th, 1910,—when the late Prinpal Patrick, in an address of greeting to the Methodist Conference in Winnipeg in 1902, after two years of residence in Canada, on his own initiative and responsibility, his intention unknown to any, made Organic Union his theme and urged it with all his strength. That Conference, at a later session, appointed a Committee to confer, and asked our Assembly to do the same.

Some opposed, but it was urged that it would not be courteous to a sister church not to confer with them when requested, and it passed unanimously. Since that time the matter has been largely in the hands of the Union Committee, which has reported year by year to the General Assembly.

As the question has been studied by the Church at large, opposition to it has increased, until in the Assembly in Halifax, eighteen months ago, the vote was 180 for and 73 against; while in all our Presbyteries last winter the total vote of ministers and elders stood 793 for and 476 against; and all this notwithstanding the efforts of the Union Committee to "educate" the people by their speeches and writings; with tons of literature scattered broadcast at the expense of the church; and their seeking and securing the authority of the Assembly to visit the Presbyteries and Congregations of the Church and give them "information" on the subject of Union.

(2.) The Opinions of Other Men.

Much has been made of the attitude of the Union Committee They were doubtless good men, and the majority of them, not all, were in favour of Union. But several facts must be remembered;—they were sympathetic with unity at their appointment,—vacancies from time to time were filled by nomination of their convener,—the Basis as it grew was their own child,—meeting with kindred spirits, in the absence of practical difficulties, was very pleasant.

On the other hand it is worthy of note, that our great Superintendent, Dr. Robertson, who knew the whole field better than any other, and gave his whole life to that work, never advocated Organic Union.

And when, at his death, his territory was divided into two, and Dr. Herdman was appointed Superintendent in B. C. and Alberta, and Dr. Carmichael in Manitoba and Saskatchewan, both these were opposed to Union and in favour of co-operation, and contained so to the end of their lives.

(3.) The Question to be Voted Upon.

It is not a question as to Christian Unity. It is not a question as to whether the churches agree on the great essentials of the faith. It is not a question as to whether one church is better than another, for Christ

is in them all. It is not a question of perpetuating divisions in the heathen world, for there the aim is to get the Christians organized into a native church, named and governed by themselves after their own ideals. It is not a question of what would be best if we were starting anew without any organization. It is not a question of what may be best at some future time. It is simply and only as to whether we should now, especially in face of the strong opposition, vote to magnify uniformity, and merge our church housekeeping with two of the denominations; or whether we should not rather magnify unity, and seek federation and co-operation with all the other denominations in advancing the Kingdom of God.

The question being one of outward name and form, Christ's prayer "that they all may be one"—does not apply. That prayer was answered during these past weeks in the splendid series of Missionary Congresses, from ocean to ocean, where Anglicans, Baptists, Congregationalists, Methodists and Presbyterians of all Canada met, with one heart and mind, to plan for the extension of the Kingdom of God.

Christ never prayed for uniformity. He never spoke of organization. All His praying and teaching had to do with the spiritual. His ideal is the vine and its branches, the shepherd and his flock; and to Him it matters little what kind of organization men may prefer, if they but abide in the Vine; hear the Shepherd's voice and follow Him.

Neither does Paul's rebuke to the Corinthians for their divisions apply (1 Cor. 3: 4) for the trouble there was that some of them were putting other names in place of Christ; while our denominations all make Christ supreme.

(4.) Denominations were Good in their Origin.

For centuries, over most of the civilized world, imprisonment or death was the penalty of dissent from Rome.

The Great Protestant Reformation, led by Luther and Calvin and Knox and other brave, true men, was a revolt from this tyranny, and a return to Apostolic teaching and worship, except that the Protestant Churches were still supported and controlled by the State.

Later, in these Churches, there were again divisions. The Church of England was formal and dead. The spirit of God moved mightily some of its preachers. They could not have liberty within it and started an organization outside of it. Thus began Wesleyan Methodism and its work for the world.

Why the earlier Secessions in Scotland? Because they could not submit to the interference of civil power. Why the last and greatest, the Disruption in 1843? Because lords and lairds had the placing of ministers, and appointed whom they chose, in spite of the protests of the people. Thus arose the Free Church of Scotland.

All the leading Protestant denominations had their origin in the struggle for some principle of liberty, for which men were willing to sacrifice. And to these sacrifices the world owes the liberty, both civil and religious, which it to-day enjoys.

Further, these divisions have almost invariably been twice blessed, blessing those who separated themselves, as all sacrifice for conscience sake must do; and awakening to new life the churches left behind.

(5.) Denominations are Consistent with True Unity.

The family of God is one in Spirit, in the things that remain forever, yet its members keep house separately, having different tastes and likings in the things that pass away; and these separate organizations are not antagonistic but supplemental to each other; and they should ever proclaim to the world their oneness. The more they proclaim it, the more will they realize and live up to it.

It has always been popular pastime with critics of the Church to denounce the denominations as opposed and conflicting camps. It makes popular oratory, but it is not true. Go where you will, from one end of Canada to the other, and with rare exception, the ministers and people of the different Protestant denominations will be found helping one another, uniting in common work, for the spread of the Bible, Temperance, Social and Moral Reform, etc.

It is a shame and wrong that any should utter the baseless charge of enmity, and still greater shame and wrong that professed friends of the Church should give countenance to such a charge. Just as well denounce the division of the King's army into regiments, with their different names and uniforms.

They may each be eager to win people to their own church. Let honest eagerness continue and more will be gathered in. The church can best accomplish her great task by each denomination bending its energies along its own lines, with a God-speed for all others who are working for the same great end.

(6.) Denominations are Consistent with the Highest Efficiency in Work.

The different Protestant denominations have done more, on the whole, for Canada, than any one of them would have done. The Baptists believe that immersion, while not essential to salvation, should be the outward sign of church membership. They work better by themselves, and all like minded are drawn to them.

Other four have different kinds of organization. The Congregationalists wish no authority over them. They will accept counsel but not control. The Presbyterians have individual and congregational liberty; and a larger unity which brings them the support as well as the control of the whole body. The Methodists have more of centralized authority, the clergy and officials having larger power than obtains among Presbyterians. The Anglicans have official distinctions still more fully developed; their clergy are "priests," and in their higher church courts form an "upper house."

Further, these denominations represent different types, not only in their form of government, but, less or more, in other things non essential. One type appeals to one man, another to another man, and the four types win and hold more men and women than any one of them would do.

Especially is this true in a new country, with a large immigration. Would as many Scotch Presbyterians be won and held, if there were no Presbyterian Church in Canada? Would as many English Methodists become active workers, if there were no Methodist Church here? Would as large a proportion of the immigration of the next ten years be found identified with the cause of Christ, if the strangers could not find awaiting them a church to which they have been accustomed, a sweet refrain of their old life in the homeland, with its holy and happy memories?

Further, whatever we may think of denominationalism, all will admit that it gives definiteness to Christian effort, and that many will do more for the Kingdom of God along denominational lines.

In passing it may be noted that our own Union of the different Presbyterian Churches into the one Presbyterian Church in Canada, was different from this proposed Union. That Union was between those of the same name, denomination, type, standards, creed, history and traditions. None gave up their denomination or anything else. The same is true of the Methodist Unions in Canada and the Unions in Scotland. The cases are different from the present, and the reasonings from these past unions do not apply.

(7.) Business Methods in Church Work.

It is sometimes said that business always unites smaller agencies, bringing as many of them as possible under one control, and that the Church should be run on business principles, the smaller congregations everywhere uniting, and men and money set free for work elsewhere. This sounds reasonable.

But business and the church are unlike, in themselves, in their aim and their results.

Business is under a definite control which can unite it at pleasure. But congregations are free. They will unite, or not, as they may choose; and they usually choose not to, even when they are of the same denomination.

Then the aims of the two are different. The aim of business is to make others tributary to itself, the aim of the church to make itself tributary to others. The aim of business is to reduce the workers to the smallest number, the aim of the church is to increase them to the largest number. The aim of business is to weed out the inefficient for its own good, the aim of the church is to gather in and enlist the inefficient for their good.

The results also are diffierent,—A man profits in business by what he gets out of it; he profits in the church by what he puts into it, of effort in any way; and a smaller cause will develop more work and workers, proportionately, than a larger one.

In business, the money saved by a merger is available elsewhere, but in the church, the almost invariable results of a merger are that more is spent upon themselves; that some who were leaders and workers feel less responsibility and drop out; and that some, because there seems less need, reduce their giving. Seldom is more available for work elsewhere.

(8.) Overlapping and its Remedy.

Wasteful overlapping is greatly overestimated. The "overchurched village or town is often the centre of a larger district. There are also many fields where two men cover in part the same ground, where union might readjust the work, but where the two men would still be necessary. It would make easier work for the men, but the careless and unattached would not be so well looked after. One man can often win where another has failed.

Further, in many places in the newer part of Canada, where the overlapping seems needless, it is but the missionary in advance of settlement. The strangers as they come, find a church of their own to welcome them in a strange land; and there will ere long be more people than can be cared for by all the churches.

And yet again, in places where the missionary is almost the only force for righteousness two men can stand by each other and win, where one would faint and fail.

The late Dr. Carmichael, for many years our Superintendent in Manitoba and Saskatchewan, with more missions under his care than any other in Canada, who died a few weeks ago, worn out with his toil, wrote not very long ago:—

"There is not so much overlapping as is "reported. I feel sure the fewness of the "cases will surprise a good many honest "people. There is more overlapping than "there ought to be, and I am hopeful that "every case will be brought before the Committees empowered to deal with these "cases. We should be able to reduce the "cases of wasteful overlapping, well towards "the vanishing point in the course of a year "or two."

(9.) The Remedy for Overlapping in the Churches of the United States.

In the United States was organized, two years ago, "The Federal Council of the Churches of Christ in America." In the Report of the Presbyterian Section of that Council, adopted by the last General Assembly of the Presbyterian Church U. S. A., are the following words; see Minutes of their Assembly for 1911.—

"This National Organization stands in a "notable manner for Christian Unity..... "The Home Mission Boards of the Church-"es federated, have secured the adoption of "a basis of comity and co-operation in Home "Mission work West of the Mississippi River. "The recommendations contained in this "Basis have been adopted by Boards repre-"senting 5,000 of the 6,066 missionaries en-"gaged in that portion of the country."

"The Federal Council of the Churches of "Christ in America has supplanted no de-"nomination, it has drawn up no new creed, "it has set forth no new organization, nor "has it caused one organization to absorb "another. It has simply done for the Pro-"testant Churches of America what the "Confederation did for the American Colo-"nies—it has bound them together, it has "enabled them to work in union. The Fed-"eral Council demonstrates the fact not only "that Church Union is practicable, but also "that it has been achieved."

Among the resolutions passed by that Assembly in adopting the above report, is the following:—

"That the Assembly renews its congratu-"lations to the Federal Council on the pro-"gress which is being made in its work of "giving practical effect to the real spiritual "unity of all who believe in and serve "Jesus Christ."

(10.) Denominations and the Heathen World.

"We should unite our forces in face of the needs of the heathen world"—is a cry

which appeals to heart and sentiment, but which is entirely fallacious.

The heathen world has been divided up among the churches. The share allotted to our Church is fourteen millions. In our own foreign fields, we have this number set apart. No other church is working among them. There is no overlapping. The Methodists and Congregationalists have, in other places, their allotted share of the heathen world. Union will not lessen the total in any way.

Nor can union, even if complete, increase the men and the money of the three churches by putting them together.

Neither can grouping men into a larger outward organiations develop more liberal giving or a higher spiritual life. These can come only by the living touch of each individual with the Divine.

Then there is the well-known principle that the larger the body the less the sense of individual responsibility; so that the needs of the world are less likely to be met than at present when each part is responsible for its own millions.

Further, there is sure to be more or less of incompleteness in this Union, and the United Church would have all the responsibilities of the three churches and less strength to meet them.

(11.) The Basis of Union.

Many do not like it, not so much for what it contains, as for what it omits. There is not space to discuss it. Two small points may be noted, one each on doctrine and government.

(1). As to doctrine, the proposed new church is virtually a creedless one. A creed, or "Standard" is not human teaching. It is a statement of what men, and churches, believe to be in the Bible. There is such a statement in the Basis of Union, but neither the member in joining the Church, nor the minister at ordination, is publicly pledged to the acceptance of that statement as his belief of what the Bible teaches.

The minister at his ordination has a private conference with a committee, as to his views, but the only one definite public question as to what he believes and will teach is the following:—

"Are you persuaded that the Holy Scrip-
"tures contain sufficiently all doctrines re
"quired for eternal salvation in our Lord
"Jesus Christ? And are you resolved out of
"the said Scriptures to instruct the people
"committed to your charge, and to teach
"nothing which is not agreeable thereto?"

That sounds well. What could be better? Do we not need more Scripture teaching? But note this fact, that almost every heresy and error that has ever crept into the Church of Christ has been supported from the Bible, and many of those who have taught these errors have been sincere, though misguided men. If the minister were required, at ordination, to publicly declare that he believes this Statement of Doctrine to be "founded on and agreeable to the Word of God, and that in his teaching he will conform thereto"—congregations would know the declared attitude of their minister. But in this new Basis of Union, the minister can teach Unitarianism, Universalism, or any other ism, which, in passing years, he may come to think finds support in the Bible, and claim that he is teaching the Scriptures.

This is not as it should be. If a Church has a system of doctrine, that which she believes to be in the Bible, her ministers should be pledged teachers of that doctrine. We throw away our Catechism and Confession, "as Standards," and have nothing as a "Standard" in their place.

(2). In church government the Basis of Union certainly tends to officialism;— e. g. the Commissioners to the Supreme Court of the Church are chosen by the Synod, instead of by the Presbytery, as with us now; and the result would be that the Supreme Court would consist more largely of "prominent" and more widely known ministers and elders, with fewer of the less known, but equally deserving.

Officialism is also seen in the "Settlement Committee." At present, the congregation extends a call, and the whole matter of settlement is in the hands of the Presbytery, composed of all the local ministers and an elder from each congregation. In this new Basis, the congregation may give a call, but the appointment is in the hands of the "Settlement Committee," a Com-

mittee of Synod, practically a bench of bishops, at a distance from the congregation.

Moreover this Settlement Committee has power in certain cases to appoint a minister without the call of the people. Human nature is the same everywhere, and "influence" would certainly develop, to an extent impossible under our present procedure.

It is claimed that the new Church, by its improved methods of church government, will provide a minister for every congre gation and a place for every minister. It can only do the latter by appointing men whom the congregations would not otherwise call, and some congregations may object to this type of officialism.

(12.) Union and Church Property.

Two points should be carefully noted.

(1). The Administration of the Bene ficiary Funds of the Church, Aged Ministers'; Widows' and Orphans,'—all the invested and endowment Funds, all matters of Finance, are left to be settled by the United Church after the Union, a probable source of future trouble, perhaps litigation. All experience goes to show that whether men be Jew, Pagan or Christian, it is better to have financial matters definitely settled before unions of any kind are consummated.

(2). Even more perilous than the uniting of Funds will be the transference of proper ty from the uniting churches. The property of our Church belongs to "The Presbyterian Church in Canada." If that Church should continue, those who might choose to leave her for a new Church could not take the property with them; nor could they, unless Union were practically unanimous, get legislation to do so. And no matter what the result of a legal struggle, the effect would be most harmful to the spiritual life of the churches and their influence upon the world.

(13.) The Method of Taking the Vote.

The last General Assembly, in sending the subject of Union to the people for their decision, resolved as follows:—

"To send the whole matter down to sessions and congregations in the form of the three following questions·

(1). Are you in favor of Organic Union with the Methodist and Congregational Churches?

(2) Do you approve of the proposed Basis of Union?

(3) Have you any suggestions or alternatives to offer?

"The people" will find on looking at their voting papers that the matter has not been sent down "in the form of" these "three questions," but only "in the form of" the the first "two questions;" and from the incidental reference in an obscure foot note, the voter would never dream that the Assembly was asking a third question.

It is doubtful if this departure from the resolution of the Assembly, would meet the requirements of the civil law, in securing the necessary legislation for Union.

Many who favor Federation are protesting strongly against the unfairness of the voting paper in this respect. It is unfortunate, to say the least, that the resolution of Assembly, in its plain meaning, was not carried out. It should be done as directed, even yet.

(14.) Union and Afterwards.

If this Union should come, some things are certain.

(1.) One certainty is that there will still be denominations. The new Church will be but one of several, with Anglicans, Baptists, Lutherans, etc. The only way in which the unity of the Church can be shown will be as at present. The world will still laugh to scorn the divisions in the Church, and the Church, by making uniformity her ideal, will go on through the years with that ideal unattained, bewailing her "unhappy divisions," and with shame-faced confession that the charges are true.

(2). A second result, less certain, but very probable, is the continuance of the three churches, in addition to the new one; and these would grow, for immigrants would naturally fall in with their own churches. Instead of fewer denominations there would be one more.

It may be said that minorities should not follow devisive courses, but are under obli-

gation to fall in with the majority, as does the minority in a political campaign. But all our laws are by our own Church, for our own Church, in our own Church, and those who stay by our own Church are the law-abiding. Those who do not stay by her are responsible for any divisions that may result.

If a majority in Canada were trying to form a merger of the American Continent; much as we admire the rest of the Continent, and work with them for a higher civilization, the minority might reasonably prefer to remain Canadian, and none would think them divisive or disloyal.

(3.) It is certain that this new Church will be neither Congregational, Methodist or Presbyterian. The world's denominations will be increased by one, rather than lessened. We will no longer be members of the world-wide Presbyterian family, but of a new and separate one.

(4.) A practical certainty, if the Presbyterian Church does not continue, will be a large accession to the Anglican Church. Many Presbyterians will prefer that Church, which they know, to a new and untried and nameless one which they do not know. And for the same reason there will be an accession, probably smaller, to the Baptist Church.

(5.) In any separation of any kind, in any direction, whether it be the continuance of the three existing churches, in addition to the new church, or by those who are dissatisfied joining with the Anglican, Baptist and others, there will be developed a soreness and bitterness corresponding to the extent of the cleavage, and probably legal strife over property, that will set back for a generation or more, that spirit of unity for which the Master prayed, and which to Him is so dear.

(15.) The Responsibility of Pressing this Outward Union.

In view of all the price to be paid, some of it probable, some of it certain, is it well to sacrifice so much for the sake of having, what will be, at best, merely a larger denomination, probably an additional one, with all the others continued.

It is a tremendous responsibility for any, when the Church is going forward smoothly and happily in her great work, to press this matter of mere outward organization, and to sacrifice so much, and to risk so much more, merely for the sake of having a little larger denomination; and every voter for Union accepts that tremendous responsibility.

Is it not better in the meantime—whatever the Church of the future may decide to do for itself when the people are ready for Union, to vote "No" to this Union, which really spells disunion?

Instead of making uniformity our ideal, and going mournfully through unknown years to come, confessing apologetically Christ's Church divided into hostile camps because uniformity is not attained;—is it not wiser, better, more loyal to our common King and Head, to proclaim triumphantly to the world that we are already one; that "we are not divided, all one body we," and by co-operation with all the other denominations to seek to measure up to that ideal, and "like a mighty "army" as "the church of God"—move forward with one heart and aim to win our country and the world for Christ.

E. Scott.

In the 30,000 Protestant missionary schools of all grades in mission fields there are to-day more than 1,500,000 of the choice youth of the East. But what is more significant, these schools are becoming the models on which are organized the schools of the country. The missionaries, by the work they have done and the success of their endeavor along educational lines, have won for themselves an influential position as educators in the East.—Secretary Barton, A.B.C.F.M.

"The legal disabilities placed recently upon negroes in Oklahoma have caused many of them to sell their land and enter Canada, much to the displeasure of many Canadians. The Winnipeg Board of Trade and other commercial bodies have protested against the negro immigrants, and there are many who would like to add them to the proscribed Chinese and Japanese. Canada now has only about 17,000 negroes, a number smaller than it had at the close of the Civil War."

The Children's Record

A TALE OF TWO MOUSTACHES.

Rev. H. W. Myers, Kobe, Japan.

In Japan a moustache is a mark of position, a badge of rank, a sign of distinction. Along with the inch-long finger nail, its waxen curl betokens gentility, leisure and education. A moustache is as much out of place on the face of a coolie as a silk hat on the head of a cowboy at work. It may not be a handsome moustache; its hairs may be few and drooping, there may be a wide interval in the middle, but a moustache is a moustache "for a that."

---

1. Takeuchi San has a moustache, a very ordinary moustache, and this is the story of it. One hot summer evening he stopped to hear a missionary and a band of young Christians who were preaching on the street. His heart was touched, and he followed us into the chapel where he was saved.

Going home he began to think what he could best do to hold his Christian profession constantly before him. He decided to grow a moustache as a sign that he belonged to the Lord. So every morning as he washed his face or combed his hair, he was reminded that he was not his own.

Often a chance would arise to do a good job on Sunday, or to make a crooked deal, but there was his moustache to remind him. Something would tempt him to stay away from church, but there was the moustache; and in two years of his Christian life he has never missed one service at the chapel. He teaches in the Sunday School, joins us in street preaching and is leading his family and friends to the Lord. Can any one suggest a better use for a moustache?

---

2. Kosumi San is a tax official in a large town near Tokushima. He is a man of striking personality, with Christian written large on every feature of his handsome face. There had been an evangelist in Muya for years, but he has been unable to win any hold on the people of the town. When Kosumi moved to Muya as a tax official, he attended church as a matter of course, but was surprised to see no one present but the family of the evangelist. Inquiry showed that there were almost no Christians there, in a town of twenty thousand souls.

He went home that morning with the overpowering conviction that God had sent him to bring salvation to Muya, and he set to work. He opened a Sunday school in his own house, he talked to his fellow officials; he gathered the neighbors and preached to them, and he already has the nucleus of a church—a growing church.

But to return to the moustache; Kosumi San had a moustache that was the envy of all his friends, one of which any man might well be proud. But Kosumi San is the humblest of Christians, whose one great aim in life is to follow Jesus.

One day he was reading "The Imitation of Christ," and as he read, his moustache rose up as a stumbling block before him. How often he had admired it; how proudly he had twirled it; how proud he was of it! So, without more ado, he laid down the book, got his razor and shaved it off, praying that the Lord would give him more humility. And the Lord who giveth grace to the humble is blessing him more and more, and using him for the salvation of Muya.—The Missionary.

"I DID THE BEST I KNEW."

"I did the best I knew!" protested the dressmaker's apprentice, sullenly, when she was sharply reprimanded for a piece of ill-judged work that ruined a valuable dress and vexed a valuable customer. "I don't see what she's blaming me for!"

"I'm not blaming you for doing the best you knew how!" said the employer, overhearing and turning on her crisply; "I'm blaming you for not knowing any better! You ought to—you've been here long enough. You mean well, but good intentions aren't enough to carry on the dressmaking business."

They aren't enough in any business. It is an old proverb that good intentions pave a place of very disreputable character. "He 'meant well" is about the poorest thing one can say of a person, short of actual detraction; unless we except that other phrase of mild apology "He did the best he knew how."

Whenever you hear either of these, you know at once that it is a case of failure on somebody's part to do the right thing at the right moment, and usually, if you look closely enough, there was fault behind the failure. To do the best we know how is not enough, when we might know better.—Kind Words.

HOW A YOUNG MAN WON SUCCESS.

Twenty-five years ago a young man was sent, as a special clerk from Milford, Massachusetts, to Chicago. He was placed in a responsible position, and soon made the acquaintance of many other young men to whom Chicago was a commercial Mecca.

The new clerk was a pleasant fellow, and had a taste for social life; but situated as he was, the social life had to be such as he could make for himself, and that was, not unnaturally, the free and easy comradeship of other clerks.

Almost without realizing it, he found himself gradually drifting into dissipation. It was a social drink here, a quiet game of cards there, and always a cigar in the mouth. Every moment that was not spent in business or in bed was given to things which at the time seemed to him innocent enough, but which were really undetermining his manhood.

After he had been in Chicago, a month or two, he met an old class mate of his from his home town. A few evenings later he found himself in his friend's room.

'Look here, old fellow,' said the friend, 'I want to have a straight talk with you.'

'Go ahead', said the other pleasantly.

'I will. Now, what have you got here in Chicago? A clerkship with a chance. What does the chance depend upon? Education and friends. What is your education? Nothing but a high school training, and most of that forgotten. Who are your friends? Young men who flash other people's money. Now, what are you going to do? Run to seed and end worse than you began, or fit yourself for a useful future?

'If you wish to fit yourself, join an evening school, study part of the time out of working hours, and spend your Sundays as you ought to spend them. Purify your life, broaden your understanding, and you will make something of yourself. But if you prefer to stay as you are, take another drink, pass around the cigars, and be a 'jolly good fellow with the boys.'

The young clerk thought it over. His cigar went out and dropped from between his fingers. He saw two futures—one, at first, full of ease, but ending in failure, the other fraught with effort but leading to success. He knew the choice was his. 'I thank you, old fellow, he said, at length.' 'I needed it.'

At the end of the week, the clerk was a member of an evening class, and had selected his church. He gave up drinking, smoking, cards, and clubs, and began to use the public library and to get something of his old time interest in books. He was surprised to see that he had dropped out of his rapid life as easily as he entered it. Nobody tried to drag him back, nobody seemed to miss him. In less than six months, his opportunity came, and he seized it. Ten years later he was a rich man.

To-day he is loved and respected by all who know him. His benevolences have made the grass greener and the sky bluer to hundreds of poor souls; yet few, even of those for whom he has done the most, know him either by sight or by name, for he is as unostentatious as he is generous.

'Who would give a thought to me to-day if I had made the wrong decision?' he said, a little while ago. That is a question which every young man can well afford to ask himself. There is only one answer to it.—Exchange.

VICTORY FOR THE SAKE OF OTHERS.

We must be overcomers ourselves before we can help others to overcome. One who himself yields to discouragement cannot be an encourager of others. One who is crushed by sorrow and does not get God's comfort for himself cannot be a comforter of others in their sorrow.

It is frequently said that one who has suffered is fitted to be a helper of others, because he understands what pain and struggle are and knows how to help. But this depends on how he has come through his suffering or his trial. If he has not been victorious, if he lies still in the shadows of defeat, he has no experience that fits him to enter into helpful sympathy with others in like experiences.

But one who has been a victor in life's battles is able to be a comforter and an inspirer of those he meets who are in the midst of struggle or trial. If you would have a healing shadow you must learn the secret of Christ's victoriousness.—Sel.

"THAT'S WHAT I'M HERE FOR."

At English railway stations there are always porters in attendance who are exceedingly attentive in helping passengers with their baggage, and giving directions as to trains, and they expect only a few pennies for the service rendered.

One of these men was so kind and helpful to a lady with several children that she said to him, "I don't know how I can thank you enough for helping me in this way," and was going on to say more when he stopped her with a cheery answer, "That's what I'm here for, all day long."

It's a good formula to keep about one in going through life. That's what we're here for, to do kindnesses and all sorts of little silent charities "all day long." The modest railway porter is a good pattern to follow.—Adult Class Monthly.

A FAMILY TRAGEDY.

Little long-eared Bunny lived in a dugout on the edge of a clearing. All about him were the maple-trees of a "sugar-bush," and just a little venture into the open brought him in sight of a gray, weather-beaten house, and quite a village of barns and sheds, the home of his four-footed friends on the farm.

The old farm-house was always gay with children's voices. Many times the little rabbit had scurried timidly into his cabin at the sound of their shouts and laughter. He had never been molested, but he feared the jolly crowd, unknowing why.

After a time he persuaded another rabbit, a dainty, sensitive creature, soft-footed and gentle-eyed, to share his house. Then, indeed was the humble dugout a home, happier far than many a stately mansion, for love reigned, and blessed with plenty to eat, what could rabbit wish for more? Soon there came children to make glad the hearts of the little rabbit and his wife.

"Cute" furry little things they were, with large bright eyes and loving, pretty ways. Often the little parents watched their merry play with delight, as they leaped from rock to tree or hid behind bushes, in a game of "hide and seek," or rolled over each other like kittens.

But one day the little father of the family went away and never returned. The gentle little mother never knew his fate. We know that as he was quietly eating, a "sportsman" saw him and, quickly leveling his rifle, fired, but did not at once kill his unoffending victim. The poor little rabbit mortally wounded, still tried to reach his home. He crept away into the bushes where, faint with pain, he lay down to rest. The man who had shot him called his dog, who came smelling along his track.

The poor rabbit, roused by this new danger, rose and staggered a little farther, to escape his pursuers, but the fierce dog was upon him—a bound, a quick shake, and it was done.

"Good dog! brave dog!" said the hunter. "We have done well." What had they done so well? What was there brave about it? Do we call it brave when a man is shot from ambush? They had broken up a happy home—in sport.

The little widow had now to care for her babies alone. There was no one else to share the burden of a growing family, so she did her best, as mothers will. They had taken turns, these two, in caring for the babies that no hawk or fox should molest them. Now she scarcely dared to leave, unless driven by extreme hunger.

One night the farmer was awakened by the squawking of his poultry. In the morning he missed a fine young turkey. In a night or two this was repeated, and he said, "We'll catch the varmint. Jack, you set them two traps, and if you catch the rascal I'll buy you that new shot gun you've been teasin' for. It will be fun for you, anyway."

Why did he happen to set one trap in the tall dead grass by the corner of the garden fence? And how did it happen that little Mrs. Rabbit, hopping along in search of food, put her dainty paw in and sprung it? Ah, the cruel trap! How the numbing pain crept up the imprisoned limb, and how the sharp pain darted all over her body!

She struggled to free herself until the tender flesh was torn from the broken bone, for she knew that at home were her babies alone, hungry, supperless—she must go. And again she struggled, but in vain. Great tears rose to the soft brown eyes, and she uttered little moaning sounds of pain and of distress. In the morning Jack found her shivering with fear and pain.

"Such luck! I shall have to try again for my gun." He opened the trap, secured his "catch," carefully, reset the instrument of torture, and thinking of the rabbit pie he would ask mother to make, he slung the little animal over his shoulder and started for home. He never thought of the agony his every movement caused her.

Molly met him, and took the rabbit in her arms, soiling her clean apron with the blood. She saw the look of suffering in the soft brown eyes.

"Oh, Jack, see it cry!"

"Yes," said Jack, "I'm going to kill it by and by, and have a rabbit pie."

"Jack, suppose it was you! If you had to die, and you was hurt, wouldn't you rather die right away? Oh, kill it quick, and easy, Jack!" But Molly would not taste the rabbit pie.

The poor little bunnies in the dugout waited long for their mother that night. At last, hungry, shivering, afraid, they crept into each other's arms and tried to sleep.

Morning came, and the hungry little stomachs cried anew for something to eat. Day passed—no mother. Night came, and another day, and the last poor little baby straightened his tiny form and lay cold in death.

Why need it to have happened?

"Our Dumb Animals."

If a boy says to himself that he'll go where he pleases, and do what he pleases, and associate with whom he pleases, he may have his own way; but it is pretty poor way.

WHY THEY COULD NOT HURT HIM.

In the second century they brought a Christian before the king, who wanted him to recant and give up Christ and Christianity, but the man spurned the proposition. But the king said:

"If you don't do it, I will banish you."

The man smiled and answered. "You can't banish me from Christ, for He will never leave me nor forsake me."

The king got angry, and said: "Well, I will confiscate your property and take it all from you."

And the man replied: "My treasures are laid up on high; you cannot get them."

The king became still more angry, and said: "I will kill you."

"Why," the man answered, "I have been dead forty years; I have been dead with Christ, dead to the world, and my life is hid with Christ in God, and you cannot touch it."

"What are you going to do with such a fanatic?" said the king.—Selected.

"MUST" AND "MUSTN'T."

"A fellow can't have any fun," growled Tom. "It's just 'must' mustn't' from morning till night. You must do this, you must learn that; or you mustn't go there, you must say that, and you mustn't do the other thing. At school you are just tied up to rules, at home—well a shake of mother's head means more than a dozen mustn'ts. Seems a pity a boy can't have his own way half the time and do something as he likes."

"Going to the city, this morning, Tom?" asked Uncled Fred from the adjoining room.

"Why, of course," answered Tom, promptly.

"Going across the common?"

"Yes, sir; always do."

"I wish you'd notice those young trees they've been setting out the last year or two. There's something rather queer, it seems to me. Of course, the old trees will die sooner or later, and others will be needed, but—well you must observe rather carefully, so as to describe their appearance, etc."

"What about those trees, Tom?" asked Uncle Fred after tea, as they sat on the piazza.

"Why, they're all right; looked a little cramped to be sure, snipped short off on top, and tied up to poles, snug as you please, every identical twig of them, but that's as it should be, to make them shipshape—don't you see? They can't grow crooked if they would. They'll make as handsome trees as ever you saw one of these days. Haven't you noticed the trees in Mr. Benson's yard?—tall and scraggy and crooked, just because they were left to grow as they pleased. The city fathers now don't propose to run any risks"—

"But I wonder how the trees feel about the must and mustn't," remarked Uncle Fred, dryly.—In "The Ram's Horn."

LOOKING PLEASED.

Robert Louis Stevenson tells in one of his essays of a small boy, ragged and barefoot, who ran down the street in pursuit of a stray marble, with such a jolly face and manner that he put everyone who saw him in a good humor. One gentleman in particular had been all the morning in a sour mood, harboring dark thoughts, and as he found himself smiling, he handed the little fellow a piece of money remarking:

"You see what sometimes comes of looking pleased."

A great deal comes of it, as you may well believe. A cheery countenance is sunshine on a smaller scale, and can be scattered broadcast on a cloudy day as well as a clear one. It makes the burden of life lighter for others, and is the cheapest, and perhaps the most effectual, kind of helpful service we can render. While we speak a word to one, a hundred see our face, and half that number are just a little influenced by it—if it's the right sort.

Looking pleased paves the way to being pleased, granting we lack that to begin with. The face casts a reflection back on the spirit, like a mirror, and a smile cheers more than a frown, even if you must do the smiling yourself.—Selected.

WHERE HE FOUND THE BIBLE.

A young man of bright mind and high abilities, but who was inclined to carelessness in spiritual matters, was sent from his work in the midst of men in the heart of a great city, to a lonely post of duty in the mountains.

It was a great and none-too-pleasing change for him. He took with him a stock of reading matter that should have been ample for the time of his enforced isolation, judging by the reading he did in town. But there in the wilderness it was exhausted in an incredibly short time. Not quite, though. He found a small Bible, that had been tucked in the bottom of his trunk long ago, and had almost been forgotten.

He began idly reading here and there. He delved deeper and deeper. He found the Book the Bread of life, sent to him there in the wilderness, where he was shut away with it, his thoughts and God. So the Father found and claimed him, as he will find and claim us all, no matter where we are, if we will let him.—The Comrade.

THE SIXTY-SIX BOOKS

Of The Bible.

BY AMOS R. WELLS.

Sixty-six singers, singing sweet and true,
And setting all the world to singing, too.

Sixty-six soldiers, vigorous and strong,
Valiantly attacking cruelty and wrong.

Sixty-six judges, learned in the law,
Uttering decisions free from fear or flaw.

Sixty-six artists—wondrously they paint
Kings and sages, common folk, angel, devil, saint.

Sixty-six explorers, keen to search and find
All the hidden secrets of life and death and mind.

Sixty-six masons, marvelously skilled;
One majestic temple they unite to build.

Sixty-six farmers, planting holy seed,
Happily upspringing in holy thought and deed.

Sixty-six teachers, keeping perfect school,
Where faith the law is, and love the rule.

Sixty-six doctors, knowing well to cure,
Masters of a medicine healing swift and sure.

Sixty-six sailors, bearing us away
To a better country, to a brighter day.
—SS. Times.

SOME BIBLE QUESTIONS.

(These questions, found in an exchange, may not be important in themselves, but they will show how familiar you are with your Bible.)

1. What is the name of the first place mentioned in the Book of Revelation?

2. Where was the first ferry boat used —who used it?

3. What Negro was first converted to Christianity?

4. What place was the first to reject Christ?

5. Name the first place mentioned in Scripture?

6. Name the first wood spoken of in the Bible.

7. Who was the first Pilgrim?

8. Who is the first woman who has her age mentioned?

9. Name the first prayer offered, and by whom.

10. Who asked Jesus "art thou only a stranger in Jerusalem"?

11. Who paid the hotel bill of a man who had been robbed?

12. Only one woman's age is given in the New Testament—name her.

13. Give the name of the first builder and farmer.

14. Who was the King of Sodom when it was destroyed?

15. Who was Salem's king when Sodom was destroyed?

16. Who was the first president mentioned in the Bible?

17. Whose voice was taken for the voice of God?

18. Who said "I was born free?"

19. Who is referred to as being a coppersmith?

20. Give the name of heretics mentioned in the New Testament.

21. Name an instance of water being sold for money.

22. By whom was a monument used for a table to eat from.

THE PRICELESS TREASURE.

"Stevey, my boy," said Uncle Hiram, "one man may have more talent than another or more courage or more money, but there is one thing that no man on earth can have any more of than you have, and that is time.

"Did you ever stop to think of that? Or may be you haven't come to it yet, that of the most precious thing of all, the same being, I repeat, time, nobody, no matter who he is, can have any more than you have.

There can't be any favoritism or special privilege or gouging or monopoly in time. You get what's coming to you anyway, and no man on earth can take it away from you.

"And isn't this something to be cheerful over? Why, Stevey, it's the grandest thing going to think that of the most valuable thing of all we've got as much as the man that rides by us in a ten thousand dollar automobile.

But, and now I'm getting down to the sermon, Stevey, this most precious thing of all is the thing of which we are most wasteful.

"We get our full share of it sure, but we waste it ourselves shockingly.

"Don't waste time, Stevey, please don't. As you feel now you've got a million years ahead of you, more or less, plenty of time, but time is one of those things that once lost can never be recovered. Don't waste a minute of it. When you play, play; sink the shop; forget it utterly; but when you work utilize all your time. Don't dawdle it away."—New York Sun.

THE BOY AND HIS JOB.

By Dr. Frank Crane.

The Golden Rule is "Do as you would be done by," or "Put yourself in his place."

Don't imagine that this is only a religious maxim. For it is a great principle that gives the key to success in all our dealings with people. It applies to the family, the school and the playground, quite as much as to the church.

And it is the most important thing in the world when it comes to the business of one man employed by another.

All the labour troubles, strikes, lockouts and their consequent misery would be avoided if employer and employee had sense enough to put self steadily in the other's place.

Two opposing selfishnesses can never work together without clash and irritation. When unselfishness meets unselfishness, that is the ideal condition. When unselfishness meets unselfishness, the latter may seem to have the advantage, but in the long run it is always unselfishness that wins.

First of all, therefore, lay it to your heart, and get it deep set in your mind, that your employer's interests are your own.

If you work for a railroad, act as if whatever causes loss to the road causes loss to you. Be as careful of its property as if you owned it.

If you are employed on a farm, take as much interest in anything that pertains to it as if it was your farm. Pick up a stray board, stop a leak, repair a lock, cover exposed machinery, and look after anything that falls to your notice, just as the farmer himself would do.

If you are a clerk in a store, get the thought in your mind that it is your store, and be as anxious as the proprietor to keep things neat, to attract customers, and to avoid losses.

When you work for a man, you do not work for wages. If your eye is only on your pay you are a second-class worker, You will certainly slight your work, and your employer will get rid of you as soon as he can.

You have something better than wages to work for, always; it is your Self, for your Future.

You owe it to your best Self to be loyal, to give the best that is in you. You are in a way a Partner in the concern.

If your employer is an unjust and selfish person, and takes advantage of you, overworks you, does not appreciate what you do, complains and never says an encouraging word, right there is where you are to show the stuff you are made of. Stick to your principle. Don't be like him. Keep on doing the best you can for him. When you cannot stand it any longer—quit. But never take a man's money and slight his work.

If you persist in this way, you are bound, sooner or later, to become known as a valuable man. Your services will be in demand.

Ask any business man what is his greatest annoyance, and he will tell you that it is to get clerks who are careful and loyal to his business.

Most employees seem to regard business as a war, and their employer as their natural enemy. They want to get all they can from him, and give him as little as possible.

This is not only wicked but silly. Business is at bottom co-operation and not competition. Master and man work with each other, and not against each other.

And don't imagine there is anything humiliating in working for another person for wages. To call that "slavery" is stupid. Everybody that works works for someone else. The lawyer, doctor and preacher are all hired men. As I write this I work for wages, the same as the "hand" that does chores around the barn. To be sure, I think I am doing some good, aside from my pay. But exactly that is what the farmhand ought to think. He is doing his part of the world's work. He is helping along the great business of ministering to humanity and its needs, in his way, as much as the preacher is in his way.

So the very first thing boy or man should learn about a job, is to keep clear of the dirty business of looking out only for his pay, doing as little as he can, slighting his work and hating his employer. It is such workers that are the curse of the world. The negro slave before the war was more manly than such.

As long as you work for a man give him the very best, there is in you. Stand up for him, watch for his profit, guard his property, be his friend, fight for him if you must, and like him if you can. When you can do no more take this attitude—resign.

While you take active concern in your employer's affairs, don't be officious. Remember that every business is in a way a military affair. Some one head has to run it. The rest are to obey orders. Your responsibility lies in doing what you are told. If you think your orders are not wise, obey anyhow; the responsibility for them is not on your shoulders.

Get the habit of listening attentively to what your employer commands. Don't take things for granted. Have things made

plain. Find out exactly what he wants, and do it.

Never bungle a job. What you do, do well. If you have to curry a horse, curry it clean. If you are to sweep the store, make it as tidy as a particular woman's parlor. If you are to tie bundles, learn how to make them look as though they had been done up by machinery. If your work is to black shoes, black the heels. Nobody wants a boy who is habitually negligent, slip-shod and careless in his work.

Be punctual. Be just a little better than punctual. Never allow a human being to wait on you. If you are to be at the office at seven sharp, be there a quarter to seven. Start always sooner than is necessary, and allow time for mishaps.

This is mainly a matter of habit. I have travelled many thousands of miles in all countries and I never missed but one train in my life.

If you have any business to do at your leisure, that is at any time you choose, do that business the first thing, just as soon as you can get to it, and play afterwards. Always get business done and out of the way before you begin to rest or to amuse yourself.

Don't talk about your employer's affairs. Get the reputation of being a boy that guards the company's secrets. Learn to keep your mouth shut when the conversation turns upon the business of your concern.

I am not referring to concealing crimes. There are many things connected with any business that it is not good sense to discuss freely; just as there are certain proper family secrets. Naturally you do not know just what things should be published and what things should be concealed; so the best way is to say nothing at all. Never discuss anything whatever connected with your employer's business, except with him, or with some other person connected with the concern who has a right to talk.

BE POLITE! (I hope the printer will set that in capital letters.) There is no one little trick that will help you make good more than getting the habit of being polite.

Whenever you meet a woman you know, take off your hat, whether it is the boss' wife or a washwoman.

When you do not understand what is said to you, do not say "How?" or "What?" Say "I beg your pardon?" Some folks may poke vulgar fun at you, but you stick to being polite, and some day you will be hiring the vulgar funmakers, and discharging them.

The most offensive thing about Americans is their gruffness and lack of courtesy. Clerks, conductors, ticket agents and messenger boys seem to think it is "smart" to be short and sharp. There never was a greater mistake.

Keep clean. If it is a soiling job you have, clean up as soon as you get through. It will add to your health and your self-respect. Water is cheap.

Make it a matter of religious principle to keep the black out from under your finger nails, to brush your teeth four times a day at least, and to wear as good clothes as you can and as clean linen as you can. Keep your shoes polished, your hair combed, and the grease spots off your clothing. You cannot realize how far this goes with your employer and his customers.

Dress up to your job. But do not dress above it. Use your judgment. Clothe yourself about as you think a boy ought to clothe himself in your position—and keep your clothes clean.

Don't use tobacco. Nine employers out of every ten will discount you for it. What's the use of taking on a habit that is sure to get in your way?

Don't be familiar with your employer. If he is inclined to be sociable and friendly, don't be deceived into getting too intimate with him. That usually makes trouble. Be respectful, polite and obliging. But maintain your reserve.

Don't complain. Don't complain either to your employer nor about him. A complainer is simply a baby. Be a man. Take your medicine. Endure hardship as long as you think you ought to, as long as it seems necessary and right; when you get past that point hand in your resignation. But don't whine. Don't join in with those who think it clever to malign the company or firm for which they work.

In conclusion, as to your job:

Be a Golden Rule user.

Work for Self-Respect first, Wages second.

Be Loyal to your employer.

Don't be Officious.

Be Attentive to Orders.

Keep Clean.

Dress up to your Job, but not Above it.

Don't Bungle.

Be Punctual.

Don't Talk about your employers' affairs.

Be Polite.

Don't use Tobacco.

Beware of injudicious Intimacies.

Don't complain.

—Selected.

Life and Work

A NEW YEAR'S MESSAGE.

By Rev. James Ross, D.D., London, Ont.

(Note.—Paul's Epistles were each written to a particular individual, or to some local church, but they are of world-wide application. The following is addressed to a particular church. It's message is for all. Change the name to that of your own congregation and yourself. Ed.)

To the Members and Adherents of St. Andrew's Church.

My Dear Brothers and Sisters in the Lord:

I desire at this holiday season to wish you all joy as well as grace, mercy and peace. May the passing years bring you the temporal success that you hope for and fuller communion with the Master of Life!

I most gratefully acknowledge the warm sympathy and support which I continue to receive from all the office bearers and workers of the congregation who render such faithful service in many directions. But I should like to indicate how we can make our work together more effective, how we can deepen our faith, enlarge our hope and increase our zeal.

Reading the Bible.

I trust that during the coming year we shall all try to give God an opportunity to speak to us every day through His word. I am mailing to every family a copy of the Presbyterian Year Book with the compliments of the Session. You will find in it much useful information about the Schemes of our Church. It contains also a list of the Sabbath School Lessons for the year on the Life of Christ. May I suggest that it would be a profitable exercise for every person in the congregation to read the passage for each day which will be found under every lesson.

Attendance at Church.

There are some in the conregation who are quite irregular in their attendance at public worship. Such need to recall the injunction, "Not forsaking the assembling of yourselves together as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching," We are doing our best to make the services both interesting and profitable.

Surely the Sabbath routine of most families can be so arranged that every member may be in the church at least once every Lord's Day. And where it is easily possible the members should count it a privilege to be present both morning and evening. Places that are vacant through sickness or the infirmities of age are a source of sorrow to the minister, but places vacant through carelessness or want of interest are a source of pain.

To The Adherents.

A number of adherents will receive and read this letter. To such I would say we are glad that you find some profit in attending and supporting the services, but will you not this year consider seriously the question of enrolling yourself among the people of God by a public declaration of your faith in Christ? Such a step when it is a true expression of the soul's attitude to the Redeemer will be a joy to Him and a blessing to yourself and others.

If you have conscientious scruples about doing this I shall be glad to confer with you and if possible resolve your doubts. We cannot expect to exercise much influence over others until we have declared ourselves the disciples of Him whom we recommend.

Christian Service.

To those in full communion I am glad to say that it is a pleasure for the office-bearers of the congregation to have you associated with them for worship, instruction and Christian service. If you are not already engaged in some distinctively spiritual work, do you not think you could find a congenial field in some department of church activity?

The Sabbath School needs teachers and officers, do not too easily conclude that you have not the qualifications for teaching. New families with children are occasionally coming into your neighborhood

and we would much appreciate information from you about them. If you find it possible to attend the prayer meeting once in a while you will encourage us by your presence.

The Women's Missionary Societies furnish opportunities for the ladies of the congregation to have communion with one another and with our Lord Christ in extending His kingdom. The King's Messengers Mission Band affords scope for young ladies to pursue courses of Mission Study.

The Outlook Mission Band has been formed to interest the children in spreading the knowledge of Christ:

The Ladies' Aid Society enables women of a practical turn of mind to cultivate the social life of the congregation and help the managers to improve the property.

The Young People's Society has been recently formed to make the members better acquainted with one another and to let everyone feel that he or she is an integral part of Christ's army and has something to do well within reach.

Individual Work.

There is also ample opportunity for individual work outside all these organizations. Many prefer to discover and cultivate a special field of their own and we bid them God-speed. It is the privilege and duty of members of the church to visit the new-comers in their neighborhood and if they have no church home to invite them to your place of worship, to become acquanted with the careless and those hostile to religion and win them to a better state of mind, to visit neighbors of all denominations who may be sick or in trouble, and strive by sympathy and judicious help to interpret to them more fully the heart of our common Saviour. By such individual testimony and example the church grew at first from small beginnings and by this means it will finally triumph.

Religious Training of Children.

I am especially anxious that all the parents of the congregation should devote time and thought to the religious education of their children.

The number of Protestant young men and women who are said to be joining the Roman Catholic Church in order that they may marry persons of that faith is sufficient to startle us. If these reports are true, they indicate that a generation is growing up almost entirely ignorant of the faith of their fathers and consequently having no intelligent grasp of the principles on which civil and religious liberty rests.

The teachers of the Sabbath School will do the best they can for your children during the hour every week that they have them, but you will need to supplement their efforts at home every day and especially on Sabbath. You ought to help them to prepare the lesson and use it as a means of discovering their conceptions of God and the way of salvation.

Every opportunity should be seized to magnify the Redeemer and His work, to anchor their confidence and affection upon him, and to hold before them lofty ideals of duty. When they are very small the mother must teach them to pray and form right ideas of the Supreme Father and of our relationship to him; and by song, story and personal example cultivate in them admiration and love for Jesus.

In order to create the right atmosphere in the home some form of family prayer ought to be observed daily, and God's book, God's house and God's day should be duly honored.

The Missionary Budget.

I am extremely desirous that every member and adherent of the congregation should squarely face his and her duty in regard to the special missionary appeal for 1912. Many of us have been moving along very easily in this matter because no higher ideal has been presented to us.

But now a loud and very significant call has been addressed to us by the whole church and the question which cannot be evaded is, Will we measure up to the Master's reasonable expectations? The extraordinary conditions created in our land by the inflowing population make every patriotic Canadian uneasy. And the awakened missionary spirit of the other churches of this continent and of the world is pressing us to take our share with them in evangelizing the heathen.

Our church is planning to raise $1,000,000 in 1912, not including the gifts of the women—$200,000 of this has been apportioned to the Synod of Hamilton and London; $35,000 to the Presbytery of London and $7,000 to St. Andrew's Church, London. In 1910 we gave $4,189 on the same basis, and as $1,000 of this comes from a source from which no increase can be hoped for we shall require to double our straight giving to reach the sum apportioned to us.

Can we do it? Yes! I believe we can do it and that we will do it if those who are now doing nothing have their eyes opened to see that this work is the will of God and if we all agree to ask Him daily, "Lord what wilt Thou have me to do?"

Prayer.

We shall never accomplish this without much prayer. We must confess our past indifference and disobedience, and be drawn into fuller sympathy with the Supreme Being in His purposes of love and salvation. We shall need to be much alone with God that He may reveal to us the deeper secrets of the spiritual world, that He may fill us with an agony of desire for the ingathering of the heathen and with a vision of the glory and joy of making His love known to all mankind.

May this year be one of continued harmony, increased liberality, greater loyalty to Christ and more fervent zeal in Christian life and work.

Your affectionate pastor,

JAMES ROSS,

THE OFFICE OF ELDER.

The Presbyterian Church recognizes three offices in the Church. (1) The pastor or minister; (2) the elder or representative of the people, (3) the deacon.

The authority for the office of the elder is found in both the Old and New Testament. In the Old Testament, under the theocracy, the people were consulted upon all important questions, and their vote was decisive, subject only to the will of God.

From the time of Moses, the people growing large in number, expressed their will through representatives, which even then were called the elders of Israel. They were entirely distinct from the prophets and the priests.

In the New Testament, under the New Dispensation, this principle was carried over. The apostles recognized the rights of the people in their elders, and in Acts we read, "The apostles and elders came together, to consider the matter." Paul ordained elders in every church.

It is evident that in both the Old and New Testaments, that elders were an original and essential element in the organization of the Church. Even Cyprian, who was a zealous champion of prelacy, admits that he could properly do nothing without the elders and the people.

The power of the elder is the power of the people, and this is great, as we have already seen. In the lowest court he is in the majority.

The office of the ministry is to preach the Word and to counsel, exhort and comfort the people. He has power to convene the session, and on the request of two elders, he must convene it. He has no vote, except in case of a tie. He may counsel the session, he has a right to discuss all questions, but the decision lies with the elders. If, therefore, a church is not well managed, the responsibility lies with the elders, because theirs is the power. In the higher courts, the elders and pastors are always equal in number, and therefore equal in power and responsibility.

The honor of the elder is great, because he represents the people, and the people of God are an honorable body, whom God entitles as His bride, His body, and His people and children.

Such power and such honor carries with it great responsibility. The elder is responsible for his intelligence. It is his duty to inform himself to a degree commensurate with his power and honor. He is responsible for his faithfulness, not only in his general Christian relations, but especially as an elder, the representative of God's people, and the ruler in God's house.

He is responsible for efficiency. If the elders of the Presbyterian Church would cease scattering and spreading themselves in connection with every spasmodic movement that comes along, and if they would fit themselves, and apply themselves to the discharge of their duties in their own particular church, it would increase the efficiency of the Presbyterian Church an hundred fold, and thus make the largest contribution to the advancement of the Kingdom of God. But it has become the fashion for the elders to scatter themselves, and often their efficiency is thereby reduced to the lowest degree. This practice has greatly weakened the power and progress of the Church.

The qualities of the elder are plainly set forth in 1 Tim. 3, and we refer our readers to this high authority for full information.—Philadelphia Presbyterian.

MEETINGS OF ASSEMBLY, SYNOD, PRESBYTERY.

The General Assembly meets in Edmonton, 1st Wed., June, 1912.

Synod of the Maritime Provinces.
Pictou, 1st Tues. October, 1912.

1. Sydney, Sydney, 6 Feb., 10 a.m.
2. Inverness, Orangedale, 12 Mar., 7.30
3. Pictou, New Glasgow, 9 Jan., 1.30 p.m.
4. Wallace, Oxford, 20 Feb., 2.30 p.m.
5. Truro, Truro, 19 Mar., 10 a.m.
6. Halifax, Halifax, 30 Jan., 10 a.m.
7. Lunenburg.
8. St. John, St. John, 19 Mar., 10 a.m.
9. Miramichi, Newcastle, 12 Mar., 11 a.m.
10. P.E.I., Charlottetown, 5 Mar., 10 a.m.

Synod of Montreal and Ottawa.
Vankleek Hill, 2nd Tues. May, 1912.

11. Quebec, Richmond, 5 Mar., 5 p.m.
12. Montreal, Montreal, 2nd Tues. Jan.
13. Glengarry, Alexandria, 5 Mar., 10.30.
14. Ottawa, Ottawa, 9 Jan., 10 a.m.
15. Lanark.
16. Brockville, Morrisburg, 5 Mar.

Synod of Toronto and Kingston.
Toronto, 2nd Tuesday of Oct., 1912.

17. Kingston, Kingston, 12 March, 10 a.m.
18. Peterboro.
19. Lindsay, Lindsay, 12 Mar., 10 a.m.
20. Whitby, Port Perry., 17 Jan, 10 a.m.
21. Toronto, Toronto, monthly, 1st Tues.
22. Orangeville, Orangeville, 9 Jan., 10.30.
23. Barrie, Barrie, 12 Mar., 10 a.m.
24. North Bay, Powassan, Mar.
25. Temiskaming, Cobalt, Mar.
26. Algoma, Blind River, 5 Mar., 8 p.m.
27. Owen Sd., Owen Sd., 5 Mar., 10 a.m.
28. Saugeen, Palmerston, 5 Mar., 9 a.m.
29. Guelph, Berlin, 16 Jan., 10.30 a.m.

Synod of Hamilton and London.
London, Last Monday of April, 1912.

30. Hamilton, Hamilton, 3 Jan., 9.30 a.m.
31. Paris, Paris, 5 Mar., 10.30 a.m.
32. London, London, 4 Mar., 8 p.m.
34. Sarnia, Sarnia, 5 Mar., 8 p.m.
33. Chatham.
35. Stratford, Stratford, 27 Feb., 10 a.m.
36. Huron, Brucefield, 16 Jan., 10.30.
37. Maitland, Wingham, 5 Mar., 10.30
38. Bruce, Paisley, 5 Mar., 11 a.m.

Synod of Manitoba.
Winnipeg, 2nd Tuesday of Nov., 1912.

39. Superior.
40. Winnipeg, Man. Coll., bi-mon.
41. Rock Lake, Deloraine, 6 Feb., 5 p.m.
42. Glenboro, Glenboro, 13 Feb., 9 a.m.
43. Portage, Gladstone, 5 Mar., 2 p.m.
44. Dauphin.
45. Minnedosa, Minnedosa, 13 Feb., 1912.
46. Brandon, Brandon, 19 Feb., 7.30 p.m.

Synod of Saskatchewan.
Regina, 1st Tuesday of Nov., 1912.

47. Yorkton, Yorkton, 13 Feb., 8 p.m.
48. Abernethy, Strassburg, 22 Feb.
49. Qu'Appelle, Broadview, 13 Feb., 1912.
50. Arcola.
51. Alameda, Alameda, 20 Feb., 8.30 p.m.
52. Weyburn.
53. Regina, Regina, 27 Feb., 9 a.m.
54. Saskatoon, Saskatoon, 12 Feb., 4 p.m.
55. Prince Albert.
56. Battleford, N. Btlfrd., 27 Feb., 10.30.
57. Swift Current, Maple Crk. 14 Feb., 10.

Synod of Alberta.
Last Monday of April, 1912.

58. Vermilion, Vegreville, 15 Feb., 9.30a.m
59. Edmonton.
60. Lacombe, Wetaskiwin, Feb. 2 p.m.
61. Red Deer.
62. Calgary, Calgary, 12 Mar., 9.30 a.m.
63. High River.
64. Macleod.

Synod of British Columbia.
New Westminster, 1st Wed. May, 1912.

65. Kootenay, Kootenay, Feb.
66. Kamloops, Enderby, Feb.
67. Westminster, Vancouver, 9 Jan., 10 a.m.
68. Victoria.

Foreign Mission Presbyteries.

69. Trinidad, West Indies.
70. Honan, China.

The Church Funds, West.

SUMMARY OF RECEIPTS

	During November	Mar. 1, to Nov. 30.
Home Missions.....	$4,987.16	$35,875.89
Augmentation.....	354.31	3,392.52
Foreign Missions...	6,513.57	33,787.57
Widows & Orphans	122.35	1,016.80
Aged Ministers.....	192.03	1,724.69
Assembly Fund.....	52.00	2,184.19
French Evangeliztn.	766.52	2,998.98
Pte-aux-Trembles. .	854.40	2,986.00
S. S. and Evangelism	579.78	8,524.09
Jewish Mission.....	14.36	1,350.55
Deaconess Training	....	917.75
Knox College.....	56.55	486.41
Queen's College.....	9.50	320.23
Montreal College.....	143.50	400.20
Manitoba College....	41.90	336.65
Westminster Hall....	124.75	203.50
Alberta College.....	1.00	18.50

DETAILED RECEIPTS DURING NOVEMBER

at the Presbyterian Offices, Toronto. By Rev. John Somerville, D.D., and divided among the Funds as directed by the Donors.

Ontario.

Lucknow ss	$ 4 50	E. Puslnch Duff ss....	13 84	Sebright ss.,	3
Mrs. M. Hurdon	250	Eden Mills	15	Ottawa, Kx. ss.	10 70
Rv. S. H. Gray.	8	Petrolea, St. And. ...	3 05	Lindsay, St. And.	100
Rv. L. W. Thom	10	Tweed, St. And.	39 30	Rv. H. J. McDiarmid.	4 45
Guelph, St. And	200	Arnprior, St. And....	146 80	Rv. Bev. Ketchen.	8
Southwold, McBrd. ss	14	Corbett ss.	2	Rv. M. A. Lindsay.	8
Rv. Rich. Davidson...	13 60	Dundalk, Erskine	56 31	Rv. N. Lindsay.	8
Seaforth, 1st	64 70	" " abc	1 57	Tilbury E., Fletchr...	60
Hagersvl., St. A. ss...	7 20	" " ss..	3 77	Rv. T. A. Watson. ...	15 97
Unionville	12 29	Ventry, Knox	60 06	North Bruce ss	3 50
Kemptvil., St. Pa. ss..	20 67	" " ss	15 13	Galt, Knox.	300
Rv. Frank Davey.	21 33	" " mb.	3 60	Orillia	1,000
Rv. W. Farquharson.	8	Rv. Jas. Buchanan...	10	Rv. I. N. Beckstedt...	8
Rv. Robt. Fowlie.	8	Rv. Hugh Crozier	8	Rv. R. Harkness.	12
Rv. John Matheson...	8	Rv. Prof. Jordon.	10	Rv. A. J. Mann.	30 85
Rv. Wm. Moore, D.D.	8	Rv. F. J. Maxwell....	3	Rv. Gust. Munro, D.D.	15 45
Rv. H. J. McDiarmid.	8	Rv. Dr. McTavish.	8	Rv. A. J. McMullen..	16 30
Rv. J. L. Small.	8	Rv. H. J. Pritchard...	8	Rv. T. R. Shearer....	8
Rv. A. C. Stewart.	8	Rv. Dr. Smith.	8	St. Davids.	4
Rv. Alex. Wilson.	10	Rv. J. Steele.	8	John Penman.	315
Prt. Credit ss.	10	Thamesfrd, St. A. ss...	5	Alberton	13
Rv. Orr Bennet.	18 90	S. Nissouri ss.	3 50	Rv. Geo. Gilmore.	8
Rv. S. MacLean.	16 30	Rv. Wm. McConnell..	8	Rv. A. R. Linton.	8
Rv. Dr. Ross	8	Rv. I. McLean.	12 51	Rv. J. H. Edmison....	8
Rv. F. W. Mahaffy ...	8	Rv. R. W. Leitch.	8	Kippen, St. And.	100
Rv. Robt. Haddow...	8	Bannockburn ss.	2 04	Centre Bruce ss.	3
Rv. G. C. Little.	15 14	Streetsvl., St. And. ss	7 40	Nepigon ss.	1 2
Tor. Doverc'rt	225	Chisholm ss.	2	Campblfrd, St. A.	270 76
Rv. R. E. Knowles ...	8	Ham. Calvin ss.	10	Wolfe Island, St. A. ss	2 25
Quaker Hill, St. A...	57	Renfrew, St. And.	500	Kingston Presby.	85 80
Thorntonss.	4 09	Woodstock, Chal.	116	Dungannon, Ersk. ss.	3
Rv. F. A. MacLennan	8	Chalk River	6	E. Oxford.	12
Lindsay, St. And.	100	Kingston, Chal ss ...	35	Dundas, Knox ss.	15
Maple Valley, St. A..	100	Rv. R. M. Dickey.	8	Tor., Dale ss.	10 50
Burnbrae ss.	8 50	Rv. C. A. Ferguson...	8	Rv. Robt. Laird.	13 60
Erin, Burn's	76 50	Rv. J. G. Miller	26 70	Rv. A. McLean.	8
Omemee	21 80	Rv. Dr. Parsons.	12	Rv. C. C. Salisbury...	12 51
		Ennotville ss.	19 27	Rv. A. A. Scott.	8
				Rv. S. H. Moyer.	12 51
				Rv. Hugh McLean....	10
				Rv. David McLaren..	8
				Rv. Dr. Wallace..	8
				Woodstock, Chal. ss..	4 35
				Burgoyne	24
				Napanee, St. And. ss.	3 75
				Lyn ss.	3 40
				Woodstock, Knox....	121
				Ham., St. Paul's ss...	29 49
				Kemble	60
				Dundas, Knox..	203 84
				Kent Bdg., Kx. ss....	6
				Drummond Hill ss....	7
				Kirkfield	30
				Friend.	2
				Fraser ss.	9 40
				Leith ss	3 45
				Rv. A. Dawson	10
				Sarnia, St. And	400
				West Lorne	32 50
				Rv. H. Sinclair.	8
				Rv. Dr. J. hn Ross....	8
				Victoria Mines, St. A.	9 80
				Walkerton, Kx.	250
				Wintrbrn, Chal.	10
				Tor., St. Enoch's....	20
				Midhurst ss.	7
				Pleas. Valley ss.	1
				Ham., MacNab.	400
				Showers' Cors. ss....	4 81
				Brucefield, Un.	32 35
				Ham., St. Paul's..	500
				E. Wawanosh, Cal....	36 65
				Dickie Settmt, ss....	30
				Rv. P. W. Anderson..	8
				Rv. J. B. Hamilton...	8
				Rv. C. Haughton.....	22 84
				Rv. Dr. R. D. Fraser.	8
				Algoma Presby.	28
				Dorchester.	9 25
				Hawkesville.	19
				Rv. H. Gracey.	8
				Grand Bend...	6
				Rv. H. H. Macpherson	8
				Riversdale.	42
				Tor., Rivrdale. ss....	7
				Queensville	9 09
				Morrisburg, Kx. ss....	19
				Centreville	63 75
				Taits' Corners.	29 10
				Rv. W. J. Booth.	8
				Rv. J. A. Matheson ..	8
				Priceville	30
				Rv. T. G. Thomson...	8
				Rv. S. Young.	8
				Miss A. Deachman,	
				Miss G. McLellan..	9
				Rv. Alex. Rintoul....	11 46
				Oil City, St. A. ss....	6
				St. Thos., For. Ave. ss	5 80
				Durham	29
				Rv. J. A. Cranston...	8
				Port Colborne ss.	5 12
				Toledo ss	2 81
				Athens ss	2 42
				Bolton, Caven.	126 25
				J. P. Fox	100
				Winchester.	100
				Ham., Chal. ss.	7 50
				Ham., Wmster.	7 52
				Darling ss.	8 90
				Eganville, Melvl. ss..	2 50
				Princeton, Young....	6 10
				Stirling, St. And.	315
				King, St. And.	7
				Sydenhm., St. Pa. ss.	3 45
				Chatham, 1st.	100 82
				Rv. Dr. Ballantyne ..	8
				Sub Rosa	2
				Rv. J. McClung.	8
				Mr. Wm. McLaren..	6 50
				Bradford ss.	4 56
				Melrose.	3
				Rv. W. D. Bell.	8
				Rv. A. B. Dobson.	8
				Rv. S. H. Eastman...	15 70
				Alberton ss.	4 50
				Steeltn., St. Pa.	6
				Rv. John Davidson...	8
				Rv. S. W. Fisher.	8
				Hills Green ss	4 50
				Belgrave, Knox.	66
				Bathurst, Calvin	30
				Est. Mrs. Helen Burnet	420
				Rv. A. U. Campbell..	15 45
				Rv. A. A. Laing.	8
				Rv. W. C. McLeod....	8
				Rv. A. W. Shepherd..	8
				Rv. Dr. Talling	8
				" Mac," Glencoe.	10
				N. Brant ss.	5
				Hampden.	20 60
				Mt. Pleasant ss.	10
				Hawkesbury, St. Pa ss	6 21
				Tor., Queen E. ss.	10
				Whitby ss.	11 50
				Beamsville ss.	4 19
				Warwick, Knox.	11
				Rv. D. Johnston.	12
				Glensandfield ss.	12
				Lonsdale.	10
				Est. Daniel McMichael	1,000
				Blenheim, ss No. 8....	8
				Beamsville ss.	3
				Torbolton	10
				Avonmore.	253
				Crinan, Argyle ss.	10
				Vankleek Hill, Kx...	200
				Auburn, Kx. ss.	10
				St. Davids', 1st ss.	4 30
				Rv. R. Martin.	8
				Rv. W. Nichol	18 70
				Unionville.	4 82
				Rv. J. W. Penman....	8
				Rv. S. M. Whaley....	16
				Brooklin	42
				Rv. J. R. Craigie....	8
				Ancaster, St. A. ss....	2 10
				E. Wawanosh, Cal....	1 30
				Sarawak, yps.	1
				Ridgetown	225
				Wmstown, St. And....	69
				Rv. N. D. MacKinnon	10
				Rv. Dr. McNair.	8
				Rv. Peter Nicol.	12
				Rv. Alex. Hendrsn...	8
				Miss King.	2
				Tilbury E', Fltchr....	50
				Tor., Wmstr.	2,500
				Tor., Bonar.	200
				Rv. J. W. Stephen	15 54
				Bluevale, Knox.	11 75
				Swinton Park	30
				Cot-wold, Zion ss	4 25
				Rv. N. Campbell..	8
				Rv. Thos. Oswald.....	8
				Zephyr ss.	8

Rockland, St. And.... 7 65
Willis Ch..... 10
Mrs. A. McKinnon.... 5
Rv. D. G. McPhail.... 18 20
Rv. J. P. McQuarrie.. 8
Y. P. S. M. B..... 100
Sunnidale Cors..... 19
Egmondville 125
Kippen Road ss..... 4
Gordonville..... 10
S. Nissouri..... 25
Rv. James Barber.... 8
Rv. John McInnis.... 8
Napier, St. And. ss... 4 50
Tor. N. Broadview ss 7 60
Arthur, St. And. ss... 2 95
Quaker Hill, St. A. ss 8 02
Tolmie's Cor. ss..... 40
Chatham, St. Mungo. 2 50
Kirkhill..... 232
Rv. Hugh Cowan..... 8
Rv. Neil Shaw..... 8
Rv. J. A. Stewart.... 11 13
Rv. W. T. Prittie..... 8
Rv. R. C. Tibb..... 8
Havelock ss..... 4
Dunwich, Duff's Ch.. 9
Frank Cockshutt..... 80
Sarnia, St. Paul's..... 18
J. H. Mitchell..... 10
Robert Kilgour..... 100
Samuel Stoop..... 500
Columbus ss..... 7 90
Laggan ss..... 4 20
Hollen 20
Winchester, St. Pa.... 100
Admaston & Barr ... 20
Port Hope, St. Pa. ss. 25
Roxboro., Kx..... 35
McGillivray..... 27 08
Rv. S. A. Carriere.... 14 35
Rv. David Carswell... 8
Ths. Kinnear..... 25
A. McPherson..... 20
Annan..... 25
Glencoe ss..... 13 20
Allenford, St. And. . 20
Skipness ss..... 1 50
N. Mornington..... 35
A Friend..... 800
Merivale ces..... 25
Rv. K. MacLennan... 8
Rv. D. G. McPhail ... 48 36
Oil Springs, St. Pa. ss 2 05
Tor., Victoria ss 8 15
Hillsdale, St. And.... 50
Stratford, Knox 400
Bright ss..... 3 14
Glencoe 450
N. Easthope, St. A.... 41 80
Burlington, Knox.... 40
Motherwell, ss 3 60
Priceville..... 30
North Gower..... 75
" " ss 9 26
Clinton Willis..... 43 65
Lake Road..... 34
Amherst Is. ss..... 4
Rv. T. J. Thompson .. 18 90
T. H. Purdom..... 10
Tor., Old St. A 200
Millikn, St. John..... 16
Chesterfield 157
Westmeath ss..... 6 91
Ham., Knox..... 1,000
Friend..... 10
N. Wmstr., 1st ss..... 8 80
Hillsburg, St. And... 9
E. Puslinch..... 100
Sand Hill ss..... 3 25
Rv. R. C. H. Sinclair.. 8
David Johnston 10
Lindsay, St. And..... 123
Nichol, Zion ss..... 1 01
Harristn, Guthrie 25 30
Seaforth, 1st..... 45 6)
Kew Beach ss 15 02
Culloden, Knox 41
Collingwood, St. A. B. C..... 10
Woodstock, Knox.... 50
Mimosa ss 4
or.. Alhambra..... 50

S. Nissouri 30
English Setmt 41 50
Allandale 4 80
Kirkton 25
Rv. C. Fletcher..... 8
Rv. S. Lawrence..... 8
Teeswater, Kx..... 100
Rv. D. L. Campbell... 8
Minesing ss..... 3 20
Rv. A. McD. Haig.... 8
Sudbury, St. And. ss. 5 80
Carluke, St. Pa's..... 25 75
Enniskillen..... 2 90
Mayfield..... 100
Collingwood, 1st ss... 19
St. Cath., Knox..... 525
A Friend..... 500
Zephyr..... 85
Rv. D. I. Ellison..... 8
Malta 5
Blytheswd., L. Aid... 10
Durham..... 34
Wales..... 50
Shelburne, Kx..... 70 66
Bellevil., John..... 76 94
Pembroke, Cal. ss... 13 92
Franktown, Beckwth 15
Gravenhurst, Kx 96
Elder..... 5
Rv. And. Drysdale . 3 40
Rv. F. H. Larkin..... 18 90
Rv. J. Lindsay..... 8
Kintore ss..... 2 25
No. I, Stanley ss..... 18
Barrie, St. A. Chinese 20
Rv. Walter Moffat.... 8
Rv. James Binnie.... 93 90

Quebec.

Riverfield, Howick..$ 57
Rv. John MacLaren.. 8
Rv. N. H. McGillivray 8
Mont., St. Giles'..... 200
Arundel ss..... 2 35
Rv. G. C. Heine..... 8
Rv. A. G. Rondeau... 10
St. Louis de Gonz. ss. 3 55
Mont., 1st a. b. c..... 125
Rv. J. A. Macfarlane. 8
Rv. E. F. Seylaz..... 8
Silver Creek ss..... 2
Lachute ss..... 6 50
Bristol Corners..... 3 70
Shawville 4 90
Rv. Thos. Bennett.... 20
Rv. J. M. Miller..... 10
Rv. J. R. MacLeod.... 8
Chelsea..... 7 60
Athelstan..... 56 50
Mont. West ss..... 9 55
Lachute 100
Rv. J. D. Anderson... 8
Rv. M. McLeod..... 8
Mont., Erskine ... 4,000
Poltimore 5
Tetreaultvil. ss..... 2
Rv. J. M. Crombie.... 8
Marsboro'..... 103
Rv. A. G. MacKinnon 13 60
Athelstan..... 31 50
Bristol, Kx. ss..... 3 80
Bristol, Brick ss..... 8 37
Port Neuf..... 12
Beechridge ss..... 1
R. J. L. Morin..... 100
Anonymous. Mont.... 600
Lachine St. A. ss..... 50
Oak Bay ss..... 2 75
Woman's Missionary Society 1,022 40
Lachute, pastor's b. c. 15 28
Alex. Murray..... 3
Lachine, St. And..... 421
Rv. J. L. Gourlay.... 8 50

Manitoba.

Birnie.....$ 37
Rv. A. MacTavish.... 10
Clearview ss..... 6
Rv. Prof. Fleming.... 12

Mrs. Wm. Hudson.... 5
Glendale Kx. ss..... 2 80
Viola Dale ss..... 1
Cloverdale ss 2 80
Mrs. S. B. Alsop..... 5
Hamiota Kx. ss..... 17 50
Arden ss..... 11 20
Wpg., St. Giles' ss.... 5
Hartney..... 75
Palmerston..... 8 80
Kinsmore..... 5 20
Rv. J. B. McLaren.... 8
Manitou, St. And. ss.. 8
Huntingdon ss..... 5 80
Scotia ss 50
Pilot Mound, Kx..... 251
Rv. Dr. Carmichael.. 8
Riverview ss 9
Dauphin, St. Jas.'.... 147 75
Alexander ss. 12 80
Friend of Miss..... 10
Wpg., Home ss..... 17 11
Hazeldean ce..... 6
Franklin..... 71
Shellmouth..... 5
Lauder ss..... 6 05
Wm. Turnbull 30
Carroll..... 31
Mrs. M. Sinclair..... 1
Roland Knox..... 625
Manitou, St. A. w. s.. 16 25
Rv. J. S. Watson..... 15 14
Woodville ss..... 6 05
Newbridge..... 40 85
Morris, St. Paul's ss.. 4 20
Fairmount..... 4
Rv. Dr. Baird, Wpg.. 13 60

Saskatchewan.

Rv. C. B. Ross.....$ 8
Netherhill ss..... 8
J. H. Francis..... 500
Rv. W. C. Clark..... 8
Lomond..... 5
Kinistino ss 3
Lipton ss..... 2 25
Rocanville, St. Pa. ss. 10
Rv. W Patterson..... 18 20
Rv. R. H. Gilmour... 8
Rv. D. J. Scott..... 10
Tisdale, St. Pa. ss. ... 1 70
Saltcoats..... 19
Dubuc..... 15
Forest..... 36 80
Glenbrae..... 5
Rv. Peter Strang 12
Rv. A. D. Menzies.... 10
Deer Park ss..... 1 05
W. Grant..... 10
McCarger..... 15
Regina, Knox..... 470
McKay ss..... 15
Swift Current, Kx. ss 2 50
Rv. W. M. Fleming... 8
Moffat ss 14
Maple Creek ss..... 11 25

Alberta.

Maple Leaf ss.....$ 2 55
Mrs. David Sinclair.. 17
Strathcona, Kx..... 50
N. & W. Edmonton.. 8 65
Loma ss..... 8 40
Miss M. S. Milliken... 2
Lamont..... 5 30
Rv. N. D. Keith..... 8
Mrs. W. C. Jamieson. 5
Rv. T. M. Murray..... 15 45
Rv. C. C. Whiting.... 8
Hillhurst ss..... 11 30
Rv. C. A. Myers..... 8
Rv. D. G. McQueen . 8
Rv. W. G. Brown ... 8
Willowdale ss 10 35
Clear View ss..... 4 65
Hill End ss..... 3
Edwell ss..... 3
Richardson ss..... 3 75
Calgary, Grace ss..... 50

Calgary, Kx..... 250
Rv. J. M. Millar..... 8
Annie E. McMillan .. 22
Strathcona, Kx. ss... 21
Big Rock 15 40
Nebraska ss..... 1 60
Tofield, St. A. ss..... 12
Hillhurst, girls' m. s. 55
Lille..... 4 65
Creek Side..... 4 05
Richdale ss..... 75
Rv. James Douglas... 22 20
Ponoka ss..... 7
Rv. H. McKellar. .. 8
Wainwright, St. A. ss 1 60
Calgary, Grace ss..... 390
Strathcona, Kx..... 50
Rv. J. E. Duclos..... 8
Annie McKenzie..... 10
Independence..... 20
Rv. J. Rex Brown.... 8

British Columbia.

S. Vancr., St. Dav. ss$ 2 50
Rossland, St. A. ss.... 13
Atlin, Discovery..... 50 25
Alberni, St. And..... 40
Pender Island..... 50
Slocan..... 15
New Denver, Kx. 12
Kerrisdale..... 19 25
Vancr., St. And..... 750
Victoria, 1st 100
Rv. E. L. Pidgeon... 18 20
Rv. T. T. Reikie..... 8
Albion ss..... 3 50
Rossland..... 71
Greenwood, St. Col. ss 8 50
Rv. W. J. Kidd..... 18 20
GrandForks, Kx, ss, ce. 12 50
Vancr., St. Pa..... 10
Rv. W. M. Reid..... 10
Abbotsford ss..... 10
Nanaimo, Needhm ss. 3
Kamloops, St. A.... 170 35
Mrs. Robert Work.... 10
Mt. Tolmie, St. Aid. ss 8
Vancr., 1st ce..... 100
" " ss cl.... 10
Rv. A. W. K. Herdman 6 65
Baynes ss..... 2 77
Waldo ss..... 1 38
Sooke ss..... 2 05
Vancr., 1st ss..... 20

Nova Scotia.

West River ss. .... $ 2 40
Dr. J. B. MacVicar... 8
Per Agent, Hx.....1,207 39
Cold Stream..... 11
Rv. R. Johnston, Hx. 5 25
Greenfield ss..... 4
E. Wentworth, ss..... 1 86

New Brunswick.

Durham ss..... .....$ 2
Dr. J. A. Morison.... 20

Prince Edward Island.

Princeton ss.....$ 10

Miscellaneous.

Oxford University Pr., Royalty. $1,892 15
Woman's Missionary Society..... 650
Est. Alister MacKay . 600
"Nemo"..... 15
Dr. Armstrong Black 20
W. H. M. S. 3,015 75
Dr. John Mackie. ... 19
"M. M. A."..... 10

The Church Funds, East.

SUMMARY of RECEIPTS

	During November.	Mar. 1. to Nov. 30
Foreign Missions	$1,537.17	$33,668.46
Home Missions	670.39	5,166.42
Augmentation	290.80	2,256.74
College	157.91	7,143.64
Aged Ministers	70.90	1,935.29
French Evangel	15.80	580.87
Pt-aux-Trembles	4.00	126.90
For North West	147.81	1,371.28
Children's Day Col.	289.03	1,476.04
Assembly Fund	21.00	114.56
Bursary Fund	138.20	995.70
Library Fund	1.25	126.89
Manitoba College	.....	2.00
Widows' & Orphans	19.00	314.15
Social Service and Evangelism	31.41	424.74
Total	$3,394.67	$55,703.68

RECEIVED DURING NOVEMBER

At the Presbyterian Offices, Halifax, by Rev. E. A. McCurdy, D.D. and divided among the Funds as directed by the Donors.

Acknowledged	$52,309 01	Hopewell, St. Col.	104
Grand Bay	10	St. James & Union	11 50
North Salem	1 50	Orangedale	51
Pleasant Bay	2 20	Grand Riv. Falls ss	1 40
Goose Cove ss	3 79	Mabou	11 60
Boaktown, Boiestn.	24 61	Hantsport	5
Springside	140	New Glasgow Un. Ch, "Penny a week"	50
Anonymous	70	Woodville	53
French Riv.	6	Truro, First	400
Mid. Riv. ss	2 50	Garden of Eden ss.	4
Wabana	22	Lake Ainslie ss	3
Mid. Lahave ss	5	Nelson ss	2 38
Mid. Stewiacke	91	Brookfield, P. E. I. ss	5
St. John, St. John's.	13	McPherson's Mills ss	1 50
Lawrencetown	65	Chatham, St. And. ss	11 70
Riversdale	50 15	Glenelg, E. Riv	278 06
Golden Grove	7	Carleton, Chebogue	16 90
Tay Settlmt. ss	2 30	Hugh McPherson	50
Pres. Coll. Student's Y.M.C.A.	80	Hantsport	2
Andover	30	Chipman	3
Interest	4 05	St. James, Union	6 50
N. Dartmouth	10 50	Lower Stewiacke	150
W. Sutherland	6	Kouchibouguac	10
Gairloch, Mid. Riv.	45 10	Refunds	80
Springhill ss	11 50	Digby, Bay View	1 40
Park Corner ss	4	Springfield	6 35
Bass River	81	Wentwth, Westchster	7 11
Friend	20	Merigomish ss.	17 57
Hx. Park St	90	Richmond Bay E. ss.	8
Blue Rocks ss.	3 37	Rev. J. D. McGillavery	5
Caledonia ss	2	Barneys River	86 97
Charles Hill	25	Clyde River	5
Little Hrbr. C.B. ss.	3	Upper Mh. Thom. ss.	3
Margaree	20	Oldham	6 40
Charlott, Zion ce.	20	"A Friend"	50
Waweig &c	18 08	Great Village ss.	6 35
Up. Musqdbh ss.	3 50	Churchville, "Ladies' penny a week" Sec.	20
Marshfield ss	7 50	Interest	44 05
Cheerful Giver	100	Shemogue, Port Elgin	40
Restigouche	79	Nashwaak ss.	3 35
Buctouche, Mill Ck.	19	Mrs. Wm. Caldwell	1
Mira, ss	7	Whycocoma ss.	10 50
Glace Bay Hx. ss.	14 79	Rev. Daniel McLean.	30
Hx. St. And. ss.	11 10	Salt Springs St. Lke's	163 50
Mt. Uniacke ss.	2	Central West Riv. ss.	3
St. John, St. Matt. ss.	7 50	Bonshaw ss.	7
Noel	39 35	Beq. Catharine Stewart	38 81
Milbank, Bartibogue	21 27	Refund	8
Milbank, young mb.	8 50		
Kemph Head ss.	3 60		
Pictou, Prince Street.	184 70		
Brookfield ss.	6 28		
Brentwood ss	1		
			$55,703 68

The Presbyterian Record

Published by the Presbyterian Church in Canada.

Edited by E. Scott, M.A., D.D.

PLEASE NOTE TERMS

Price yearly, in advance, 75 cents.
Two in one parcel, $1.00; three, $1.25; four, $1.50.
In parcels of six or more, 25 cents each.
Postage abroad 15cts. yearly.

Subscriptions, at a proportionate rate, may begin at any month, for part of the year, ending with December.

Names are not put on each RECORD in a parcel. The RECORDS for a congregation are not sent to different addresses at the same Post Office.

As the RECORD is furnished at cost there can be no discounts or commissions. Its distribution is church work in the congregation.

Many congregations place a copy in every family This is the instructions of the assembly to all. There is no other way in which so much Home Mission work can be done for25 cents

Some churches pay for it from the Missionary Funds using it as an agency for raising these Funds and finding it helpful.

Payments should be made by money order. Do not mail money unregistered. Make cheques payable at par. Do not send stamps.

In sending renewal of order, be careful to give the name and address to which it was previously sent

If parcels are not received in good condition or if orders are to be discontinued please send prompt notice.

The Regular Issue is now

67,000 Copies Monthly

Samples sent free to any who will distribute them.

Do not send to other publications copies of articles that are sent to the RECORD, nor to the RECORD copies of articles sent to other publications.

Do not send original stories or poems.

Address all correspondence to

The Presbyterian Record,

Y.M.C.A. Building,

MONTREAL.

The MONTREAL WITNESS

"CANADA'S BEST METROPOLITAN AND NATIONAL NEWSPAPER."

"STRONG AND COURAGEOUS"

THE HON. R. L. BORDEN says:—

"The responsibilities of a public journal are not less than those of a public man. In fulfilling these, the 'Witness' has manifested, in an eminent degree, the qualities of courage and sincerity."

SIR WILFRID LAURIER says:—

"Whenever you differed from me, and thought me in the wrong, your criticisms derived all the greater force from my intimate conviction that they were inspired by a sense of public duty."

LEADING PRESBYTERIAN MINISTERS AND LAYMEN

have time and again expressed their admiration for the 'Witness' the only Metropolitan and National Newspaper of its kind in existence.

Wonderfully Enlarged and Improved

Its Circulation is being doubled this year.

The "Witness" Editorial pages are unique and alone worth the full price to anyone.

MAKE IT YOUR CHOICE

At the "Whirlwind Campaign" Rates.

For 1912.

And tell your friends. They would like it, too,

ON TRIAL TO NEW SUBSCRIBERS.

The "Daily Witness" on trial one year for – - **$1.00**
(Regular rate, Three Dollars)

The "Weekly Witness and Canadian Homestead" on trial one year for - **.65**
(Regular rate, One Dollar)

These rates are open only to bona fide NEW subscribers in whose homes neither Edition of the "Witness" has been taken regularly during the past two years.

For Montreal and District the "Daily Witness" may be had on trial at the rate of 25 cents a month.

'CANADIAN PICTORIAL'

The 'Canadian Pictorial' is the best printed magazine in Canada. It is crowded with the most interesting pictures of recent happenings, pictures of beautiful or curious things, portraits of men and women in the limelight, pictures showing the kaleidoscopic development of our great Dominion—pictures that tell the facts as no type-printed pages ever could. It is the next best thing to travelling and seeing people, places, and events, with one's own eyes.

The 'Canadian Pictorial' contains between one and two thousand square inches of pictures in each issue and is printed on enamelled paper.

Monthly, 10 cents a copy, $1.00 a year.
On Trial to New Subscribers only 65 cents.

'NORTHERN MESSENGER'

Our good old Sunday 'story-teller' friend, the 'Northern Messenger,' has been for over forty years a favorite with the Canadian people. It gives splendid value for the money, and contributes largely to a Sunday so well spent as to bring a week of content. A strong ally to the temperance cause and now campaigning for one hundred thousand pledges.

Annual subscription rate is forty cents (40c) a year, or on trial to New Subscribers for one year only 25 cents, by mentioning this paper.

'WORLD-WIDE'

Canada's Leading Review. A weekly reprint of all the best things in the world's greatest journals and reviews, reflecting the current thought of both hemispheres. Internationally fair at all times. Good selections from the best cartoons of the week. The busy man's paper. Nothing like it anywhere at the price. It is literally 'a feast of reason and flow of soul.' Almost every article you want to mark and send to a friend or put away among your treasures.

Regular Price, five cents a copy, $1.50 a year. On trial to New Subscribers only $1.00.

Sample copies of any of the above publications sent free on application, by mentioning this paper.
Special trial rates quoted above are good to any address in Canada, excepting only Montreal and surrounding thirty miles.

JOHN DOUGALL & SON, Publishers, 'Witness' Block, MONTREAL

ASK YOUR DRUGGIST FOR **McCLINTON'S SOAPS**

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and **Shaving Soaps** are made **Solely** from **Pure Vegetable Oils** and the **Ash** of **Plants,** and are the **only** Soaps thus made. It is truly said :— **IT IS NATURE'S SOAP.**

McCLINTON'S, Donaghmore, Ireland

Canadian Agent:
Kenneth H. Munro, 333 Coristine Building, Montreal.

Priestley's Dress Fabrics Always Fashionable Best Wear. Best Service.

See latest Cloths at the leading Dry Goods Stores.

"It was a terrible sensation," said the man who had been almost drowned. "After I went down for the third time my past life flashed before me in a series of pictures." Did you happen to notice," said the friend, edging forward with interest, "a picture of me lending you that ten dollars in the fall of 1898.

If we know what a man delights in we know what sort of a man he is.

SO ECONOMICAL!

'Camp' Coffee—one spoonful to one cup — usable, enjoyable — *to the very last drop.*

No dregs, no grounds, no impurities, no waste with 'Camp' Coffee. A treat for your children — for you — for all.

'CAMP' COFFEE

Sold by Grocers everywhere

Sole Manufacturers — R. Paterson & Sons, Ltd. Coffee Specialists, Glasgow

Judge

Quaker Oats by the flavor. Taste tells you the difference when you get the cream of the oats.

Choice oats are sifted 62 times to pick out the rich plump grains. We get but 10 pounds of Quaker Oats from a bushel.

These choice grains, when prepared by our process, supply the utmost in oatmeal.

This richness and flavor, found in no other brand, has made Quaker Oats the world's breakfast.

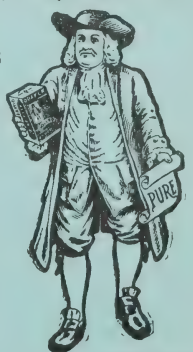
It is worth your getting. For Quaker Oats, despite this quality, costs but one-half cent per dish.

Quaker Oats

Family size, with a piece of china beautifully decorated, 25c. } *Except in*
Regular size for city trade, ... 10c. } *Extreme West.*

The Quaker Oats Company

PETERBOROUGH, ONT.



Look for the Quaker trade mark on every package.

All excess begets distress.

Look out for the man who is forever looking out for number one.

One good purpose achieved is better than a hundred dreams.

There is nothing that so refreshes tired nerves as communion with God.

So much depends upon the point of view. A man has no perspective for a good view of himself.

It is easy to smile when things go well, but it takes a man to smile when all goes wrong.

Before you are five-and-twenty you must establish a character that will serve you all your life.—Lord Collingwood.

The presence of religion in politics might be salutary. The presence of politics in religion is a menace to morality.

It takes some speakers quite a while to get started, but stopping is the really difficult achievement.—Atchison Globe.

Silence is often as complete a test of courage as is action. But no "hero commissions," investigate the records of silence.

If you have a friend with whose conduct you have frequent occasions to find fault, try on him the persuasions of merited praise.

Spare minutes are the most fruitful for good or evil, for they are as gaps through which temptation finds easiest access to the garden.

The difference between a Christian and a heathen is, one fashions himself after his God while the other fashions his god after himself.

Happiness is nothing but that inward, sweet delight that will arise from the harmonious agreement between our will and God's will.

The will of God is the delight of all His true children. Obedience is a joy and a delight. There are no rebels in the kingdom of grace.—Sel.

A non-smoker is within his reasonable rights when he asks that on a public conveyance, or in a hotel, where the ordinary public gathers, he himself and his lady friends, shall not be obliged to breathe second-hand smoke, blown in their faces by smokers.

Sincerity is speaking as we think, believing as we pretend, acting as we profess, performing as we promise, and being as we appear to be.

He who has learned to see what is lovely in field and forest and landscape has found an exhaustless resource of gladness.—Rev. J. Miller.

Charity is never lost. It may be of no service to those it is bestowed on, yet it ever does a work of beauty and grace upon the heart of the giver.

Crime and punishment grow out of one stem. Punishment is a fruit that, unsuspected, ripens within the flower of the pleasure that concealed it.

"To be humble is one thing; to be humbled is quite another. To be humble is a grace on the inside; to be humbled is a mortification on the outside."

Wherever we go we should take our religion with us, in act, in sympathy, in kindly deeds. He that leaves his religion at home has no true religion.

In most quarrels there is a fault on both sides. A quarrel may be compared to a spark, which cannot be produced without a flint as well as steel.

Never bear more than one trouble at a time. Some people bear three kinds—all they have ever had, all they have now, and all they expect to have.—Edward E. Hale.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.

We are not reflected lights. We were not called by Jesus "Reflected lights of the world," but real "light of the world." Ponder that. He called himself "the Light." He also called his disciples "the Light."

It is vastly more important for a man to save the "raspings and parings of existence, those leavings of days and wee bits of hours," the right use of which determines the true value of a man's life-work.

"I have always thought it wrong to ridicule even a false religion. When I think that on the poor crumbling mythologies of the world the souls of men have tried to climb to such a heaven as they had glimpses of, or were capable of imagining, their mistakes become to me sad or terrible—anything but laughable. One doesn't laugh at sight of a rotten plank that broke in the hands of a drowning man."

VOL. XXXVII FEBRUARY, 1912 No. 2.

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE

The PRESBYTERIAN RECORD.

CONTENTS

	PAGE
A Restless World and its Cure	49
Oriental Immigration	49
Co-operation in Alberta	51
The Call of the Hour	52
French Evangelization in Canada	53
A Criminal Offence,—Tobacco to the Young	53
Making Missionary Congregations	55
"Cooneyites"—"Go-Preachers"	55
Our Foreign Missions Letters	56
Y. P. Societies,—"The Uplift of China"	65
Presbyterian Guild,—Revival and Social Betterment	67
Life and Work,—The Children	70
The Children's Record	78
Among the Finlanders in Alberta.	86
The Union of the Churches	90
Calls, Inductions, Resignations	93

LO-I-AM-WITH-YOU-ALWAY

BY AUTHORITY OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

Printed by JOHN LOVELL & SON, LIMITED, MONTREAL.

Ottawa Ladies' College

This College is owned and controlled by the Presbyterian Church and commended by the General Assembly.

Presbyterian parents seeking an Educational home for their daughters should write for a Calendar of the College and all information regarding it. This College is thoroughly equipped in every particular.

REV. W. D. ARMSTRONG, D.D., L.L.D., President.

St. Margaret's College, Toronto.

A Residential and Day School for Girls

Founded by the late George Dickson, M. A. former Principal of Upper Canada College, and Mrs Dickson.

University Matriculation. Thorough equipment for Music, Art and Domestic Science.
Supervised Athletics; large lawns,
Swimming Bath.

MRS. GEORGE DICKSON, President;
MISS J. E. MACDONALD, B.A., Principal.

"Profits 1912"

A new Great-West Life booklet shows the first settlements under Twenty-year Deferred Dividend Policies, and other 1912 Results to Policyholders.

Ask for a copy and observe tangible evidence of the causes that have—in nineteen years—given The Great-West Life a Business in force of over $67,500,000.

THE GREAT-WEST LIFE

ASSURANCE COMPANY.

Head Office: . . WINNIPEG

1912 Calendars—free on request— while they last.

10,000 CHURCHES USE THE THOMAS INDIVIDUAL COMMUNION SERVICE

DOES YOUR CHURCH?

Send for list of churches and Special Introductory Offer. Outfit sent for trial.
THOMAS COMMUNION SERVICE CO., Box 153 Lima, Ohio.

An old colored minister had succeeded after a heavy struggle in getting a little church erected in a poor community. A younger brother looking over the building with him was pointing out its defects most glibly.——"You have the advantage of me said the old man, "I'm not in a position to criticize any building you have erected."

INDIVIDUAL COMMUNION WARE.

Noiseless—Sanitary—Reverent

Improved trays and glasses, Rapid time-saving Filler. Write for Catalogue which gives particulars of free Trial Offer.

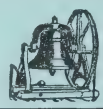
R. DOUGLAS FRASER,
Presbyterian Publications, 69 Bond St., TORONTO.

ST. ANDREW'S COLLEGE

TORONTO, ONT.

A Residential and Day School for Boys.
Calendar sent on application.

Rev. D. Bruce Macdonald, M. A., LL.D., Headmaster.



Church Chime Peal BELLS

Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

THE WANLESS WATCH

embodies what is best in Watch Manufacturing.
Write:

THE JOHN WANLESS CO.
(ESTABLISHED 1840)
Cor YONGE & HAYTER STS., TORONTO.

"I want to see life"—this is the line that I found in the note book of a young fellow in Chicago who had been suddenly killed, a thousand miles from home. Ambition had drawn him to the city on the lake. Youth and health had led him on with high hope. But in a month he was found in the "Levee"—a wreck.—Stelzle.

Rightdoing is a very simple thing, but rightdoing is not always an easy thing. A straight line is the shortest line possible between any two points, yet as a practical matter, it would be easier to draw a dozen crooked lines than one straight one in off-hand drawing. All of us can see the way of right living, but who of us can walk in that way without wavering?

Presbyterian Record

Vol. XXXVII. FEBRUARY, 1912. No. 2

A RESTLESS WORLD.

As never before the world is restless. Nor is it all unwholesome. Some of it is the unrest of toilers whose lot is bare and hard, as they see luxury flaunting its extravagance and waste instead of administering its stewardship. Some of it is the demand for rights and for the removal of disabilities and wrongs. Some of it is the assertion of manhood as through the spread of education in various ways men come to realize their manhood.

Some of it is the search for gain, pleasure, knowledge—and, strange anomaly, a very large part of the world's restlessness is the search for rest.

But some of it is not wholesome, in its origin, aims or methods. In much of it the devil has a large hand. The tramp of Uz continues his tireless but not aimless wandering to and fro.

But whatever the cause there is but one cure, that of Infinite Love's tender, age-long call,—"Come unto Me all ye that labor and are heavy laden and I will give you rest."

The one great task of the Church of Christ is to echo that call. His own parting charge was to "Go into all the world and proclaim it to every creature." Our own Church to-day is planning a great forward movement in obedience to that command. Let each ask self—"Am I doing my part"—and demand of self an answer.

Four great truths cannot be too constantly kept in mind. First—that life, property, strength, talents, everything, is stewardship. "Ye are not your own." Christ gave Himself to give rest to a restless world, and everyone who shares in that rest, enlists in the same service. The very name Christian, means oneness with Him in aim and life and work.

From this follows a second great truth, that in proportion to the steward's ability is his responsibility—"To whom much is given, of him shall much be required."

A third great truth, too often forgotten, is the splendid opportunity of wealth and talent and power. It gives its possessor the greater opportunity for service. Shall we say that it makes him more God-like, in that his capacity for service is by so much nearer to Him who owns and controls all things and who loans to us our part of the all things, in trust.

The fourth great truth to remember is that only as the trust is fulfilled is the rest enjoyed. The rest that Christ gives to a restless world is only realized in service. "Take my yoke upon you and learn of me"—and then, and only then—"ye shall find rest unto your souls, for My yoke is easy and My burden is light."

ORIENTAL IMMIGRATION.

Canada's West is about the last of the world's great empty places to be opened up that is suitable for white settlement. Towards it are turned the eyes of the old western world of Europe and the older eastern world of Asia. The old western world is pouring in on our East, the older eastern world is seeking admission to our West. The former is of the white race, the latter of the yellow and brown.

The subject presents three great problems for the people of Canada. One of these problems is the question of admission. Shall all come who wish to come? If not, what restrictions shall there be?

The second problem is the care of those who come; the effort to assimilate them, to seek to bring their ideals and aims into harmony with our own, to make them good and loyal citizens of our country and our Empire.

Then comes a third problem, which is closely allied with the second, the aim and effort to bring them, with all their varied religious ideals, or lack of ideals,

to a knowledge of the True God and our Saviour Jesus Christ.

The first of these problems is a matter for the State. The third is a matter for the Church. The second, involving as it does, the question of morals, is a matter for both Church and State, each in its own sphere, from its own standpoint, with its own means and agencies.

It is well to have a clear idea of Church and State. The State is all the people combined and organized for the physical and temporal well-being of the country, and for what in any way affects that well-being; to make laws to this end and compel obedience to them.

The Church is the people who may choose, combined for the moral and spiritual well being of themselves and others. They take the Word of God as their law and persuade obedience to that Law.

In some respects their aims are the same, but their methods are different. The Church persuades to honesty because it is right; the State compels honesty for the protection of others. The Church persuades to morality because it is best for all; the State compels it for the protection of all.

What we wish especially to call attention to is the first of the three problems above mentioned, viz.—the regulation of admission to our country. This is purely a business and economic question. It belongs to the State, not to the Church, and the Church should not intermeddle with it; just as the State should not intermeddle with the Church in her efforts to solve the third problem, the religious instruction of the immigrant.

The difficulty of the first problem centres chiefly in the West, where the brown and yellow races of the Orient are seeking admission. Their seeking is purely a matter of business on their part. The question of admission is purely an economic one on the part of the State.

Further, the question has no reference to superiority or inferiority on the part of those seeking admission. Whether they are superior, inferior or equal the problem remains the same, namely whether people of different races, that do not intermarry and fuse into one, should try and work out their destiny together, or each in their own land.

If the State should take the ground, that where two races which do not intermarry, live together in the same country, one must be dominant, in order to peace; and that if these races have equally the full rights of citizenship in Canada, there will be striving for civic control, first in the small community where numbers may be equal, and then on a larger scale; and that the numbers from these brown and yellow races seeking entrance, would soon, in places, outnumber the whites, and assert control; and that it is better for both that each should work out their destiny in their own country; then the Church has no right to interfere in any way. The State is alone responsible for the physical and economic welfare of the country.

If the State should decide, from the experience of racial strife in parts of the U. S. A., where whites and blacks are both in considerable numbers, that a homogeneous population makes for peace; and should decide so to keep our Western Coast; the Church has no right to criticize such decision. The question is an economic one. The State is responsible for the nation's peace.

If the State should decide, that while we owe benevolence to all men, we owe justice to our own children; and that that we would leave them a better country in future, by asking that the races each work out their destiny by themselves; then the Church has no right to bring pressure upon the State from humanitarian motives in a purely economic question.

The Church has as much as she can do in attending to the religious instruction of those who do come to our country, and in co-operating with the State for their social and moral uplift. For that she is responsible. To that work she should confine herself, and allow the State to work out the economic problems for which the State is responsible, without any interference or intermeddling.

CO-OPERATION IN ALBERTA.

REV. W. G. BROWN, B.D.

(Convener of Home Missions and Augmentation in Red Deer Presbytery.)

Dear Dr. Scott:—

We have just completed our second annual meeting of the local committee on co-operation in Home Mission work, and I have been thinking that you might have space for a few words on this work, not from the point of view of a critic but rather from the standpoint of the work done. I shall send you the printed report of the work done throughout the province last year and you will see by this that co-operation is a big factor in Home Mission work in Alberta.

At our meeting just completed, we dealt with such problems as these:—Two ministers, a Methodist and a Presbyterian, appeared before the Committee and requested the Committee to help them to rearrange their fields. The two men are covering six points, in only two of which weekly services are held. They asked the Committee to appoint representatives to visit the fields and so rearrange them that each man will have three points and a weekly service at each point, so defining the fields that while contiguous they are clearly separate. The Committee agreed and this will be done.

Should the people in either church insist upon attending their own church, they can do so by an extra drive of two or three miles. The Committee has tried in the older parts to so rearrange the work that the alternation of fields is kept in view as far as possible.

Another case was that of two other fields that will be completely rearranged, concentrating the work of the ministers and strengthening the cause in both cases. Let the men who are actually doing the Home Mission work of the church answer whether such work is worth while or not.

A great deal of readjustment was carried through at the last annual meeting of this local Committee. In every case the readjustment has been adhered to, and not a single protest has been received. The work of the missionaries has been concentrated, the causes strengthened, and a clear understanding arrived at between the two churches. As one who is on the ground, I don't know what the arm-chair critics are talking about when they say that co-operation in Home Mission work is not practicable.

During its first year of work in Alberta the co-operating committees have dealt with 170 places in which the services have been changed to a degree required by the local situation. In addition to this such vast territories as the Peace River country, the districts tributary to the C.N.R. and G.T.P. from Edmonton west, the ranges west of the C. and E. line to the mountains, the immense territory south and east of Castor, also territory tributory to Medicine Hat, have all been placed upon a definite basis for new work between the two churches. This immense territory will easily include three times as many places as those already specified which will bring the total number of places affected up to at least six hundred.

From all this work, there have come five protests to the Provincial Committee. In nearly every case these protests were due to inaccurate information supplied to the Committee.

Of these protests, one was allowed, one rejected, one satisfactorily settled, and two referred back to the local committee.

This year a number of other places have brought or sent requests for readjustment, similar to that referred to in the opening of this statement. I have not taken these into account at all.

There may be other protests coming up this year; but I have not heard of any, and I believe five out of the nine local committees have met. There has, of course, been quite a difference of opinion at some of our meetings. Had it been otherwise it would be a sign that it was not a vital work.

The above is a statement, not of theories but of facts, as to what has been done in

one year. If I could I would proclaim these words, as the expression of my best judgment, to every member and adherent of the Presbyterian Church in Canada;

"FOR THE SOLUTION OF THE "HOME MISSION PROBLEM IN "WESTERN CANADA, ORGANIC "UNION IS NOT A NECESSITY."

Leave us alone in Alberta and ere long over-lapping in Home Mission work will be at the vanishing point; and, with a definite policy for men as there is now for money, every field will be supplied; as it is my opinion that there are enough willing and competent men to man our fields if the church will adopt a definite recruiting policy, both here and in the old country.

This work is not dividing the church, nor is it launching us into endless trouble re church property, etc., as Organic Union will inevitably do. It is, on the contrary, providing a demonstration of true Christian unity, and it can be applied by all who will.

W. G. BROWN.

Red Deer, Jan. 17, 1912.

THE CALL OF THE HOUR.

By Mr. Robert Munro.

Dear Fellow Member,—

It was suggested a year or two ago that the Church is at the beginning of the last great campaign in the conquest of the world for Christ.

In the interval, the missionary spirit has been greatly quickened and much prayer has ascended to the Great Father that His Kingdom may come. Do you not think these prayers are being answered in the world movements of to-day?

As we plan to call on the individual congregations and members, to systematically devote a few dollars or cents every week, how insignificant does our part in the great work appear in the view of God's wonderful working in the most populous nation of the world. The prospect of a Christian man set up as leader in China! The thought of the greatness of God's power, and God's working is almost overwhelming.

This is the power that is behind you and me, as we present to the people our plea for Home and World evangelization. As we realize that we are ambassadors for Christ, and that what we ask is in accordance with His plan and will, let us not fear to declare our purpose, whether men will hear or whether they will forbear.

God is finding men to carry on His work, and that conspicuously among the converts of to-day. What do you think of the converts in Wonsan (Korea) making a door to door canvass, not of the Christians, as our Layman's Movement, but calling on every soul in the city, to talk of the Message and press the claims of the Saviour whose blessing fills their own souls?

Our Presbyterian Church is moving forward and all our people will be blessed by keeping in line. Let our people be called not only to give but to pray.

To watch the tidings and to pray.

To help send more missionaries and to pray.

To study, to work, to speak to others and to pray.

To make the subject of spreading the Gospel a live one in our congregations and to pray.

So will the blessing descend upon us until there shall not be room enough to receive it.

It will be a terrible loss to any member of our Church to be outside this movement. The humblest lad or girl who earns any wages will find a blessing in enveloping a few cents every week for the missionary cause, and praying daily for its prosperity. Those who have the means to do much must find it very hard to find a reason for withholding it in the light of this great time of opportunity.

Apart from our great home work, we have fourteen millions abroad waiting for the Gospel at the hands of the 250,000 members of the Presbyterian Church in Canada. That is fifty-six to one, an average of fifty-six souls to every members, about two hundred souls to every family.

Can any one, the very least of our members, afford to stand aloof from this solemn obligation?

FRENCH EVANGELIZATION IN CANADA.

Rev W. J. Clark, D. D. Convener.

That branch of the Church's work which is known as French Evangelization has a very considerable history back of it. It has always been hampered by insufficient means, and there are not a few of our people who have the feeling that it was hardly necessary. They have among their friends and acquaintances, Roman Catholic men and women of high Christian character, devout and honorable, and they have argued that a Church in which there are such people might be left alone to carry on its work without interference.

They have felt that the very name carried a certain arrogant proclamation of superiority that was offensive to many of their fellow citizens. They have knowledge, if they are well-read people, of certain distinguished names in the history of our common Christianity which stand for a very high attainment in holiness, and these names were borne by Roman Catholics. They recognize how forward the Church of Rome has been in missionary enterprise, and that in the early history of Canada there were not a few of these missionaries who heroically gained the martyr's crown. Every intelligent and observant person acknowledges these facts, which are here simply touched on.

But with the history of the world before us can it be argued successfully that the domination of the Church of Rome makes for the highest development of mankind? It is not a question of theological hair-splitting, but a question of fact.

Whatever reverence we may have for the individual Catholic, the system must, in consistence with itself, and does on every opportunity, interfere with the legitimate liberty not only of its own people but with those outside.

Neither of the great political parties of Canada dares to ignore the power of the Church as a Church, and they do not ignore it. The power of The Church of Rome in State affairs is one of the most perplexing factors in the government of the Dominion of Canada to-day. There is no short and easy way by which this factor may be adjusted.

The work that is carried on under the French Board, especially in the Province of Quebec although not confined to that Province, offers to the individual member and adherent of the Presbyterian Church in Canada probably the best method by which he may add his little help toward the solution of the difficulties which arise in this connection.

It is hoped that our congregations in every Province will not be forgetful of the claims of this work as they allocate their funds for the year. It may not have the romantic attraction of some of the other undertakings of the Church; but it is near; and is of vital importance if Canada is to play her part in the destiny of the nations of the earth.

A CRIMINAL OFFENCE IN LAW.

Selling Tobacco to the Young.

Rev. J. G. Shearer, D.D.

Dear Dr. Scott,—

As many communications reach the office of The Board of Social Service and Evangelism, indicating that very many people are not aware of what the Criminal Code of Canada says in regard to the use of cigarettes and tobacco by young persons, I venture to supply the following brief summary of the law in this regard:—

Section One—Makes it a Crime to "directly or indirectly sell, give or furnish to a person under the age of sixteen years any cigarettes or cigarette papers, whether for his own use or not," or to "sell, give or furnish to such a person tobacco in any form other than cigarettes" if he knows or has reason to believe it to be "for the use of that person." The maximum penalty is for a first offence, $10, for a second, $25, and for subsequent offences, $100.

Observe:—That in the case of cigarettes the prohibition is absolute but in the case of other forms of tobacco the prohibition is limited to tobacco for the personal use of the youth purchasing or receiving.

Section Two—Provides for the forfeiture of tobacco. This section makes it "the duty of any constable" or other person having similar powers, "to seize any cigarettes, cigarette papers or tobacco in any form in the possession of any person apparently under the age of sixteen years, whom he finds smoking or chewing tobacco, or about to smoke or chew tobacco in any street or public place."

Notes.—(a) It is the "duty" of constables to seize, etc.; it is not left optional.

(b) This is limited to "any street or public place."

Section Three—Makes it a crime for any person under sixteen to "smoke or chew tobacco in any street or public place, or to purchase or have in his possession, whether for his own use or not, any cigarettes or cigarette papers," or "purchase or have in his possession tobacco in other forms" if for his own use.

The penalty is for a first offence a reprimand, for a second offence $1, and for subsequent offences, $4.

Subsection A—Makes it "the duty of the Justice to examine under oath all persons brought before him who are found guilty" under this Section "as to where and from whom such persons" obtained the cigarettes or tobacco, and "the refusal to give such information shall be deemed a contempt of the Court," which is punishable by imprisonment.

Section Four—Deals with the sale of cigarettes, cigars and tobacco in automatic slot machines. Persons under sixteen are not to have access to them. The magistrate may order the removal of such machines or give any other order necessary in order to prevent persons under sixteen from making use of them for the getting of tobacco.

The owner of such machines or his agent may seize cigarettes, etc., obtained by a person apparently under sixteen from such machine.

Section Five—Exempts employees of tobacconists in handling tobacco for business purposes.

Section Six—Defines "cigarette" as "including any small cigar made of tobacco rolled up in paper, tobacco leaf, or any other material."

Section Seven—Puts upon the defendant the onus of proving that he is above sixteen years of age, and failing this, he is to be held as under sixteen if he "appears to the Justice" to be so.

The fact that such a law has been passed by Parliament gives to parents, S. S. teachers, day school teachers, ministers, and others, a golden opportunity of effectively warning boys against the use of cigarettes and tobacco. It is now a crime for any youth under sixteen to use or to have in his possession cigarettes.

Why did Parliament make it a crime? Its members are not as much influenced by merely moral and religious considerations—as perhaps they ought to be—but they are powerfully influenced by the teaching of science and economics in considering such a question.

They were persuaded that the use of tobacco by boys is so harmful to their physical, mental and moral powers that to allow them access to the weed is a crime against human progress and national welfare. Cannot those who teach the young on this ground make an irresistible appeal to boys to abstain from tobacco apart from the enforcement of the law altogether?

I trust that under God's blessing the above may prove helpful to many of the readers of "THE RECORD," whether themselves among the young, or teachers and leaders of these.

Among China's Future Leaders.

Twenty experienced missionaries are to be loaned by North American Boards, to join twenty secretaries of the International Y. M. C. A. for the purpose of working, in pairs, among the 200,000 Government students in China.

These students will be the future leaders of the new China. Missionary strategy calls for this immediate action that China may be saved from materialism and infidelity.

European Mission Boards are also setting apart missionaries for this highly important work. They can be best reached through the Y.M.C.A., but they will become members of the Church.

MAKING MISSIONARY CONGREGATIONS.

By Rev. A. E. Armstrong.

The minister of a church in a small city writes:—"I want to have a banquet of my elders, managers and officers and committee of our Missionary Association—about forty men in all, for the purpose of enlarging their vision a little in regard to the work of our church and to get them to undertake an every-member canvass for both ends of the duplex Envelope." Contributions to schemes in 1910 were $877; for 1911, $1,127. They aim to reach their share in 1912—$1,800.

This is a sample of the energetic way in which ministers and congregations all over the church are undertaking to secure their share of the $1,000,000 Budget.

The minister of Fort George, B.C., writes for a number of copies of "Our Foreign Fields" and "The Mission Study Class. What it is and What it does."

He then states: 'Our work in this field so far has not been at all extensive. We had nothing to start with, when we came here fifteen months ago. Not only our workers but members and adherents also had to be found, interested and trained. We have now a nucleus for two good congregations, worshipping in new buildings erected this fall, with no financial encumbrances to hinder the growth of the work.

"We are anxious that in both of our congregations the people shall get a 'world-view' and develop a live missionary spirit from the beginning, and just as soon as possible will introduce something more substantial than the occasional missionary sermon or address.

"Any suggestions which you can offer, or literature you may send from time to time will be gratefully received and used to the best advantage we can. In the meantime if these pamphlets are sent they will help us to get a start."

That is the right spirit. The pastor who starts out on his ministry in a congregation determined that "the people shall get a world-view" and plans to "develop a live missionary spirit from the beginning" will soon have an intelligent corps of helpers and a working congregation.

"COONEYITES," "GO-PREACHERS,"

By Rev. J. G. Shearer, D.D.

Dear Dr. Scott:—

We get a great many inquiries regarding a sect with these various names, Cooneyites, Go-Preachers, No-Sect people, etc. I have come upon their tracks in all three of the Maritime Provinces, in Eastern Ontario, and in the Presbyteries of Barrie and Algoma.

They go mainly into rural communities where people are favorably disposed toward religion and often easily deceived. They accept no salary; they carry no luggage; they follow certain New Testament injunctions literally, and so get their living free from the hospitably inclined; they welcome and receive many voluntary gifts.

They begin by preaching the Gospel. Once they win the confidence of a community they turn their guns upon the ministry and the regular churches and later they proclaim their peculiar views in regard to marriage and the relation of the sexes, which views are perilously lax, to say the least of it, and are quite sure in the long run to do very serious harm.

Whether they are guilty of the serious charge of being in league with the White Slave Traffic I am not prepared to say. I have affidavits made by W. D. Wilson of Ipswich, England. He does not hesitate to charge them with being white slave traders.

At any rate they lead many zealous, simple minded young women to go away utterly unprovided and unsupported, and they send them to far away portions of the same country, or to foreign countries, where it would surprise no one if they became victimized by those engaged in the traffic in girls for immoral purposes; and for no other reason than that they are dependent upon charity or goodwill for support and can hardly be expected to be wise enough and strong enough to protect themselves against the demons in human form who engage in the said traffic

People throughout the country should be on their guard against these men. I know several of our congregations that have suffered severely because of the inroads they have made.

Our Foreign Missions

New Arrivals in India.

Mr. and Mrs. Duncan E. McDonald, Miss Drummond, Miss Coltart and Miss Margaret Cameron have reported their arrival in India. Mr. McDonald writes:—

"We had a royal welcome to India. When we landed in Bombay, besides greetings in person, over twenty letters of welcome from our missionaries in all parts of India were there awaiting us.

"We saw Bombay at its best in preparation for the coming of the King, but as we passed through the native districts, we also saw it at its worst.

"Words cannot describe the awful conditions, as they actually are, and our first sight of India's need made us thank God for the privilege of being the ambassadors of Jesus Christ in this dark land."

Miss Cameron is at Neemuch, Miss Drummond and Miss Coltart are at Indore and Mr. and Mrs. McDonald are at Amkhut with Dr. Buchanan, Mr. Ferguson and Mr. Smith.

First Impressions of the Bhils.

In describing the journey to their field of service among the Bhils, Mr. McDonald writes:—

"We thoroughly enjoyed our trip in from Dohad to Amkhut, although it was quite a new experience for us.

"From Dohad to Sijawara, about fifteen miles, we rode in a tonga drawn by two small ponies. From there to Menda, about ten miles, we tested one of the jungle oxcarts, which have a way of striking stones all their own.

"From Menda to Sardi Mrs. McDonald was carried in a chair by four natives, and I rode horseback. We were with Mr. Ferguson over Sunday, and on Monday evening we completed our journey to Amkhut both on horse back.

"We are quite taken with our surroundings here among the hills, but more so with the people, and we are quite convinced they are all made of the kind of material which Dr. Buchanan told us about at home."

Hunger in the Outlook.

Mr. McDonald writes:—"The famine has not affected this district very much as yet, but there is bound to be much hardship before the next crop, eight or nine months hence, unless some work is given to the many who are daily coming asking for help.

Mr. Ferguson wrote in the other day that they were coming to him in great numbers, which in a week or more would increase to thousands and he could do nothing for them.

"Great opportunities for preaching the Gospel are thus presented however, and numbers are seeking for light. Last Sunday over three hundred, mostly all Christians, gathered at 8.30 a.m. for worship. It was an inspiring gathering as they sang their hymns, many of our familiar tunes being used."

The Mackay's in Formosa.

Mr. and Mrs. Geo. W. Mackay reached Formosa, December 4th. Mr. Mackay writes:—"I need hardly say that my heart is full of joy at seeing familiar sights and faces in Formosa once more. It is nearly ten years since I left the Island and during this period many changes have taken place.

"As the steamboat sailed into Kelung harbour the other day, I scarcely realized that I was at the old port of Kelung—so much have improvements been going on there during these dozen years. And what is true of Kelung is also true of Taipeh and other cities.

"Our arrival was marked by a very cordial welcome by our church in Formosa. Christians gathered at many stations to bid us welcome all along the route from Kelung to Tamsui.

"At present we are staying at Dr. Ferguson's, but next week we move into Mr. Jack's to share the house with him—the same house in which I was born."

The Mackays and their work, to the sum of $2,000 annually, are being supported by Knox congregation, Toronto.

FROM DR. O'HARA.

Dr. Margaret O'Hara, after brief furlough, has returned to her loved work in India. Her voyage in the Mediterranean sounds a little like Paul's voyage in a corn ship from Alexandria to Rome, except that she was going in the opposite direction, and the cargo was potatoes, instead of grain.

In the Arabian Sea, Dr. O'Hara writes.—

We hope to arrive in Bombay tomorrow. It has been a long and wearisome journey, with dangers, seen and unseen; but in it all we have had the calm assurance, that we were in our Father's keeping.

When we sailed from Liverpool, it was rough until we reached Gibraltar, but from that to Naples delightful weather.

Here we were to take in eight hundred tons of potatoes for the Indian markets, and scarce were we anchored when large boats came alongside with bags of potatoes.

When we were at breakfast, we heard the wildest shouting, and—looking out—we saw the Italians who had been loading the potatoes, crowding the rigging and shouting "Victory to our arms;" and right past our bow, there sailed a troop ship, filled with soldiers, bound for Tripoli.

I could eat no more breakfast, I just went to my cabin and wept for the poor wives and mothers and sisters and sweethearts who had sent them away to do duty for king and country.

We saw sixteen troop ships pass out and six torpedo boats. After noon, the King of Italy came out in a torpedo boat to say farewell to his troops. The enthusiasm was immense.

We sailed near midnight, and the next day passed Stromboli, saw Mt. Etna in the distance, passed through the Straits of Messina, and saw the results of the earthquake of two or three years ago.

After we passed Italy, we met a terrific gale. Our engines stopped. Our steering gear was broken. For twelve hours, we did not know what the end would be. We were kept so calm in the knowledge of our Father's care, but were very thankful when we got into the shelter of Crete, and the storm abated. I do not know why people wish to travel for pleasure.

THE MENACE OF PLAGUE AND FAMINE.

Dr. A. G. McPhedran, our missionary, in a recent letter from Amkhut, Bhabra, Central India, to Mr. Robert Munro, Montreal, says:—

In this district plague is again menacing us. I hear also that it has come into our neighborhood in the west and is raging there, perhaps twenty miles away. I have never heard of any visitation in Amkhut, and I hope we may be as fortunate this time as on previous occasions when threatened.

The outlook for famine in this part of Central India is somewhat improved. In the immediate vicinity of Amkhut people will be able to maintain themselves probably for some months in the new year, although it is hardly likely they will be able to do so till they get next year's crops, unless they are given at least some relief work. There will not be the destitution and the starvation there were eleven or twelve years ago; but even in Amkhut the people are feeling more or less anxiety over the situation. The crops are practically all harvested now so far as they are worth harvesting.

In Mendha, our outstation, twelve miles from here, the situation is quite different. The people have nothing, and from now on will be dependent on what they can earn. There is a very large tract to the north of the Mendha similarly destitute.

We are doing some small pieces of work in Mendha to provide immediate relief for our own people as we have a limited amount of money available. So far as our own people are concerned the building program in Amkhut district, for 1912, will be quite sufficient to provide relief for them all.

If the State does not come to the aid of the others, then we may have to appeal for liberal gifts from home.

As Dr. Buchanan said, the experience of the last famine was that it was a great blessing to our mission. And whether we have to appeal for help from home or not, this famine bids fair to be a blessing also.

The people are more disposed to listen than they were three months ago, and non-Christians are more frequently seen at our Sunday services.

You say "Our thoughts and prayers are with you." We are glad of that. I feel more and more that if we fail to pray, our work at Barwaha will fail; and if we are faithful in prayer, there is no limit to our success.

I am unable to speak for the rest of Central India as to famine, but I believe the situation generally is improved from six weeks ago.

TOUR IN THE NIMAR VALLEY.

By Rev. J. T. Taylor.

Mhow, Central India.
December 1, 1911.

Dear Dr. Scott,—

In company with Mr. K. G. MacKay and Dr. McPhedran I have just taken a somewhat extensive tour of about two hundred miles through the southern part of the Mhow District, known as the Nimar Valley. We had two native preachers along, and combined a preaching tour with an inquiry into the condition of the people, for we had heard of considerable scarcity, and even famine in some parts, and we wished to see and hear at first hand what the facts were.

At another time I may say something about the preaching part of our tour which was very gratifying to us, there being a readiness to hear and to purchase books which we have seldom seen; but just now I wish to speak of the scarcity of food.

The most one can say of this eastern part of Nimar is that there is scarcity. The cattle will be the worst sufferers. Fodder is scarce and high-priced. In many places there is none at all, and in consequence thousands of cattle are sent away to other parts where there is some grazing to be had. It seems most likely that many cattle will perish before next rains.

If only the useless animals were to meet that fate we could not feel very sorry for the people; for the strange superstition about the sacredness of the cow, keeps them from killing the animal, and in consequence the people themselves are kept poor. It is when the work bullocks perish that great loss is entailed.

The condition of the people themselves even of the very poor, is not yet serious. Work seems plentiful and coolies are scarce. For the poor the pinch will come after the New Year when work will be scarce.

Although the rainfall throughout large areas was less than one-third of normal, and for miles the fields show nothing but thorns where the crops should be, and prices have risen also, yet the people are faring not too badly.

One reason is that for the past two or three years they have had bumper crops, particularly of cotton, for which they get ready cash and they have something by them in store.

But in spite of all this there are long weary months ahead, at least nine months, before they can hope to get anything from the next monsoon.

It is most gratifying to see that the Native State authorities, at least in Indore State where we were touring, are quite prepared to meet the situation. Roads are to be built, tanks to be excavated, and where needed, advances to the farmers for next season's crops. In some cases public relief works are already open.

In all our tour we did not see any famine "wanderers" which was a common sight in the last previous famine. It indicates that the authorities promptly meet the need as it arises and keep the people in their own villages, or at least in their own district.

Of course this applies to only the Mhow District. To the west there is already greater distress, but we were informed that the provision there made to meet it is no less thorough. The past has had its lessons and famine relief is systematically carried out.

Every work which can be carried on at such a time, however, is a contribution to meeting the need, and we earnestly hope that the way will speedily be opened for both Dr. McPhedran and Mr. Smith to begin building for their new stations in this Nimar Valley, which we have so long coveted as a possession for our Lord and Master.

FIRST TOUR IN NORTH KOREA.

By Rev. A. H. Barker.

(Note.—The Eastern Section of our Church has had work in Korea for over a dozen years, with centres at Wonsan, Hamheung, Songchin, on the east coast. In the past two years the Western Section has responded to their call for help, and has taken up work in Northern Korea, on the borders of Manchuria. The Missions are officially separate, each section managing and supporting its own, but the older mission is assisting the younger in getting established; and in the meantime the two mission families of the Western Section are staying with the Easterns at Song Chin, studying the language and working their field from there. The following letter tells of Mr. Barker's first tour through his new field. Get Johnny's school atlas and study this letter with a map of Korea. Ed.)

Dear Mr. Armstrong:—

I have so much to write about my first trip through our territory that I am afraid you will be tired reading it.

First of all I want to express our gratitude to God and you at home for the support which it is evident is to be given to this new work of our Church in Northern Korea and in Manchuria. Your letter regarding the appointment of Mr. Macdonald to Korea came on the evening of my departure for the North; consequently, it was with a light heart that I took my departure from Song Chin.

Coming when it did it afforded us an instrument for good work in the north, for we were able at every point in our journey to inform the people that a new missionary was soon to join us; that the Church in Canada was intending to guide well the work in the north; that therefore they were not to grow discouraged or think they were to be neglected; and our message was well received and will bear fruit.

Although it was a very busy time with the missionaries in Song Chin, they arranged that one of them, Rev. A. R. Ross, should come with me on the trip north.

We sailed from Song Chin, up the coast, and arrived at Chong Chin, Sunday morning at 9 a.m. and in the midst of a heavy rain. Three or four men with wooden frames called "jikis" strapped to their backs were employed to carry our boxes of food and clothing and our bedding to the Korean town where we put up in the church.

The church here is rather poorly situated, and I am in hopes that when the membership has grown, a new building will either be bought or built. It has the common thatch roof and mud walls, and consists of two rooms inside united by a door way.

During service the men sit in the larger front room and the women in the smaller back room, the preacher standing near the door. This is a common device for separating the men from the women in church. A curtain is frequently used, although little by little the separation is being done away with. At one or two places on our trip we found scarcely any such barrier existing.

Monday morning we visited Chong Chin, the Japanese port of the town. It is the busiest, liveliest little place I have been in for some time. Building operations are going on everywhere and the air is full of the sound of hammers.

This town was opened by the Japanese about three years ago. There is now a splendid water front, a fine stone wharf with a good breakwater.

The buildings are of good appearance, and covered, many of them, with the sheet iron or galvanized roofing which the Japanese use very extensively in Korea. The streets are wide, the shops good. In one hardware store one could apparently obtain almost anything desired in that line.

An amusing incident occured during the morning. We wished a tin box made to keep our bread in, so decided to have one made by a tinsmith who was a Japanese. One of the Koreans guiding us at the time was able to speak Japanese so he summoned the smith to the middle of the street where we were. Upon the ground we drew our plan of the box, measuring the sides and the ends, all the party down upon their haunches meanwhile.

The spectators of course soon gathered. Mr. Ross spoke in Korean to our interpreter, who addressed the tinsmith in Japanese; while out on the margin of the group stood a Chinaman wondering what it was all about. It occured to me how funny it would be if on the street at home we should be found so engaged. Here it is a common every day affair to see men or women sitting in the street resting, or perhaps seeking to sell goods.

From Chong Chin to Nanam, a strong Japanese military centre, thirty li (ten miles) to the south, we went Monday afternoon on a little man-propelled car, running on a railway with the rails about an inch wide and thirty inches apart.

When at Nanam we put up in the church. Our folding table and chairs were soon unfolded, our alcohol lamp doing good service; the little dark-eyed Korea children, some of them not so very little either, filling up the door in an effort to see all they could of the strange-acting foreigner who had suddenly landed in their midst.

In a moment of mischief I made a jump at them, shouting "boo," and you should have seen them go. However they soon got over their fright and returned once more to their point of vantage, with doubtless even more of confidence and nearness to us from the little touch of humor.

In the evening we had service. At the close of the service we met a man who had come in thirty li (ten miles, from a village where he was the only Christian.

On Tuesday morning, we walked ten li to Kyung Sung. A few li outside the city we met Pak Pyung Su, one of our evangelists who makes his headquarters at Kyung Sung. He gave us a very hearty welcome and escorted us into the city and to his house where we were entertained during our stay.

Owing perhaps to the fact that one of the former managers of the church at Kyung Sung became disgruntled because turned out of the church building (where he lived as keeper), on account of having two wives and not showing a spirit at all Christian, there is every likelihood that the Christians of Kyung Sung have lost their church. This man's name was on the deed of the church property together with the names of two others. The latter two died. The former got another deed or paper drawn up authorizing him to borrow money on the strength of the first deed, which he did, giving this second deed to the Bank as security.

Several months ago the bank seized the church and sold it. The people have been greatly discouraged over the loss of their church. There seems to be every reason for thinking that if we were to push the matter the property could be regained, or at least the value of it, as the true deed is in the hands of the missionaries, or rather of Pak Pyung Su.

However, we hardly know as yet what is best to do. Mr. Ross and I interviewed the magistrate and the Deputy Governor while we were in Kyung Sung but could get little satisfaction.

In the meantime we looked about and found a fine property belonging to a Korean, which is purchasable at a very reasonable figure 300 yen ($150.) There are four or five buildings with tiled roofs. The tiling alone is said to be worth 200 yen ($100.) We hope to purchase the property for the church, it to pay back the money as soon as possible. It will provide them with a place of worship.

At present they are meeting in the evangelist's house where there is little room. It was in this house we were staying and we found the quarters very small. Our boxes were piled up along one wall, our two itinerating beds being side by side, and there was practically no room left. Alongside was another room, and beyond that was the kitchen. These three rooms are used for worship.

You would have been interested in the service held in this building on the night of our arrival. Just before the service three Japanese nurses (men) came to see us, accompanied by a Korean interpreter, one of our Christians. They were Christians also and two of them remained for the service, having brought their Japanese hymn-books and Bibles with them. The

third had to return to the hospital for nursing purposes.

While we sang in Korean the two nurses sang in their language. At one point all repeated the Lord's Prayer together. It was a very interesting service. In this Japanese hospital there are only four nurses, and three of them are Christians.

I am sending you a post-card view of Kyung Sung. It has a fine old wall with gates, towers, etc. It has a fine appearance from the top of the high hill to the north-west, from which the post-card picture was taken. You will see the opportunity for work, there being 5,000 Koreans in this place. It is moreover a centre from which work can be done among some 150,000 Koreans, to say nothing of the many Japanese who are in this region.

On the 29th. we returned to Chong Chin preparatory to going on the 30th to Hoi Ryung. On the way to Chong Chin we were accompanied by a young Korean who had never head the Gospel. My teacher, after a few tactful remarks and questions, began preaching (as we say here) to him.

I timed him to see how long it would take him to present the Gospel to a man who was an utter stranger to it. Twenty minutes amply sufficed, during which time he told of the coming of Jesus the Son of God from Heaven, of His birth, His life, His death on a cross made of wood (with arms outstretched to show the shape of the cross) of sin, and the relation of it and His life and death to sin, etc. Then he told him about prayer, went over the Lord's Prayer with him, explaining its meaning and urging him to begin praying.

On the 30th we travelled all day, from 7.52 a.m. till 9 p.m. on the little trolley line from Chong Chin to Hoi Ryung. The day was very warm and the coolies pushing the car travelled slowly.

During the day we passed through beautiful valleys, with willow and elm trees and numerous varieties of flowers, while up on the hill-sides were spruce and fir trees.

Never since I came to Korea have I seen country reminding me so much of the home land. In places I was carried back in memory to the broad valleys of Nova Scotia, in other places I was reminded forcibly of the dear old hills of that part of Quebec Province in which I worked as pastor before coming to this land.

Toward night we came to a mountain pass up which the track wound like a serpent. All had to walk and help push the cars up the steep grade. After some four miles or so the top was reached.

Here we were held up by gendarmes who thought that perhaps we were Russians. After some ten minutes we were extricated from our difficulty by our "boy" who is studying Japanese, and who on more than one occasion was of considerable value to us in dealing with the rulers of this land.

Ten or fifteen li more brought us to a little village where we put up in a Korean inn. The furniture here, as in all these inns, consisted of matting of heavy straw, a few wooden blocks which serve as pillows, and a few nails upon which to hang our clothes. However, this was all we needed for we had our outfit with us.

Next morning we had a beautiful run of sixty li, twenty miles, nearly all down grade, into Hol Ryung, where we arrived at 10.30, being met at the station by eight or ten Christians.

At the church, where we put up, we were met by Kim, our native pastor, who has a name among the missionaries for humility. After the usual greetings, conversation, etc., we had dinner, shaved, and got ready for the closing of the school which had been arranged for that afternoon. This school is one of those which the grant of $200 for school purposes has been helping.

By the way, before I forget it, while in Chong Chin this same grant made it possible for us to promise four yen (two dollars) a month for four months to the Christians for the purpose of starting a girls' school there. Eighteen or twenty girls will be enrolled at once.

After the school closing, at which thirteen certificates were presented, Mr. Ross and I, accompanied by Kim Moksa and

three or four other Koreans, walked out over a mile to have a bath in the Tuman River which forms the boundary at this point between Korea and Kando in Manchuria. The river is so narrow that I was able to throw a stone across it. The current is swift. There are no bridges, but ferries are common.

Sunday afternoon we went out to a street corner where Mr. Ross, Kim Moksa, my teacher, and one or two others preached to a crowd of one hundred or more.

Moving to another part of the town the Gospel was once more presented, and invitations were issued to all to attend the evening service in the church. At this service the building was packed while eighty or more listened from outside.

Hoi Ryung is a city contianing 10,000 Koreans and a great many Japanese. The opportunity for work there is a great one. Moreover it is a centre from which a territory containing 175,000 Koreans can be worked.

Monday morning, July 3rd. we were on the road bound for Kando at 7.30. Kim Moksa went also, remaining with us for twelve days following. Many Christians went out with us to the city wall to bid us a farewell and to wish us a safe journey and a speedy return. After travelling ten li we crossed the Tuman River in a ferry and for the first time set foot in China. Soon we passed Chinese barracks where Chinese soldiers were stationed.

During the morning our sulki (ox-cart or wagon or car of any kind is called a sulki) was stopped by the Chinese, who wished to know who we were, our business, what we had in the cart, etc., etc.

During the afternoon we climbed a high mountain-pass. At the summit was a tree; under it a pile of stones. These stones were offerings to spirits. We found such offerings frequently as we travelled through this northern territory. In some places a little stonelike house is built with a little cavity in the front and a shelf upon which the stones are placed as offerings.

At night we arrived at Tong An where we have a school of fifty pupils—all boys. We were put up at first in a house, but learning that there were bed bugs in it and being told that there was not a house in the village without these friendly insects, we at last resorted to the school house where we remained in peace and comfort that night.

At 11 a.m. next day we had service and at twelve started on a fifty li journey over a rough road for Tang Mu Chong Ja. At this village we found an old woman who had heard of Jesus, but never of God the Father.

At Tang Mu Chong Ja is a splendid little work. To this place Mr. Foote and Mr. McLeod had previously sent a fine, humble-minded man and his wife to teach and work, and we found much good fruit. They have a neat little church, the lumber for which was given by a Christian Chinese who has in various ways helped our work in Kando.

They have a little school which should have, and is having I believe, God's blessing because of the spirit of self-sacrifice which has made it possible.

Let me tell you briefly of it. When the young school teacher came there was no building in which to have school. The people were too poor to build or buy, but in the place was one woman who was so anxious to have school privileges for the boys and girls, that she cut off her hair, the pride of the Korean women, and sold it for forty yen (twenty dollars) which she then used to purchase the building in which the school is being held. It was our privilege to see this woman and to talk with her.

The people of Tang Mu Chong Ja and one or two neighbouring vilages are very anxious to have another man sent in to preach and to teach among the surrounding villages. To make this possible they are willing to do extra farming to raise food for such a man.

It was hard next morning to get away from these people, so anxious were they to have us stay. Delegations also came in from two other Christian groups a few li away, all anxious to see the missionaries

and all sorry we could not pay their villages a visit.

On account of Mr. Ross desiring to get back to Song Chin by a certain date we were forced to pass by many groups. In Kando there are twenty-two groups and we visited only six of these, coming in contact with three or four more through delegations, etc.

The following day we traveled from the place just mentioned to Ryung Jong, which will probably be the most important station in our territory. During the day we passed through several villages with wooden gate-like affairs over the road, one on either side of the village. These are meant to keep evil spirits from entering the place. By one of these gates I saw two devil posts, one on either side of the road, with hideous faces carved on them.

During the afternoon we turned aside to visit the Christian Chinese before mentioned. He gave us a cordial welcome. His wife and children were presented to us. They seemed very much taken with our hats, which were tried on and otherwise experimented with. After good tea had been served our friend had his bull harnessed up to a cart and he drove us ten li to Ryung Jong. There we met a Chinese colporteur working for the Irish Presbyterian Mission with headquarters at Kirin.

These two Chinese worshipped with us that night, using their own Bibles and hymn books. There are I believe a goodly number of Chinese Christians in Kando. They are far removed from the missionaries in Kirin, and an uninhabited region lies between.

Ryung Jong is not a large place, but it is in the centre of a Korean population of at least 500,000. The Koreans say that two years ago there were 600,000 Koreans in Kando and that they have been coming in ever since. So 500,000 is a safe estimate I think.

I stood on a slight eminence outside the town and counted about forty villages within four or five miles of it. Beyond this valley to the north is a still greater one, with a greater population, while to the south is another. There seem to be people everywhere.

There is every likelihood that in a few years a railroad will be built from Kirin down through Ryung Jong and Hoi Ryung. This will probably build up the former especially and it may become a place of considerable importance.

It is surrounded by a splendid farming country very much like much of Central Alberta. I was reminded most forcibly of that province as I travelled over Kando. The soil is very fertile. We saw the following crops—barley (some of the finest I ever saw) wheat, rice, millet, hemp, potatoes, corn, beans, peas, tobacco, cucumbers, squash, etc. With a good railway and market facilities this country should become a valuable producing area.

Next day after visiting Wha Ryong Dong where we have a school of 58, of whom 38 are boys, we passed through a Chinese town of about 15,000 inhabitants. The town is divided into two parts by a river. The western part contans 5,000 Chinese troops. The eastern part is said to be largely Korean.

The following day we once more crossed the Tuman River, now making our way eastward toward the sea, where at Ungki we hoped to catch a boat for Song Chin.

We found the distance from the crossing point to the sea much greater than we had supposed, and consequently we missed the boat we had hoped to catch, but we were not sorry because of the work which we found to do. Throughout the greater part of this region a missionary had never before been, yet we found groups of Christians here and there all over the territory.

The largest group and the most promising was at Kyung Hung, the county town of Kyung Hung county. Here the work is so new that there were not at the time of our trip any catechumens. But there are about one hundred men and women and children in the church. Their devil and ancestral worship has been given up. Their faces are set in the right direction.

But they are terribly ignorant. Nearly thirty women and girls were up for examination and they did not know whose son Jesus was. Yet they have given up much of their heathenism and are living

up to their light. What they need and what Korea needs more than anything else just now is teachers of the truth, leaders, guides, instructors. The people are willing but they are ignorant.

As an illustration of this, at No Ku San and Ung San, both in this eastern region where there has been very little teaching, many work in the fields during the Sabbath and gather for worship in the church at night. They have no one to teach them.

On Sunday while in this region we passed the day quietly resting in a little country inn. During the morning we were out under a tree by the side of a little brook. Twelve or fifteen Koreans gathered, and Kim Moksa began to tell them about the Gospel. Mr. Ross spoke briefly.

My teacher and one of our evangelists, Kim Koi Am, who was with us, also preached and afterwards six men gave in their names as deciding to believe the Gospel. It may not have meant much but it was a first step. If we were able to follow such work up closely what results there would be. The people are willing. Now seems to be the time of reaping. Send us out more to help in this work of winning souls. We will provide for them somehow even if they came all in a bunch, and will give them plenty of good, healthy, inspiring work.

We arrived at Ung Ki, a little harbor on the sea coast, on Friday evening. Our boat had gone and all had to wait there until Tuesday morning, putting up in a little Korean inn where the fleas were numerous, but not apparently of the biting kind, as we suffered no great discomfort, except that which arises from having the little fellows hopping over one.

Tuesday we sailed in a little 150 ton steamer to Chong Chin, everyone being very glad to get on shore there, and to find that a big 2,000 ton steamer was expected from Vladivostock the next day on her way to Song Chin and the south. By means of this boat we arrived at our home town after twenty-four days of itinerating.

During that time we travelled about 1,718 li, or 573 miles, of which 800 li, or 267 miles, was by boat,—230 li by trolley line—and 688 li, or 229 miles on foot. We visited or came in touch with about fourteen or fifteen groups of Christians, had one or two services nearly every day, and, through the native workers who were with us, brought the news of the Gospel to many along the road and in the houses where we stopped for meals.

On account of the haste of our trip, we did no examination work apart from that in Kyung Hung, where five men were received as catechumens. Kim Moksa is just now starting on a trip through Kando with instructions to go slowly, visit every group, examine, appoint temporary leaders where required, permanent men to be later appointed by us; to baptize etc., and to make a full report of membership, catechumenate, new believers, etc., when he has completed his trip.

Up to four months ago 870 new believers were reported for our territory. We have now three groups of Christians in Russian territory so that now we are working in there countries: Korea, China and Russia.

In our territory we have now the following workers:—Kim Moksa at Hoi Ryung, Kim Kai An at Ryung Jung, Pat Pyung Su at Kyung Sung, four Bible Society colporteurs, two Bible women, a second evangelist in Kando, and several school teachers.

We hope soon to have another Bible woman. And in the Autumn the Bible Society agent in Seoul, Mr. Miller, desires us to send in an estimate of the Bible Society workers we wish, so that by the New Year we will probably have eight or ten colporteurs at work.

We have organized the groups in Korea into an Evangelistic Society and they have pledged themselves to give about ten yen a month for the support of Kim Moksa; while in Kando is another Evangelistic Society, organized before we took charge of the work, which is giving ten yen a month for the same purpose.

We are all delighted because Macdonald is coming. He was a classmate of mine. I wish he would bring a wife. Can't you arrange it somehow or other?

Young People's Societies.

TOPIC FOR FEBRUARY.

"THE UPLIFT OF CHINA."

Article 2—Chapter 2.

By Our Missionary,
Rev. D. MacGillivray, D.D., Shanghai.

In this chapter, Dr. Smith, in his book, "The Uplift of China," describes a Great Race and a Great Inheritance.

The Chinese have a land, great in extent, variety of climate, natural products and hidden wealth. It is, perhaps, the greatest land held by one people, unless we except our own fair Canada.

It is inhabited, as Canada is not, by an enormous population, where the struggle for existence, and other conditions of life and progress, have resulted in the production of great qualities.

Read Smith's Chinese Characteristics, and you can pick out a large number of good among the bad qualities. A people into the web and woof of whose life such qualities are interwoven may truly, with all their faults, be described as a great people.

They have, moreover, a great past. No other nation can begin to compare with China in length of days. Its history is full of great emperors, great heroes, great statesman and great philosophers. The literature, within its own range, has never been surpassed, and now that the nation's educational system is brought into conformity with that of the West, it will develop along new and brilliant lines.

Such a nation has great possibilities. It must have a great future in store for it. The God, who has made all men of one blood, and appointed the bounds of the nations, must have as great a plan for this wonderful people as he had for the Jews of old.

The Chinese Abraham who led his people eastward, may not have had that "genius for Monotheism," that the Hebrew Abraham had, who went west, but their descendants all had a place in God's plan for the world. History and prophecy reveal in part what that plan is. Concerning the Chinese we only know "These shall come from the land of Sinim," and that is enough for faith.

There is a great future before the Chinese industrially. Hitherto, the Chinese have accomplished wonderful results, unaided, save by the rudest of contrivances. Muscle has been cheap, and they have had no labor problems.

What will they be when the reign of machinery is fully established? Then they will have the strife of capital and labor, the cost of living will rise, and in due time with it, the standard of comfort. Steam and electricity, will displace servile labor.

Sir William Ramsay estimates that each English family has, on the average, the equivalent of the labor of twenty slaves. At present, the Chinese rich men have human servants, twenty or more. What will China be, industrially, when instead of this, each Chinese family, on the average, enjoys the benefits of slaves, steam and electric?

Sir William also says, that the coal fields of England, at the present rate, will be exhausted in one hundred and seventy-five years. Look at the untouched coal field of China. Smith says there are four hundred and nineteen thousand square miles in extent, of which only three million tons are mined yearly. She has coal enough to supply the world for two thousand years, apart altogether from her own wants; with iron even now being exported to New York, and many other minerals.

What an industrial future lies before this people. Surely they will need Christianity to help them solve their many problems, and save them from Mammonism.

There is a great future before them educationally. In the new schools, there are over one million scholars; the curriculum is a brave attempt to graft western subjects into the old educational tree. When the qualities of the old student are trans-

ferred to new subjects, may we not expect that they will persist, and if so, China may yet teach the world many things.

The latest estimate of her population brings it down from four hundred millions to two hundred and fifty millions, but even so, the children of school age must number many millions, and China proposes to aim at a school for every five hundred families.

I suppose that in Ontario, there is a school for every twenty families. According to these estimates, China's present standard seems to us not very high. They are so poor, and the children so numerous, that it will be long before education is so universal as it is with ourselves, but if China develops her latent resources, she will be able to provide more schools.

Let us try to imagine all China dotted with as many schools per community as Canada. What a transformation would come over young China, and yet, let us not forget, a transformation fraught with many dangers.

The chief danger is the divorce of education and religion. A godless education we rightly fear in Canada. Is it not to be more feared in China? Godless teachers, school managers, pupils, what a fearful thing it would be for China, and for the world; assuredly China's great educational future sorely needs Jesus Christ.

The pupils are learning a new war cry, "liberty, equality, fraternity." Without Christianity these things cannot but be perilous, for the counterfeits of them lead to chaos and black night. These will not take their flight till the light of the world shines out.

China has a great future before her in the arts. She knew the mariner's compass, gun powder and printing, hundreds of years before the West. As a few generations become trained in the new schools, we may expect China's inventive faculty to be revived.

Logical and scientific methods have hitherto been unknown. When China learns these things, as she will in the new schools, the intellectual transformation will react upon all parts of the national life, the arts will take a new leap forward. She has learned the use of explosives and bomb throwing. What if her development in the arts takes place without the love of God, and the love of man? In this department, also, to avoid disaster for the world, she must be born again.

There is a great future before China commercially. She has the richest inheritance in the world, albeit mostly out of sight. Her commercial instinct is a product of four thousand years of experience. That of Japan is but of yesterday, which explains many things.

Chinese products will one day be in the markets of the world. She will always need the bulk of her own manufactures, to supply the needs of her own people. Hence we need not peer anxiously into the future, and fear a yellow peril.

Our Canadian manufacturers apparently fear reciprocity, even with our Southern neighbours, but there is no hope of reciprocity with China for some centuries to come, unless, indeed, China should some day become so strong as to demand entries for her products into other countries. Let us hope that e'er that day dawns, China shall be so far Christianized that she will not be feared. Her commerce needs the Gospel, her wealth needs consecration, not as now to the God of riches, but to the God of the whole earth.

China has a great future religiously. Christ will some day take the highest station and lesser lights will pale before the rising of the Sun of righteousness. The manhood and the wealth of China will be yoked together for the service of God and humanity, and even though our faith be as a grain of mustard seed, we can all believe that the future of China will be beyond the heart or imagination of man to conceive. Is she not worth praying and working for?

"It is estimated that there are 1,544,510,000 people in the world. Of these, 175,290,000 are Mohammedans, 300,000,000 are Confucians, 214,000,000 are Brahmans, 121,000,000, Buddhists, 534,940,000 nominal Christians, 10,860,000 are Jews, and other bodies of lesser numbers. More than half the people in the world live in India and China, and these figures give one some notion of the colossal loaf of paganism that it is the ambition of the missionary to leaven."

Presbyterian Guild

TOPIC FOR FEBRUARY.
RELIGIOUS REVIVAL AND SOCIAL BETTERMENT.

By Rev. J. J. Monds, Carleton Place.

Dr. Marcus Dodds once said: "Certainly whatever else Christianity may be, it is a religion whose object is to make men moral. And anyone who affirms that Christianity did not introduce into the world new moral forces merely convicts himself of ignorance of history."

"Granted that the Christian Church has made many mistakes and committed many crimes; granted that she has on particular occasions retarded science and obstructed healthy political movements; yet it is not to be denied that the Christian religion tends to make men moral, and does so with a persuasive and effective force which belongs to no other influence which has ever been brought to bear upon men.

"The individual is necessary to society, and the morality of the individual is essential to the well being of society. In the interests of civilization, therefore, Christianity is indispensable as the only hitherto discovered efficient and universally applicable conservator of the morality of the individual."

In this well-freighted paragraph, Dr. Dodds has set forth the fact that the Christian religion is the outstanding factor in the social progress of the world. It is the purpose of this paper to show the adaptability of Christianity to mitigate or abolish the evils and disabilities under which men are struggling to-day.

Further, it is the conviction of the writer that what are technically known as "revivals," are but strenuous attempts on the part of Christianity to cope with a very serious social condition. Consequently what may be said in regard to the influence of the Christian religion on the social life applies as well to all "revival" movements.

Society has not the power within itself to progress. The healing touch must come from without. It will not spring up as a spontaneous growth having its roots in the powers and capacities of the individual soul or in the moral tendencies of human society. Man of himself is not competent to organize and accomplish either individual or social regeneration.

Such a statement may appear to be rather dogmatic and unwarranted in the face of present day circumstances. It may appear to some that society is making progress of itself. But if society is progressing, it is due to the fact that we are living within a Christian environment, and we are thus endowed with a measure of capacity to respond to higher ideals, which otherwise we would never have possessed. This Christian atmosphere is to present-day social conditions what the pure resinous air of the northern forests is to the one afflicted with consumption.

Moreover this remedy for the ills of society must be other than patriotic or political; it must touch the very wellsprings of man's nature, and supply motives and impulses which find their realm of influence in the higher faculties of the soul. In other words, that which alone is able to transform society, is "The Voice crying in the wilderness." Some may call it the "spririt of the time," but it is the Spirit of God, in and through and to the times.

These statements are confirmed by the natural tendency of society, when divorced from religious activity, to go wrong and stay wrong. There are certain grooves of evil into which human nature, untouched by the power of the Holy Spirit, is sure to run, and the course therein is ever towards lower depths.

Much is heard in these days of "the evolution of society" and we are too apt to associate with this term the idea of progress, forgetting that evolution may be downward as well as upward. The fact is that if left alone, the law invariably operates in the direction of moral degeneracy.

Henry Drummond has illustrated the truth of what has just been said, by instancing the case of the highly developed and variegated pigeons being turned loose on an uninhabited island. The birds being left without the watchful care of the bird fancier soon lost their brilliant plumage. Thus where the directing hand was absent, the law of evolution worked downward.

What is true in the natural is equally true in the moral or spiritual. There is no effective moral revolution on record except that which has been prompted and guided by supernatural forces. This is the position taken by Mr. Kidd in his volume on "Social Evolution."

Religion has ever been the saving force in human history. It was a religious revival or quickening under the leadership of Luther, which sent the world of his day on an errand seeking higher and better things.

Who can measure the far-reaching effects of the great revival? Europe had been sleeping, but with the preaching of the forgotten or neglected doctrine of justification by faith, Europe awaked. Men began to think, there was a seeking after knowledge, and with this seeking there came a new social order.

Furthermore, it was a religious revival that was at the basis of the wonderful social uplift which obtained in England during the eighteenth century. The historian Green in speaking of this revival, says:—

"But the noblest result of the religious revival was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degredation of the profligate and the poor. It was not until the Wesleyan movement had done its work, that the philanthropic movement began. The Sunday Schools established by Mr. Raikes, of Gloucester, at the close of the century, were the beginnings of popular education. By writings and by her own personal example, Hannah Moore drew the sympathy of England to the poverty and crime of the agricultural laborer.

"The passionate impulse of human sympathy with the wronged and afflicted, raised hospitals, endowed charities, built churches sent missionaries to the heathen, supported Burke in his plea for the Hindoo, and Clarkam and Wilberforce in their crusade against the iniquity of the slave trade."

Green also speaks of the wonderful work done in prison reform by Howard. In those days "every gaol was a chaos of cruelty and the foulest immorality, from which the prisoners could only escape by sheer starvation." Through the never-tiring efforts of this great philanthropist many of the abuses were done away and society took a step forward in the treatment of its unfortunates.

It would thus appear that society left to itself seems to be self destructive, and to have no remedy within its own resources. History speaks with no uncertain voice of the infirmities of the social structure, of collapses of goverments, religions and nations from inherent corruption, and of the inability of society to correct its evils.

Many Utopian schemes have been evolved to remedy the evil. Nationalist reformers have proposed this theory and that. Socialists have come forward with their paper theories of the readjustment of wealth, while political economists have been ardent in advocacy of a proper theory of value, all believing in the efficacy of their several theories, but later forced to admit that their different schemes are inadequate.

Wise and learned they have been, but society has revelled in corruption, while they proclaimed their theories. The explanation of their failure is not in want of wisdom and learning, but in seeking the remedy where it cannot be found.

What human society needs in order to make possible any substantial progress towards perfect conditions, is a moral resurrection, and this, science alone will not suggest and cannot provide.

If we are loyal to the facts of history we are forced to admit that without the light and guidance of Christianity, human nature has developed in the direction of moral disability and decadence. Only as the social fabric has been touched by the Holy Spirit has it made progress.

If we but look at the non-Christian world we may see what takes place when the religion of Jesus Christ is not active.

The irresistible presumption is thus created that humanity cannot advance save as it is touched by the vitalizing influence of the gospel of Jesus Christ.

"Apart from Christianity and its vital influences, there is no hope. The principles which have helped mankind, the institutions around which society has rallied, the motives which have permanently inspired the beneficence of the race and the watchwords which have put heart into altruistic undertakings have all come from Christian sources."

As man cannot regenerate himself, so society cannot regenerate itself. The one as well as the other must be born from above. If the social structure is to improve it is not by seeking to reclothe it, but rather by its being touched with a new spirit. Just as a man is transformed by the life of Christ entering his heart and taking possession, so in like manner is society regenerated. When Christ has taken possession of the heart of the social organism then will there be advance all along the line.

The relation of Christianity to the world's progress is an aspect of history which has been thrown far too much into the background, in the thinking of the present generation. We have been far too slow in insisting boldly, as it is our high privilege to do, that the greatest factor in the world's progress is Christianity.

While we have been slow, the naturalistic forces have been very busy in trying to convince society that all social progress is spontaneous. The function of Christianity as an influence in the transformation of human life, its range and power as a factor in the whole complex movement of the world towards its goal, is one of the most fascinating and noble phases of social science, and will be recognized as such, more and more, as the sublime mission of Christianity in society becomes further apparent.

THE BIBLE'S POWER TO SAVE.

By Rev. David James Burrell, D. D.

In every heart, down below all other wants and aspirations, there is a profound longing to know the way of spiritual life, The world is crying. "What shall I do to be saved?" Of all books the Bible is the only one that answers that universal cry.

There are others that set forth morality with more or less correctness; but there is none that suggest a blotting out of the record of the mislived past or an escape from the penalty of the broken law.

In the midst of these Oracles stands the Cross, throwing its shadow four ways toward all the horizons of human life. Out of this blessed book proceeds a voice that is heard nowhere else: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life."

There are other books that have poetry; but there is none that sings the song of salvation or gives a troubled soul the peace that floweth like a river.

There are other books that have eloquence; but no other that enables us to see God Himself with outstretched hands pleading with men to turn and live.

There are other books of history, but there is no other that tells the story of divine love reaching from the remote councils of eternity to its consummation on Calvary; the "old old story of Jesus and His love."

There are other books that have science, but there is no other that can give the soul a definite assurance of the future life, so that it can say, "I know whom I have believed; and I am persuaded that He is able to keep that which I have committed unto Him against that day!"

There are other books of philosophy, but there is none that can make us wise with respect to those great doctrines which center in life and immortality.

There are other books of history, but they are like ships carrying lights astern to cast a lurid glare on a wake of receding foam, while this carries a searchlight at the masthead to illuminate the whole way to heaven. It is the Book that enlightens and sustains and stimulates; but above all it is the Book that points the path to everlasting life.

I believe the Bible because "it finds me." Those are words of Coleridge; and I make them mine. The Bible found me on a memorable day more than fifty years ago. It found me perplexed with a boy's fear of the unknown. It calmed my fears and gave me the hope that maketh not ashamed. It has found me once and again in the Vale of Baca and wiped away my tears. It has found me and upheld me in seasons of weakness and discouragement. It has found me and never failed me.

And, when I come to the border line between time and eternity, it shall find me there, and give me a rod and staff to lean on. Oh, blessed Book! May my right hand forget its cunning and my tongue cleave to the roof of my mouth if I forget thee!

The Bible is its own best witness. The search-warrant is yours. Christ said, "Search the Scriptures. Search, therefore, with a mind open to conviction, and I am confident you will arrive at the same conclusion that has forced itself upon me.

The Bible is a book to live by and to die by. It is worthy to be received as an infallible rule of faith and practice. It is true and trustworthy every way. It is the veritable Word of God.

Life and Work

THE CHILDREN.

SERMON BY REV R. W. DICKIE, MONTREAL.

"Of such is the Kingdom of Heaven."
Matt. 19: 14.

This morning I ask you to think with me of these wonderful words of the Master who loved children. A group of laughing children: He blessed them and turning to the grown-ups said "Of such is the Kingdom of Heaven." You can learn something about the Kingdom of Heaven from a little child.

Of course the child mind is undeveloped and lacks the elements of strength and maturity which come from experience. But for all that childhood has its own splendid lessons to teach us all. They are unspoiled by the world. There is a freshness and a simplicity and trustfulness and purity in their white souls that make them for ever our patterns.

We find these virtues in perfection in life's young morning. Too often we find ourselves losing them in the heat and burden of the noon-day. The day is at its best in the morning. Then the air is sweetest and the light is clearest. And beautiful as the morning of the day is the morning of life. "Heaven lies about us in our infancy," for "trailing clouds of glory do we come from God who is our home."

We have heard a good deal of late of the apostles of the simple life. I am not sure we can ever hear too much of it. But the fact is we have had the teachers of the simple life with us from the beginning. When we watch a little child at play and look into eyes that have never learned the arts of pretence we are in the presence of the great apostle of the simple life. Concealment and artificiality and deceitfulness are unlearned arts with the little child. They are content to seem what they are and care not at all for appearances.

Do not our children rebuke our pretences and artificiality by their transparent simplicity? How anxious we are to hide much of our lives, to put the best possible appearance on all that we do, to have other people think we are a little wiser or better or greater than we really are. So much of life is devoted to keeping up appearances.

My brethren, when we find ourselves thinking too much of appearances and studying how to make impressions and generally walking in a vain show, let us look into the face of a litle child—any child will do— and learn the lesson of simplicity. There you find a nature as transparent as a mountain lake and as the cloudless summer sky.

If we only had ears to hear we would hear in the laughter of every little child a chiding voice saying to us "have done with pretence and appearances and live among realities." For remember that, no matter how others may live, we cannot come to any real greatness of life or character except we walk in the way of the child spirit—the spirit of simplicity.

Next to simplicity we are impressed with the unsullied purity of the little child. If there are capacities for evil there, it is only as the lightning is in the dewdrop or as forces of destruction slumber in the softest summer sunbeam.

A lover of little children has said "Fallen though we are, there remains a purity, modesty and tenderness of conscience about childhood that looks as if the glory of Eden yet lingered over it, like the light of evening on the hill-tops when the sun is down."

The purity of the divine nature from whose hands they come is still upon them. What a responsibility rests upon us when we look into the pure faces of little children and then into the hard and cruel and sinful face of the world.

Next to the Bible, the little child is the world's greatest teacher of purity. How

they rebuke us for our coarse, sordid selfish lives. Do they not remind us all of the olden days of our own childhood, the days before the hands of sin had soiled the robe of innocence? The prophet says, "a little child shall lead them." The little child leads us to see the difference since then and leads us into a new longing for purity of life.

Jean Valjean was a criminal. He was fleeing from justice. His heart had grown hard until it was harder than the flagstones under his feet. His last crime had been taking a silver piece from a little boy. The child had come up whistling and ran away crying. But Jean Valjean could not get the face of the boy out of his mind. That vision of purity softened his heart and set him longing for a pure life which as a boy he himself had once known. Before night he was scouring the countryside to make restitution to the child he had wronged.

Has your spirit grown somehow hard or cold or bitter. Then just look into the face of the next child you meet—not carelessly, but reflectively—and see the image of God's purity. It will do you good, a little child has led many a man back to purity and the Kingdom of God. That little child may lead you that way.

But especially, little children are the world's best teachers of faith. They rely with unhesitating confidence on the power and wisdom and love of parents. That is their general attitude toward life. Only as we leave childhood do doubt and distrust come putting their icy chill upon the heart.

I think it was this feature of the child spirit which Christ had in mind when he said that except we become as little children we cannot enter into the Kingdom of Heaven. Christ came to teach us that we who have travelled a long way from the life of childhood have a Father, even our Father in Heaven. We are not orphans in this strange life. The Father lives and rules. The child does not understand the parent and the manner of his dealings, but the child trusts just the same. And we must learn to trust the great Father whose ways are higher than our ways and whose thoughts are higher than our thoughts.

The faith of a scholar or philosopher or theologian is great for purposes of speculation and argument, but for living by and dying by there is nothing like the faith of a little child. Some have lost their childhood's faith and some have lost the child spirit out of their faith. I do not know which has suffered the greater loss; but I do know that if we are to get back the peace and the joy and the power which is the heritage of Christians we must get back into our faith the simplicity, the directness, the confiding note of the faith that we see in little children.

I care not how ripe your scholarship may be or how profound your philosophy, it can never take the place of the child spirit which takes God at his word and confidingly rests in Him. Reason may clear the way, it may bring us to the very gates of the Kingdom of God, but "except ye become as little children ye shall not enter in." To enter in we must bring to God the spirit of a little child—the attitude which long ago we had to our dear parents after the flesh. We are the children of God, made in His image, called by His name, but if ever we are to possess the heritage of God's children we must bring the child spirit. Only so are we made partakers of the children's portion.

A tender child of summers three,
Seeking her little bed at night
Paused on the dark stair timidly:
"Oh! Mother! take my hand," said she,
"And then the dark will all be light."

We older children grope our way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness never more.

Reach downward to the sunless days,
Wherein our guides are blind as we,
And faith is small and hope delays;
Take thou the hands of prayer we raise,
And let us feel the light of Thee!

Thus would Christ have the little child minister unto us—show us the way to the Kingdom.

But what would He have us do for the little children? Let us do all in our

power to make them happy, for they will not be children long. How easy it is to make a child happy and perhaps it is the most beautiful happiness in the world. Let them sing and laugh and let us rejoice in their happiness. The time is fast hastening on when they shall know the weary weight of labour and sorrow. Let the morning of their lives be happy so that if in the coming years happiness should flee from them they may at any rate enjoy its sweet memory.

But these little pilgrims have a long way to go. They have only started on their journey. Did you ever think of the great distance these little feet have to travel? Through all the windings of life, up hill and down dale right on to the great white throne, and on and on through the timeless life of the other world.

Because they have such a long way to go the little children are poorly equipped for their journey when they carry with them only the memory of a happy childhood. One cannot travel that long way in the strength of a pleasant memory. Therefore as we love the children, we will do what we can to form that character which shall serve them best in their long, long journey. Remember it is in these young years that character gets its bent.

"In our great museums," says an English writer, "you see stone slabs with the marks of rain upon them that fell hundreds of years before Adam lived, and the footprints of some wild bird that passed over the beach in those old, old times. The passing shower and the light foot left their prints on the soft sediment. Then ages went on and it hardened into stone, and there they remain and will remain forevermore.

"That is like a man's spirit: in the days of childhood so soft, so susceptible to all impressions, so joyous to receive new ideas, treasuring them up, gathering them all into itself, retaining them for ever."

Let us then touch the lives of little children with the utmost reverence. The impression may never be effaced. The sinful touch may endure till the day of judgment and be revealed there to our condemnation. On the other hand our impress upon them may be such that in that day the Master will say, "inasmuch as ye have done it unto one of these little ones ye have done it unto Me."

The way these young pilgrims have to go is not only long, it is through a strange land. There are places through which they must go alone for no man can go with them. And there are dangerous bits of the road where they may fall, or where they may lose their way and wander into a far country. We are anxious for our children when we think of the hard places and the solitary places through which they must go. It is such a little way we can go with them, and there are so many places where no human hand can help or no human presence cheer.

Because these little pilgrims have to go this way and we cannot go with them. the very best service we can do them is to introduce them early to the great Guide. They are growing away from you, from the nursery to the kindergarten, from the kindergarten to the school, from the school to the world, and each is a step away from you.

You cannot always enfold them in the holy sanctuary of a parent's love. Oh! do not let them go alone if you can help it. Do everything you can to bring them to a knowledge of Christ, the pilgrim's guide and helper and friend. He can go with them all the way which he knows so well, He is able to keep them from falling, no man shall pluck them out of His hand, and at last He will bring them home. You can't go with them far, but if He does it is well.

May God bless the little children, for of such is the Kingdom of Heaven.

He who lives in the spirit never grows old. The outward man perishes, but the inward man has a perpetual youth.

Character is a by-product of service. The person who is forever worrying about how to be good is like the woman who is constantly thinking about her looks: both defeat the object of their solicitude. Character comes as a consequence of service and love and ideals. Serve Christ devotedly, and character will take care of itself.

TELLING BIBLE STORIES TO CHILDREN.

The Bible is by far the most admirable compendium of the best short stories to be found in the literature of the world. As mothers and teachers it is our privilege to tell these stories to the children of to-day.

A thorough knowledge of the story is one of the first essentials. You think you know the story of Daniel in the lion's den, but a careful perusal of the Bible narrative will show you how little you really do know about it after all. You are familiar with the main facts of course, but many of the little details that give to the story life and interest have escaped your mind.

In preparing the story, take your Bible and read it over carefully two or three times. Look up all points in regard to the geography of the country and the laws and customs of the people which are not clear to you, also any words or expressions which you do not understand.

Having studied carefully the facts and details, close the Bible and tell the story to yourself. Don't try to memorize it, but tell it simply and naturally. You will probably have to make three or four attempts before you can do it successfully. If you are not used to speaking in public, you would better tell the story aloud. This will accustom you to the sound of your voice.

Second, use the Bible language freely. While the story should not be memorized, the beautiful expressions of the Bible should not be lost. If you are familiar with the Bible language you can scarcely tell the story any other way. Never mind whether the child understands all the words, just so he gets the idea.

The Oriental language and imagery of the Bible are fascinating to the child. He loves such expressions as "True, O king." A little girl in telling of Jacob's long courtship of Rachel never forgot the expression, "and it seemed but a few days, so great was his love for her." Although only nine years old she could feel the beauty of that phrase.

Very small children can perceive the beauty and majesty of Christ's words. A primary teacher, telling an incident in the life of Christ, thought that the biblical language was beyond the comprehension of the children, so she translated Christ's words into plain, everyday English.

Immediately a little hand went up and a voice said: "Miss Smith, that wasn't what Jesus said. He said——" Then the little five-year-old maiden repeated in a sweet, clear tone the beautiful words of Jesus.

My friend said afterwards, "I felt rebuked and I vowed to myself that never agan would I be guilty of giving the children ordinary, commonplace words of my own, when I could give them the beautiful words of the Saviour."

Tell the story accurately. You have no right to change the Bible narrative. Last year I heard a primary teacher telling the story of the wise men. She told the children that after the wise men had seen the baby Jesus, they went back to Herod, and she even told what they said to him. Where she got her information I do not know, but certainly not out of the Bible.

It is not necessary to tell everything recorded in the Bible. Some of it is not suited to the mind of the child, and other parts are beyond his comprehension; but what we do tell should not be garbled. Let us give the child nothing which he will have to unlearn as he grows older.

In order to tell the story well, you must be able to see the picture with your mind's eye. Can you see the baby Moses in the bulrushes, and the princess with her maidens coming down to the water? Can you see Ruth and Naomi standing at the parting of the ways? Can you see Jesus riding into Jerusalem amid the hosannas of the people? If you cannot see these things, be sure that you will never make anyone else see them.

Your heart must beat with Esther's as she goes unbidden into the presence of the king. It must feel the anguish of Jacob, as he hears the false story of Joseph's death. Your ears must be able to hear the song of the children when Christ enters the temple, or the cry of Bartimæus from the roadside. You must feel all the pathos, the beauty and sublimity of your story, but you must be outwardly calm. Story-telling and dramatization are two separate things and nothing mars a story more than overaction.—In "The Continent."

The Bible is, indeed, among books what the diamond is among stones—the most precious and most sparkling, the most apt to scatter light, and yet the most solid and most proper to make impressions. In the scriptures the ignorant may learn all requisite knowledge, and the most knowing may learn to discern their ignorance.

We measure success by accumulation. The measure is false. The true measure is appreciation, He who loves most has most.—Henry van Dyke.

HOW MISS HETTY TITHED.

"Hetty Reed has enough to dress decent, anyhow, and why doesn't she do it?"

This question was asked by the president of the Ladies' Finance Society of the First Presbyterian church of Kirkwood. The society was on the war-path, and Miss Hester Reed, the daughter of the first pastor, was the subject against which all their wrath was hurled.

These women knew (of course, they knew!) almost to a penny just what Miss Hetty's income was. For, hadn't her father died penniless and then just the next year an old elder, who was without kin, had died and left Hester three thousand dollars, the interest of which was to keep her?

Moreover Hetty herself had taught school, and earned the money to buy the tiny five-roomed cottage on the edge of the town. So, altogether, Miss Hetty had a home, a small garden and some chickens and a yearly income of a hundred and fifty dollars.

And now she was sixty-nine years old, too old to teach any longer; but, anyway, there was no need for her to teach when she had her income along with her little garden and few chickens.

———

But Hester Reed was really calling down criticism on the First Presbyterian church of Kirkwood, by "going positively shabby"—"a-laying of it up just like a miser, and here our church has to be criticised by outsiders, because the daughter of our first pastor is so shabby."

The Missionary Society of the First Presbyterian church of Kirkwood was a joint society of Home and Foreign work, and each year a thank-offering meeting was held. They followed out the old-fashioned order of a half hour's devotional, followed by a reading of reports and discussion, as to whether they should change their special objects, and ending with a hymn and the Lord's Prayer.

This year, however, they were to have a different programme. A new president, little Mrs. Grey, had been elected, and she had gone to the Synodical meeting, and had come home full of new plans for increasing interest, members and gifts.

———

And now, Mrs. Grey had come to her first thank-offering meeting, which she opened with a Scripture reading from Malachi, the third chapter; and with sweet emphasis upon the love of God in sending his Son into the world, to free us from the power and the penalty of sin, she brought home as never before the feeling of thankfulness to most of those present. After a tender prayer from Miss Hetty Reed, the reports were read.

Then the president said: "Ladies, this year I have asked each one who brings an offering to tell either how she got the money or why she gives it. Let us be prompt now, and then we'll all remain for a social hour."

The secretary called the roll, and each woman went forward with her envelope, and told her story. Some had baked cake or bread, some had done without ice cream, a new feather, a play or a concert —some had saved, and some merely gave.

———

All had gone up but Miss Hester Reed, and as the secretary called her name, the president said: "Let me speak a word for Miss Hetty; she begged me not to ask her to tell how she got her money, because, as she said, it was all her Lord's, and she only tithed and gave him back his own.

"But," continued Mrs. Grey, "I insisted upon knowing Miss Hetty's method of tithing, for I was simply astounded at her generous gifts to missions. So, after much persuasion, I obtained her permission to tell you."

The women leaned forward now, that no word might be lost, and Mrs. Grey walked back and, drawing Hetty's arm into her own, she led the sweet-faced, shabbily-dressed woman up the aisle and seated her in her own chair.

———

"And now, said Mrs. Grey, "I want you to look into this sweet face and see there written the story of Christ's love. Then listen while I tell you the story of how she has gotten her missionary offerings all these years.

When I came to Kirkwood, being a minister's daughter, I was, of course, interested in missions. Your treasurer, Mrs. Waters, lived next door to me, and I soon learned many things about your gifts.

There was one envelope which, year after year, Mrs. Waters could never place, so when she told me about it, I began to try to fathom the mystery. There was no writing on it, so we couldn't trace it in that way. We asked different people, but no one would admit she was the guilty party.

———

Finally, when I was chosen president, I visited, as you will recall, every woman whose name was on our roll, and asked her what she felt she could give. I found no one who could lay claim to this envelope, until I came to Miss Hetty.

When I asked Miss Hetty what she felt she could give, she hesitated, and tried to keep me in ignorance until I said, 'Miss Hetty, I know what you give, and you

need not hesitate to tell me.' And now, Miss Hetty," said Mrs. Grey, turning to the sweet-faced one beside her, "I want you to stand up while I tell how you got your money."

Miss Hetty's face was almost purple with blushes, but Mrs. Grey pulled her to her feet and, standing with her arm around Miss Hetty's waist, she told her simple story to the women who but the day before had sat in criticism upon the sweet-faced woman before them.

"You all know Miss Hetty's history—how she was left penniless, and how Elder Brown, who had loved her father as a father does a son, left Miss Hetty three thousand dollars, at five per cent. interest, and how she taught school and bought her cozy home. These things you all know.

You also all know that Miss Hetty could have dressed better than she has, and that she could have taken more pleasure than she has. But, perhaps when you know that your annual thank-offering money for years has nearly all been given by this saint in Israel, you will not ask why she has worn shabby clothes.

Now comes her secret: Miss Hetty is a tither, but, oh, how differently she has interpreted the command of her Lord from what we have been doing! We have been saying, 'Of all my money I give one-tenth to my lord.' Now listen, Miss Hetty has been saying, 'Of all God's money I keep one-tenth, and return to him nine-tenths.'"

By this time Miss Hetty had slipped back into her chair, and Mrs. Grey said: "Women, stop and consider; a woman who had but a hundred and fifty dollars a year has given every year into the treasury of this society a hundred and thirty-five dollars, and has gone on wearing her rusty brown hat, her shiny black dress, and her shabby ulster.

And why has she done this? Just so this rich, aristocratic church, which she loves, could say to her Lord, 'Here is my tithe.' And you women have blamed her and called her shabby, and she has known it all, but for her love for her Master, she has kept silence.

'And in that day they shall come from the east and the west and the north and the south,'" and shall say, 'Hetty Reed sent me the gospel,'" paraphrased Mrs. Grey. "And, friends," she continued, "that is how Miss Hetty tithed one-tenth for herself and nine-tenths for Christ. Dare we look our Master in the face and say that we have done what we could?"

Softly a voice started, "All to Jesus I surrender," and women bowed their heads, while tears flowed down every face. And Hester Reed, her face hidden by her hands, breathed a prayer for grace to endure so much of glory.

As the last strains died away, Mrs. Grey softly prayed: "Our heavenly Father, help us each one to surrender here and now not only the right tithe of our possessions, but also the full tithe of our hearts in love and our bodies in real service to thee."

THE PICK-UP MAN.

Great, wealthy, extravagant as is New York, there is in some ways a great saving of waste:—

For instance, there is the pick-up man, who is after peach stones and cigar butts and who occasionally finds something valuable. There is also a man who carries off empty cans for their solder, while another finds his specialty in the partially decayed fruits in the markets, which can be distilled into cheap wine. Another buys all the turkey heads he can find in the market—price three cents a pound—as they make such lovely soup for his boarding house.

There is another kind of waste, namely, the waste man, who, like the prodigal, wastes his substance and himself in sin. Thank God there is a Pick-up Man who goes after lost humanity. At a recent meeting in New York, at a downtown meeting, there were ten "down and outs" who were seeking the Lord Jesus as their Saviour, and found Him.

He, who cleansed bloody Manasseth, delivered demon-possessed Mary, forgave the woman of the city, saved thieving Zaccheus, arrested self-righteous Saul of Tarsus, and absolved the adulterous woman, is still the Lifter-up of fallen humanity. Christ meets man in his direst extremity, and makes them by His Divine execution trophies of His grace and evidences of His skill.—Alliance Weekly.

God does not give grace till the hour of trial comes. But when it does come, the amount of grace, and the nature of the special grace required, is vouchsafed. Do not perplex thyself with what is needed for future emergencies; to-morrow will bring its promised grace along with to-morrow's trials.—J. R. Macduff.

Let us cultivate and reverently cherish the honest indignations of our nature, for they are the life and fire that is in us. God has given them, and the man is most happy who has them the warmest, the truest, the least wrenched by prejudice, the least dulled by sense and sin.—Phillips Brooks.

THE GRACE OF MEEKNESS.

By Rev. Dr. Jowett, of 5th Ave. Pres. Church, N.Y.

The word "meekness" has lost some of its virility. A meek man is regarded as invertebrate, and as making no strong contribution to the common life.

It is strange that a word which in its New Testament significance is suggestive of unusual strength should thus come to be associated with unusual weakness.

From the New Testament standpoint, meekness is, first of all, strength under fine and firm control:—

The other day I listened to an organ of amazing compass, endowed with magnificent strength. But its might was controlled to the expression of a sound as low and sweet as the note of a bird. This restraint of strength to the point of gentleness provides the symbol of meekness.

I saw a lioness of splendid force playing with her little cubs. Her tremendous paw fondled them, played with them, and its strength was soft to the gentleness of a caress. This again is the figure of meekness.

And when we turn away from types and symbols to the Lord himself, we find this disposition manifested in superlative glory. Our Lord "counted it not a prize to be on an equality with God;" He "emptied Himself," and was found in fashion as a man. His glory was subdued to a milder radiance upon which human eyes could gaze. "By Him were all things that hath been made," and yet He took little children into His arms and blessed them. It was strength moderated to the most delicate gentleness.

But let us go a little deeper still in investigating the wealth of the world. It is not only strength restrained in the ministry of grace. It is also strength harnessed to the service of others.

When an untamed animal, roaming with unfettered liberty in the wild fields, was caught and disciplined and yoked, it was then described as meek. Unserviceable liberty is changed into serviceable bondage, and, therefore, into a more glorious liberty.

It was to this aspect of the disposition that our Lord referred when He said, "Take my yoke upon you . . . for I am meek." Meekness is, therefore, surrendered strength. It is strength yoked in the ministry of others.

Now this yoke may be of different kinds. It may be the yoking of the bodily strength in the ministry of another man's physical infirmity. When the physical powers of men are declining, it is a gracious act of meekness to yoke our strength to their support.

Or it may be the yoking of one's powers to the unravelling of other people's perplexities. A man is burdened by mental difficulty. He is troubled by a problem which he cannot solve. He has not the strength or the skill to untie the knot, and he is in mental servitude. It is then the characteristic of meekness to "gird up the loins of the mind," and to surrender one's mental energies to the help of the man who is mentally depressed.

Or it may be the yoking of the powers of love to the service of the loveless and the unlovely. There are many people in whom the divine image of love has been defaced. It has been lost in wild trespass and in unholy ventures. It is the characteristic of meekness to yoke the love-energies to the restoration of the lost loveliness. Whenever the hands of love begin to busy themselves in the quest of the buried angel, we have the meekness of Christ.

Or it may be the yoking of the powers of hope in the service of those who are fainting by the way. There are men and women who have become the victims of the night of despair. Their road seems black, and there is no light in their sky. It is characteristic of meekness to yoke the energies of optimism to the recovery of their lost strength.

It reveals to them signs of morning which they had overlooked. It discovers springs of inspiration which they had not found. It gently but firmly reminds them of things that they had forgotten. In all these ways meekness is harnessed strength, strength loaned out willingly in the service of those who need it.

Now the Lord says that these meek people are blessed. And why are they to be counted among the blessed?

First of all, they are "blessed" because they become the intimate companions of God. Their perceptions are refined by the Great Companion, and they begin to appreciate the things of the unseen; "the meek will He guide in judgment."

And they are permitted to share the secrets of the Lord, and they instinctively catch the Lord's manners and ways. "The meek will He teach His ways." He beautifies them with salvation, with spiritual roominess, with a breadth and loftiness of life which He makes big with His presence and grace.

In the second place they are to be counted "blessed" because of the intimate power they have with man. The one who

is yoked in the service of others, and who ministers in the spirit of gentleness, acquires a strange personal influence. He enjoys a ready approach unto men, and he can exercise a ministry of gracious spiritual restoration.

There is no man like the meek man for dealing with those who have slipped in the fight. The Apostle Paul says that we are to deal with men who have been "overtaken in a fault" in the spirit of meekness; and really there is no other physician competent to the work. It is the resetting of a broken limb, and it has to be done with that mingled strength and delicacy which are primary characteristics of meekness.

Now, then, one who is intimate with the secrets of God, and who has access to the secret rooms of man, and who goes about yoked for service, will most certainly have an intimate correspondence with the power and glory of the natural world. He will "inherit the earth." He has the joy of the Lord. He has the power of entering into other people's joys. And for that man "the mountains and the hills will break forth before him into singing, and all the trees of the field will clap their hands."—Sel.

WHEN IN DOUBT—DO.

Familiar is the old adage—"When in doubt—don't." What young and old need is courage to do, more than caution to don't; not waiting too long to be sure you are right before you go ahead—but be sure you are not wrong, then go ahead.

"Shall I speak the kind welcome to the stranger at church? Oh! perhaps he would not thank me; someone else who knows how better than I do will attend to it."

"Shall I write that letter of appreciation or sympathy? Oh! I am not a very good hand at writing letters, and she might criticize my composition or shrug her shoulders at my presumption."

"Shall I tell the minister how much his sermon helped me, or the soloist how I enjoyed that song? He may think I am only saying it for something to say."

There's the "doubt" and the "don't."

There may be someone we know, maybe the very nearest and dearest, needs, just the word and hand-clasp our doubt and don't keep us from giving.

How much better to fail in some great plan and noble purpose than to simply keep out of worry by passively living our lives—perhaps doing no particular good to ourselves or others.

Enthusiasm, pity or regret may be aroused in our souls, but without resultant action they leave us ten times worse than before—it is merely sentimentality.

No one else can do our particular work; it is our own, "a part of the world's great plan." Shall we shrink from the responsibilities, and spoil the plan so far as we are concerned? What a pitiful thing to be left out of this great plan for the want of a little courage or purpose. It is not always easy, but always worth while; and, with one task accomplished, our moral muscles are in better shape for the next one.

We build castles in the air of what we would do for people if we only had talent, time, wealth or influence, forgetting that the world needs most just what we all could do, the little everyday kindnesses—the word, the handclasp.

Purpose can make us what we will. High purpose can make us what God wills. Lack of purpose makes, or leaves us nonentities, lukewarm creatures encumbering the earth.

Purpose will conquer every element of weakness that might keep us from our best. Purpose creates ideals, ideals mean inspiration, and inspiration is soul tonic. Real honest effort, no matter what our success, leaves the soul stronger. It is not the extent of our possibilities, but the quality of our purpose that counts.

What a bad thing to never make mistakes; it means that we have never attempted much; we have "doubted" and "didn't." But then we did make a mistake right there; for it is an empty life, and empty lives are mistaken ones.

Failure does not always mean mistakes—there are failure, non-success as the world judges, that stand for the most heroic efforts. What comfort, what satisfaction to feel we have done our best, supposing the world never knows how great was the struggle. Hubbard says, "What the world needs is not has-beens or willbes, but izzers."

We are never too young or too old to accomplish. Let us conquer every weakness and be up and doing. Let us not have our part left out in the world's great plan. They may be large tasks, they may be small ones, but let us do them. Let us not rust out, but wear out, leaving a record of usefulness behind us.—Sel.

Prayer brings power. Prayer is power. The time of prayer is the time of power. The place of prayer is the place of power. Prayer is tightening the connection with the divine dynamo, so that the power may flow more freely without loss or interruption.—S. D. Gordon.

The Children's Record

GREATEST BLUNDER OF MY LIFE.

The boys and girls will be interested in a few of the "Blunders" written down by five hundred men, and to be found in the Crerar Library:

"Reading worthless books."
"Did not stick to my trade."
"Did not stick to anything."
"Did not take care of money."
"Beating some out of money."
"Careless about my religious duties."
"When I left my church and mother."
"Not saving money when I was young."
"Refused a steady position with a good firm."
"The greatest blunder of my life was gambling.
"Was to fool away my time when I was at school."
"Thinking that my boss could not do without me."
"Would not hearken to the advice of older people."
"Not keeping my position, but grew slack in my work."
"When I left school before I was the fourth grade."
"The greatest blunder of my life was not accepting Christ, and therefore avoiding many sorrows caused by serving Satan."—Pittsburgh Christian Advocate.

WHAT WILL MAKE YOU GLAD?

When the years have slipped by and memory runs back over the path you have trod, you will be glad you stopped to speak to every friend you met, and left them all with a warmer feeling in their hearts because you did so.

And you will be glad that you were happy when doing the small, every-day things of life that you served the best you could in life's lowly round.

You will be glad that men have said all along your way: "I know I can trust him; he is true as steel."

You will be glad there have been some rainy days in your life. If there were no storms, the fountains would dry up, the sky would be filled with poisonous vapors, and life would cease.

You will be glad that you stopped long enough every day to read carefully, and with a prayer in your heart, some part of God's message to those he loves.

You will be glad that you shut your ears tight against the evil things men said about one another, and tried the best you could to stay the words winged with poison.

You will be glad you brought smiles to men and not sorrow.

You will be glad that you have met all the hard things which have come to you with a hearty handshake, never dodging out of them, but turning them all to the best possible account.

DON'T FORGET YOUR COMPASS.

A ship was wrecked. As the sailors were making their escape in small boats, suddenly two of them sprang overboard, swam back and entered the ship. They soon reappeared with something in their hands, and swam at great risk back to their boats. They had forgotten to take their compass.

As you set sail into the unknown sea of the future, forget not to take with you God's compass, which contains sure and explicit directions, for it is His compass alone that will guide you to the safest harbors and the strongest fortified ports. —Ex.

MY BOY.

The late Horace Mann, the eminent educator, delivered an address at the opening of some reformatory institution for boys, during which he remarked that if only one boy was saved from ruin it would pay for all the costs and care and labor of establishing such an institution as that. After the exercises, Mr. Mann was asked:

"Did you not color that a little, when you said that all that expense and labor would be repaid if it only saved one boy?"

"Not if it was my boy," was the solemn and convincing reply.

Ah! there is a wonderful value about "my boy." Other boys may be rude and rough; other boys may be reckless and wild; other boys may seem to require more pains and labor than they ever will repay; other boys may be left to drift uncared for to the ruin which is so near at hand, but "my boy"—it were worth the toil of a lifetime and the lavish wealth of a world to save him from temporal and eternal ruin. We would go the world around to save him from peril, and would bless every hand that was stretched out to give him help or welcome.

And yet every poor, wandering, outcast, homeless man is one whom some fond mother called "my boy." Every lost woman, sunken in the depths of sin, was somebody's daughter in her days of childish innocence. To-day, somebody's son is a hungry outcast, prest to the very verge of crime and sin. To-day somebody's daughter is a weary, helpless wanderer, driven by necessity in the paths that lead to death.—Common People.

FAIR AND SQUARE.

"There they go! Just my luck!"

Robert, busy dusting shelves in the china store in which he was employed, turned with dismayed face at the sound of a crash behind him. The sound had reached others, too, and Mr. Carter, his employer, came with an angry face.

"How did that happen?" he asked, sharply.

"I s'pose I piled 'em up in a hurry, and left them to near the edge of the shelf. I'm sorry—"

"What's the use of being sorry? This makes about five breakages you've had in the month you've been here, hey?"

"I guess it does," said Robert, ruefully.

"Well, that's too many for me. It's a good thing these are cheap stuff, but it might have been fine china, and it would have been just the same with you. I guess you'd better get work somewhere else."

It was hard on Robert, for he feared it would be difficult to find another situation; and this fear was justified as he walked weary miles without a place.

One afternoon, as he passed by his old place, he saw, within, the proprietor of the store much interested in showing a lady a set of china displayed in a window. The interview seemed about at an end, for she soon came out and Robert was unable to judge whether she had or had not bought the set.

He walked slowly on for a few moments in deep thought; then he turned and made his way back to the store.

"Mr. Jackson, I just stepped in to tell you that two pieces of china in that set have little cracks," he said.

"They don't show unless you look close, but there they are. I knocked two pieces together when I was moving them."

Mr. Jackson looked at the boy for a few moments before speaking. "Why did you come and tell me this?" he asked at length.

"Well, I thought I wouldn't at first. I thought it didn't make much difference to you, because likely nobody would see the cracks. But as I thought more of it, I thought it would make a difference to me. My father used to talk a good deal to me about always being fair and square. He said it was worse for the one that did a tricky thing than for the one you did it to."

"Then," as Mr. Jackson waited, Robert went on, "some one who bought that set might see the cracks and blame you. Or you might have another boy and blame it on him, and that wouldn't be fair and square on him. So I thought I'd better let you know. When I get another job, I'll pay the damage just as soon as I can."

"Wait," said Mr. Jackson, as Robert, thinking all was said that need be said, was turning to go. "What's the reason," he went on, half laughingly, "that you can't keep those clumsy hands of yours in better order?"

"I don't know, I'm sure," Robert shook his head. "They have a way of going at things with a rush, and first thing I know they bring me into trouble. But I guess I'll have to train 'em down, and I mean to. Good morning."

"Stay," said the other. "I've had a good deal to do with boys, and I wish they all felt as you do about the 'fair and square' business. They don't, more's the pity. But I think I'd rather run my risks on one of that sort, even if he does happen to have hands that seem all made of thumbs; so, if you want to come back, we'll try you again."—Sydney Dayre, in the Young Christian Soldier.

HOW CONRAD WAS SAVED.

Norway has a village in which there is a figure of a stork carved on the church and over many of the houses. This is the beautiful story they tell of the place:

In that village there once lived a little lad named Conrad and his widowed mother. Every summer a stork came and built its nest near the house. Little Conrad and his mother were very kind to the stork. They fed it and petted it so that it got to know them, and would come whenever Conrad whistled to feed out of his hand. Every spring they watched for it, and when it came it seemed as glad to see them as they were to welcome it.

Spring and summer followed each other till Conrad had grown to be a young man. Then he said he would go to sea and make money enough to come back and keep his mother in her old age. So he went to be a sailor and set out for a distant land.

All went well for many weeks, but one day when they were near the coast of Africa a number of cruel pirates swarmed around and took possession of the ship and put the sailors in chains, and afterwards sold them as slaves.

Weeks went by. The widow began to be afraid about her boy, it was so long since they had heard of him. Ships had come and gone, and brought no tidings of him. At last they gave up all hope of seeing him again, and mourned him as drowned, and all the village pitied the lonely mother in her grief.

As for her, the only thing that seemed to interest her at all was the stork as it came each year. For Conrad's sake she welcomed it and fed it until the autumn came, and it flew away to the sunny South.

Now it happened that one day as poor Conrad toiled away at his dreary work in some lonely place, a stork came flying close to him, wheeling about him in great delight. In a moment the scene flashed upon him of his home and his mother, and their yearly visitor.

Scarcely knowing what he did, he whistled as he used to do to call the bird long ago. To his delight the stork came close to him, as if to be fed. Conrad lifted up his heart to God, and with tears gave thanks that so dear an old friend should have found him there. Day after day he saved what he could from his wretched meal for the joy of calling the bird to feed at his hand.

But Conrad's heart grew sad again as the time came for the bird to fly away to the North. Was it going to his mother's cottage? Was the nest that he remembered so well there still? Was there any to welcome the bird now, and any to feed it? Then it occurred to him: "Why, this bird may help me to get away from this vile place!" He managed to write on a scrap of paper a line or two, telling where he was, and tied it firmly around the bird's leg.

The spring came again to Norway, and with it the stork. The old widow's eyes lit upon it as it came, reminding her of her lost boy, and tenderly she welcomed it and fed it.

As it took the food from her hand she caught sight of this strange letter tied to its leg. As she curiously removed it, think of her joy when she found that it was from her son!

Forth with the tidings she ran to the minister of the little parish to tell him of the news. It quickly spread through the village. They must send and redeem Conrad, was what everybody said.

The next Sunday morning the people brought their money to the church, and each gave what he could for the widow's son. Then one was sent to the king to lay the case before him, and to get a ship of war from him that the pirates dare not touch.

It took a long time in those days to send to Africa, and there to recover Conrad from his slavery. But before the stork had flown, the bells of the village church had rung, and all the people rejoiced with great joy, for the widow's son was redeemed, and was safely at home again in his mother's cottage.—Our Dumb Animals.

THE ADDER'S STING.

The small crowd of grimy loafers lounged weakly in the little circle of light from the fitfully flickering lamp about the door. Two or three of them were leaning against a many colored poster almost unreadable in the gloom. The door swung open—it was never shut—and a dapper figure in a red jersey and peaked cap appeared with a cheery greeting.

"Come in, men. Come in and have a warm. Fine treat to-night. Splendid gramophone. All the latest from the halls. Come on in."

One by one they went, irresistibly drawn by the blazing fire. Comic songs and Sousa marches rang nasally through the hall. Then the cheery voice was heard again:

"Now, for some grand opera, gentlemen."

One living derelict who had subsided silently after his arrival from the public house roused himself at the words.

"Opera—grand opera," he muttered, hazily.

The familiar whir of the gramophone began again, and then a voice from the aluminum horn announced, "Song from I Pagliacci, by Pompey Carlyle, the famous tenor of grand opera."

As the name of the singer was announced the ragged waif stiffened upright where he sat. Then as the first notes rang out his face held all the agony of a lost soul. Straight to his feet he bounded; then, with a cry:

"Stop it, for heaven's sake, stop it!" and with grimy hands pressed over his face, he rushed from the hall, followed by a storm of abuse.

"What's the matter?" queried the Commissioner.

"Queer bloke," answered another waif, still gasping from an attack of coughing which had torn his frail body. "Sings outside public houses—used to be in opera himself. Drink did it."

"What do you call him?"

"Pompey Carlyle."

The man had heard his own song!—Ex.

It is the pride and wish of every boy to be strong. It is the healthy, active, strong boy who gets the most fun out of play, and the best results out of work. But there is a strength beyond that of the body—a spiritual strength—which makes a man count for more than any mere athlete. This is the strength meant in the verse, "Blessed is the man whose strength is in Thee."

WOULDST THOU BE WRETCHED? OR HAPPY?

"Wouldst thou be wretched?
'Tis an easy way:
Think of but self, and self alone all day;
Think of thy pain, thy grief, thy loss, thy care,
All that thou hast to do, or feel or bear;
Think of thy good, thy pleasure and thy gain;
Think only of thyself, 'twill not be vain.

"Wouldst thou be happy?
Take an easy way:
Think of those around thee—live for them each day;
Think of their pain, their loss, their grief, their care;
All that they have to do, or feel or bear;
Think of their pleasure, of their good, their gain,
Think of those round thee—it will not be vain."—Sel.

A LAST LAMENT.

There died at the Metropolitan Hospital, Blackwell's Island, New York, recently, a man who had been in his day a notorious bank robber. While in the hospital he spoke of his past life and said he supposed he was getting what he deserved. "If I only had my life to live over again," said he, "I would not end up in this way."

What a sad commentary on a sad life. So many see the error of their way when it is too late to mend. A death bed is a poor place to reform. There is only one last hour penitent mentioned in the word of God, the penitent thief. This single instance is given that we might not presume on the one hand and that we might not despair on the other.

The red-light signal of danger is hung out at every yawning chasm of sin, and still young men plunge straight into the gulf, heeding not the signal. From ten thousand pulpits the warning note of danger is sounded, but young men hold a deaf ear to it.

If a young man could feel a touch of the remorse in the first hour of his downward course that he feels in the last hour, he might reform. But he is so intent upon his own course that he cares nothing for Christian admonition. The young man who defiantly sets his face from Christ must suffer a burning remorse.

The winning man every time is a good man. "Godliness," we are told, "is profitable in all things." Goodness is but another term for godliness. The good man is the best man and enjoys life the most. Happiness is a condition of goodness.

The happy man is generally a healthy man. Happiness acts upon the soul as medicine does upon the body. A happy, cheerful soul has a favorable effect upon the body. A sad heart will always photograph itself in a sorrowful face. An overburdened heart will show itself in a careworn countenance. A peaceful heart in a kind and serene expression and a joyful heart in a happy and cheerful countenance.—Sel.

ONE MAN'S EXAMPLE.

A railroad conductor once went with a large company of fellow conductors on an excursion to a certain city. They arrived on Saturday night; an attractive trip had been planned for the next day.

In the morning, the gentleman was observed to be taking more than usual care with his attire, and a friend said to him: "Of course, you are going with us on the excursion?" "Oh, no," he replied, quietly, "I am going to church; that is my habit on Sabbath." Another questioner received the same reply.

Soon comment on it began to pass around, and discussion followed. When he set out for church he was accompanied by 150 men whom his quiet example had turned from a Sunday excursion to the place of worship.—Sunday School Chronicle.

A MISSIONARY'S PRAYER.

The stirring conquests of the Cross
My eyes may never see,
A lowly, quiet, hidden life
God may have planned for me;
And so I breathe an earnest prayer,
Lord, make me true to thee.

If it is but a little sphere
Thou hast to me assigned,
Then give to me a gentle heart,
A steadfast, quiet mind,
A soul of love and sympathy
That studies to be kind.

Though noble deeds that thrill the world
May ne'er be done by me,
My hand may hold love's lighted lamp
To point some soul to thee,
Or haply help a burdened one
With love and sympathy.

O Saviour! aid by grace divine
The little I can do,
That when I stand by thee in light
There may be just a few
To say, "She spake to us of Christ,
And all she said was true."

—Selected.

GRANDMOTHER, MOTHER, SON.

Of all the beautiful pictures of home life presented in the Bible, that of the three generations, the grandmother Lois, the mother Eunice, and the boy and young man Timothy, stands foremost.

Faith, unfeigned faith, dwelt in one beautiful life, that of the grandmother Lois, evidently one of the early converts to the Gospel. In her it dwelt, lived, grew, flowered and brought forth abundant fruit. Faith, the teaching of the Word of God, dwelt in her first.

How was it to be put into another life? Is it bequeathed as so much wealth or is it in the blood? I do not know except by example and instruction. The purer it exists in one life the more easily it will be transmitted to another life, and the product will be much like that in the first.

This unfeigned faith which finds its fullest expression in a holy life grows best as it imparts itself to another, and Lois is blessed as the same unfeigned faith is found in the life of her daughter Eunice.

They stand together. It is a beautiful picture of mother and daughter with faith so pure and strong that Paul must comment upon it. It might have seemed obscure, but nothing is obscure to God.

Their quiet Christian life is but the root and trunk of the tree that bears the fruit of life, for as the years come and go a boy blesses their home, and now three generations stand together. The unfeigned faith dwelt first in the grandmother Lois, then in the mother Eunice, and finally in the young man Timothy.

The product in the third generation was the finest and best Paul found. Each of the three must have been helped by the sincere faith of the other two. It was a faith that lived. It dwelt. All the neighbors were compelled to recognize and to make its acquaintance.

Evil transmits itself to succeeding generations. Dr. Le Grain gave the results of his investigations of four generations of drinkers. Summing it all up, he shows that of 814 cases in 215 families, 42.2 per cent. were alcoholics, 6 per cent. degenerates, 14 per cent. morally irresponsible, over 22 per cent. have convulsions, 19 per cent. incurably insane, 17.4 died at birth.

There is no fifth generation. The stock has run out, so that science and experience in most unmistakeable terms confirm what God told Moses, ages ago, that God "visits the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Him."

Society is on trial. Take away these sainted mothers and grandmothers, and these noble, pure-minded boys and young men, like Timothy, and society will be destroyed by its own corruption. Save the home if we would save society.

Some time ago an Italian woman in New York killed her uncle and aunt. Who was she? An epileptic, the daughter of an epileptic mother and of a sot. She was the victim of her uncle, another epileptic. What else may we expect under such awful conditions? Whatsoever is sown must be harvested. And it will be an awful harvest.

In contrast with this is the Wright family, whose members for five hundred years have been very generally worthy, useful citizens. And the more remarkable Edwards family, which has, for many generations, contributed so many notable men to the building up of all that is good in the life of their nation. Instead of the stock running out, it improves and can therefore be blessed and be of use unto the thousandth generation.

Before Doddridge could read, his mother taught him Old and New Testament history from the blue Dutch tiles around the fireplace. And there many a mother has laid the foundation for strong character. This is what we see in the home of Lois and Eunice. We must not expect our children to be better than ourselves. The same blessed gospel nourishes youth and age. It rests with each generation to be true to itself and to its heritage, and to pass that heritage on to the next generation as pure and as valuable as it received it.

What a day it is when childhood is thus surrounded by such holy help. Such mothers may never vote, may never make public speeches, but they build superb characters. Their children grow up rooted and grounded in the faith.

Need we wonder that Paul was drawn toward Timothy and came to lean on the youth, and youthful Timothy to lean on the aged Paul? Given pure, unfeigned faith, and the product will be great, strong character.

Right against the City Hall in Philadelphia stands the statute representing the Pilgrim Fathers. It is of heroic size, suggesting sturdy strength and power. Under the left arm is a great book, the "Holy Bible." That is the strength of manhood. That made a Lois, a Eunice. That made a Timothy that should bless mankind. That living faith helped in ages past and will for time to come.—N. Y. Observer.

A MISSIONARY BICYCLE.

One of the first difficulties our missionaries meet and overcome in heathen lands is the distrust of the people. This distrust is from different causes and takes different forms.

Sometimes the natives think the missionaries have strange secret powers, and have dealings in some way with the un seen world, and they fear them and keep away from them.

More often they think the missionaries have come for their own advantage or the advantage of some other country. They have never known of people doing good to others merely from kindness and a desire to help, and they cannot understand or believe it.

One means by which the missionaries overcome this distrust is by medical work. When a man or woman is healed of some sore sickness, people begin to wonder at it and they want to find out what it is that leads them to do such unselfish things and live to help others.

Then they are ready to listen when the missionary tells them that "God so loved the world that He gave his Only Begotten Son, that whosoever believeth in Him should not perish but have Everlasting Life."

When the natives come to find out that the missionaries are just men and women like themselves, then they cease to be afraid of them, and when they find that the only object is to do them good, then they listen with confidence and trust.

Our missionary in Honan, Rev. Joseph A. Mowatt, tells how he got into touch with the people of one community.

In his field are well on to a million of people, living in more than two thousand towns and villages. One day Mr. Mowatt received word from a young Chinese Christian who had gone to live in one of these towns, where no foreigner had ever been, asking him to come and visit them, and, he added, "you might bring your bicycle along."

So Mr. Mowatt went and took his bike, for he uses it a good deal in travelling in China.

When he got to the town, he found that his coming had been advertised far and wide, and thousands were there to meet him. They did not come to hear the missionary or his message, but to see the man on the wheel. They had a circular place set apart and were gathered around it while the missionary in the capacity of circus performer had to entertain them, with circles and eights, and other figures on his wheel.

They got well acquainted with him, felt kindly disposed at his efforts to please and were willing to listen to his message and the result is that in that town there are now quite a number of Christians, and one of the most hopeful and prosperous little native churches in his whole field.

BOYS, DO YOU KNOW THIS?

Do you know that the Criminal Law of Canada makes it a crime, punishable by law, for any person under sixteen years of age to purchase or have in his possession, whether for his own use or not, any cigarettes or cigarette papers; or to purchase or have in his possession tobacco in any form, if for his own use; or to smoke or chew tobacco in any street or public place?

Do you know that the Criminal Law of Canada makes it a crime, punishable by law, for any one, directly or indirectly, to sell, give or furnish to a person under sixteen years of age, any cigarettes or cigarette papers, whether for his own use or not; or to sell, furnish or give such young person tobacco in any form, if he knows or has reason to believe it is for the use of that young person?

Now boys, that law was not made by people who do not like to have a good time themselves, or who do not wish the boys to have a good time;—but by our Members of Parliament in Ottawa, many of whom smoke tobacco themselves.

Why then did they pass such a law for boys when some of them smoke tobacco themselves? For this reason, that they know, as all doctors so well know, that tobacco in any form, more especially cigarettes, is very much more hurtful to boys

than to men; that it tends to make them grow up into weak, stunted men.

Tobacco is more or less injurious to men of every age, and it would be better for all men if they did not use it, and it is more hurtful to women, but most hurtful of all to boys and girls.

All boys want to be men, worthy of being called men. The use of tobacco in boyhood, especially cigarettes, is one way of stunting their manhood. Hence the care of our law makers in Ottawa that the Canadian men of to-morow may be good strong men.

This fact should lead all boys who wish and hope to be strong men to have nothing to do with tobacco, especially cigarettes, until they are grown men. Then if they wish to begin, it will not hurt them so much.

A TRAMP WHO WAS A HERO.

I was curled up on the walk one cold afternoon, trying to catch a fragment of much-needed sleep, and to keep warm at the same time. That particular spot was made half-way comfortable by the piping under the pavement. You see, I was what they call a "tramp" dog. I confess I had no home, but that was no fault of mine. I had a master once, and a comfortable home, and I was happy. But master was one day called away on a long journey, and made provision for my lodging at a neighbor's, whom he knew.

In less than a week he had nailed up the door of my kennel, and shut off my sources of supplies. I took the hint, and deported myself, spurred on by the growing pangs of hunger.

As I lay there, huddled up that cold December afternoon, I wondered how long this fast was going to last. The memory of my few months of happiness when I was at home and knew how fresh meat and clean table leavings tasted, and received encouraging words and gentle patting—all this had faded through the loneliness and misery of trampdom.

If I could only prove my right to love, to a home, to kind treatment and a place in some child's heart! I had made advances enough only to have my good intentions misinterpreted. I had gone so far as to one day pick up a scarf a child had let slip from her shoulders, and proceeded to restore the same, but before I could do so, a half dozen pedestrians were chasing me across the street, and in the shuffle the scarf was ruined by the feet of one of my pursuers. The child burst into tears, and imprecations followed me, even far up the alley. That sort of thing had completely discouraged me, and I concluded that dogs understood men a great deal better than men understand us.

I do not know how long I lay there, thinking of man's inhumanity to dogs. I knew I fell asleep, and from my sleep was sharply aroused by the sound of breaking glass. Looking around I caught sight of a man thrusting his arm through a hole in the window of the jewelry store near by. No one was passing, and it was plain the burglar was succeeding in his work, I knew what it all meant. I leaped to my feet, and as the fellow turned to run, I was at his heels, barking furiously. He cursed me and kicked at me, but that only made me more determined. He darted into a dark alley, I being close behind.

On through the length of the narrow way he ran. By the time he emerged into the next thoroughfare, where he hoped to have some chance of mingling in the holiday throng, he found me close upon him. My gatling-gun bark finally attracted the attention of passers-by. They surmised the situation, and joined in the chase. I gave way to no one, and when at last a big policeman nabbed the fleeing man and brought him to a standstill, I had him by the trousers-leg.

"It's no use, gentlemen," he said, with the short breath he had left. "If it hadn't been for that dog and his yelp, I'd have got away. He's worth more than the whole bunch of you."

Well, there the lane turned, and I came into my own. Things happened so quickly after that, I really lost track. Mr. Williams, the jeweler, actually took me, dirty as I was, and steaming from exertion, and carried me into the store. There I met his wife and the sweerest little girl I had ever seen. I was the hero of the hour.

When finally it came time to close the store, visions of dark alleys and cold retreats came back with double force after this little taste of heaven, but, to my astonishment, I was bundled up and actually carried out to the waiting automobile.

"Listen!" said the sweet little girl, laughingly shaking her finger in my inquiring face. "Just as soon as we get home, I'm going to tie a pretty pink ribbon about your neck, and you are going to be my playmate forever and forever. And how does that suit you?"

I suppose, in answer, I embarrassed them all, for I barked all the way home, and danced about, so that my mistress could hardly keep my wrap about me. My day of grace had begun.—Our Dumb Animals.

MISSIONARY WAS A HERO TOO.

Principal Dyde of Robertson Presbyterian College, Strathcona, Alberta, sends the following story for the boys.—

Dear Dr. Scott.—

If your boys would like some true stories of missionary pioneering, here is one told in the young hero's own words.

———

"To go back to my first Sunday in my new field I will never forget it. I had to preach in Bawlf at eleven o'clock; then go out fifteen miles into the country and preach in the afternoon.

After the service at eleven, I went over to see about the best way to reach my post. I found that a team would cost $4.00, while a saddle horse would only cost $2.00. I decided to go on the saddle, although I had never gone half a mile on one before.

After getting on the horse's back I found I could not reach the stirrups and there was no way of shortening them. However, I started out with them two inches too long on either side. As I could not ride I had to hold on with one hand all the way. The surprising thing to me on looking back, is that I arrived in safety, only passing three houses on the way.

I stayed all night with one of the farmers, and next morning, being ready for the road, the farmer showed me a shorter way across a slough. He said it would save me at least two miles riding. Needless to say I took his advice, and started out.

After going about seven miles, I found I was making no progress. I seemed to be going in a circle. I struggled on for two hours in this way with no success.

By this time snow was falling heavily. To make matters worse, the wind rose, until the snow was whirling round the poor horse like an angry monster. No sooner had the horse lifted its foot than fresh snow covered its tracks.

I was giving up hope of rescue. I was almost frozen. The temperature was down to thirty below zero and it was getting dark. I had been five hours lost. I don't know yet how I managed to get to the edge of that slough, but I did, and there met a farmer going to town. I could hardly speak. What with hunger and cold I was almost dead. It took me eight hours to go twelve miles.

On another occasion I was deceived into going to town with my leather boots on, as the day looked so fine. All went well till I was about three miles from town, when my feet began to get cold. At first I did not trouble, but with each succeeding mile they got worse, until I was crying out with pain. When I arrived at my boarding house, one of the boys came out, and I asked him to hold the horse until I got off. He seemed to think I was teasing, for he refused, so I had to tumble off. It was then he saw there was something wrong.

Just then the farmer came out, and when he saw me he ran for a basin of icy cold water. Tearing off my boots he plunged my feet right in. I felt as if some one was cutting my feet with a knife. He worked with them for almost an hour.

By this time it was 7 o'clock, and service was to begin at 7.30, half a mile away. I don't yet know how I got through that service.

———

While I had much to discourage, I had also much to encourage. I have seen young men coming forty-two miles to service, at least twice each month. And as service began at 8 o'clock and closed about 9, these young men never arrived home until well on in Monday morning. This was in the months of January and March. Others came thirty miles, others fifteen.

Would a student enter the field, if he could see the end from the beginning? I believe he would, if he was made of the right material. The bright days far outnumber the dark days. At this moment the mind goes back over the various services. In fancy I see the rugged faces lit up by the light of heaven, and can still feel the grip of the strong hand, as they passed out of the service. I can still hear the sob in the voice, as they speak their thanks for the message.

Having such memories of the past, how could one regret its hardships? He who has been faithful has no cause for regret. His name will never be forgotten by those to whom he ministered in the lonely places of this Western land."

———

Boy readers of the RECORD will be inclined, I think, to agree that this young man, a recent arrival from the mother land, is "made of the right material."

AMONG THE FINLANDERS IN ALBERTA

By Rev. W. D. Reid, B.D.

Thinking that perhaps Record readers might be interested in a further account of the wanderings of the Ecclesiastical Tramp of Alberta, I take the liberty of sending a few more notes.

Red Deer is one of the principal towns on the line of railway running between Calgary and Edmonton. It is situated about half way between these two important centres.

This ambitious town is growing rapidly and is supposed to have a population of about 3,000. In most of the towns of the West, the inhabitants are considerably displeased with the results of the last census; many of them claiming to have almost a half more than the official statistics give them. In this western country, a good liberal discount must usually be made from the local estimate as to population.

At Red Deer is located the Alberta Ladies' College, under the supervision of the Synod of Alberta. The principalship of the institution was undertaken by Rev. N. D. Keith, B.D., about a year ago, and splendid progress has been made. The foundations are all in, part of the building has been erected and it is confidently expected that the doors of the Institution will open for business next September. Already sufficient applications are on hand to tax the accommodation of the building to its utmost capacity.

Such an institution is certainly very much needed in Alberta, as quite a number of parents are sending their daughters to the East to be educated. Under the able leadership of Principal Keith, it is sure to be a success from the very beginning.

The Rev. W. G. Brown, B.D., is the efficient pastor of the Presbyterian Church in Red Deer; and as a sort of side line, he looks after thirty-six mission fields in his spare moments. One can easily understand how, under such conditions, a man of such energetic disposition as is Mr. Brown will not let much grass grow under his feet.

In accordance with plans made for me by the convener, I determined to take a trip to the fields lying to the west of Red Deer. The question was how to get out to Evarts and Eckville, some twenty or thirty miles distant.

A good typical son of Erin was missionary on the Evarts field. Upon the day appointed, our good friend arrived at Red Deer on his broncho, having ridden about thirty miles on bareback. The problem that faced us was how two of us were to make Evarts on the back of that little pony.

But Mr. Brown solved the difficulty for us by harnessing up his own horse, borrowing harness for the other and also a double buggy. With this hastily assorted team, the superintendent and the missionary started for Evarts. The borrowed horse, none too anxious for the road, was frequently encouraged with the whip and by such polite admonitions as "Come along now, Mr. Brown, what's the matter with ye." "Come now, Brownie, me boy, are ye going to stay on the road all night," etc., etc.

My friend was a fine genial Irishman who had been all through the South African war, and beguiled the way with tales of his experiences in that long campaign. In fact, I was almost sorry when we "hove into Evarts," so pleasantly passed the time.

At the typical little village hotel I put up for the night. When going to my room, as usual, I took my coon-coat and everything in the clothing line I had with me. Sometimes, in some of these places before morning everything in the shape of clothes is piled on to the bed in order to keep reasonably warm.

Sunday morning dawned stormy and cold. About five minutes to eleven I made my way through considerable snow to the little Presbyterian Church, which stands like a sentinel on the outskirts of the town.

When I pushed open the door I found the church full. . .of cold and emptiness.

Not being a smoker, I had no matches with which to kindle a fire, and besides, there was no wood. Nothing could be done but await developments.

About five minutes past eleven—when I was seriously thinking of going out to drum up a congregation—looking out at the window I saw a man wading through the snow, churchward, with a big load of wood in his arms. Upon arrival I greeted him with "It looks as if there is going to be no service to-day."

He replied quite stoically as he arranged the wood in the stove. "Oh, there is plenty of time yet." In a few minutes a good fire was waging war upon old Jack Frost, and my good friend retreated from the church, again leaving me alone. I wondered what was coming next.

In a few minutes he reappeared with a broom and made a most vigorous attack upon the floor. By this time it was 11.20. He swept the whole place in a short time, and then dusted. I frequently wondered when my service was going to begin. About 11.30 the church was warm, swept and garnished, and at twenty-five to twelve I opened the meeting by singing the 72nd Psalm selection.

This is pretty fair time for starting in Alberta, as I have sometimes opened service out here one hour and a half after the scheduled time. By about twelve, a nice little congregation of respectable looking people had assembled. After the service, the Board of Management was interviewed, plans laid for the future, and the work encouraged as far as possible.

During service I saw a team drive up to the door and rather a distinguished looking gentleman alight from the rig. At the close of the meeting he introduced himself to me as Mr. Millar, and informed me that he had come to drive me over to the settlement of Finlanders for afternoon service. Mr. Millar is one of the good staunch Ontario Presbyterians who is a power for righteousness in that Finnish community.

After dinner in a hospitable home, we started for Eckville.

This settlement of Findlanders numbers about ninety families. They have come from that far off northern country which, at present, is ground under the iron heel of Russia. Many of these people are deeply religious, but we were also informed that quite a percentage of them are atheistically and socialistically inclined. Most of them have been in Canada six or seven years.

In the spring of 1910 a missionary was secured who could preach the Gospel to them in their own language, and since then he has labored among his people with great success.

About seventy-five had gathered in the large unfurnished hall the afternoon I was there. A little snow had fallen, and all sorts of vehicles had been brought into use, as some had come a considerable distance.

They are a sad, sober, serious-looking people, and entered into the service with great earnestness. We sang a number of Finnish hymns to "Moody and Sankey music." "What a friend we have in Jesus," "Revive us again," were among the tunes sung. Soprano, basso, contralto, tenor, all could be distinguished until "roof and rafters a' did dirl."

The Superintendent sang Finnish remarkably well, considering that it was the first time he had seen that language. A short sermon was then preached; and the people listened as if they understood what was being said.

After the service a business meeting was called, and the election of a Board of Management took place. Five men were elected, Mr. Stobpson being appointed chairman.

After explaining the duties and functions of a Board of Management, I gave them subscription lists, and asked them to make a canvass of the colony to see how much could be raised for the support of their minister.

At the next meeting of Presbytery, Mr. Stobpson appeared with his lists almost filled with names. The amounts were not very large, but the people had doubtless done their best. They evidently believe in phonetic spelling, as each one had subscribed so many "tallas." This is the

way the Finlanders pronounce "dollars." One man had gotten fairly well along with his English, as he put down his contribution as "two bits."

Mr. Stobpson gave a short address in broken English to the Presbytery somewhat as follows:—

"Gentlemen; my people ask me to come to this meeting of Presbytery to thank you for sending us a missionary to preach the Gospel to us in our own language. For several years we have been without religious services. Our children were growing up without any knowledge of the Word of God or of Jesus Christ our Saviour. Now we have good missionary, we all like him, we have fine Sunday Schools, and all men teachers and our children the being taught the Word of God, and we are glad. We are still poor, but we will do our best for our minister and we hope some day we will be able to pay his salary ourselves."

Our meeting at Eckville was a very satisfactory and pleasant one. The Finlanders impressed me as a fine, sober, industrious, honest, religious people. They make splendid settlers and will doubtless make first-class citizens. Our mission among them is one of the most fascinating and successful causes in Alberta.

After the close of our service, Mr. Millar and I started on our way to Red Deer. Arriving at Mr. Millar's home —he lives on the way to Red Deer—I had just ten minutes for supper, and we then "changed cars" for Red Deer—that is I changed from Mr. Millar's vehicle to the stage, which was driven by a man from "the land 'o Heather an' Cakes" called "Scotty."

Scotty and I did our best with the horses, arriving at Red Deer at 8.25 p.m., where I was to preach.

Rev. N. D. Keith had charge of the service. He had read a long chapter, had sung several long hymns, always keeping an anxious eye on the door. At last he came to the conclusion that he would have to preach himself. So he gave out his text and had just uttered his first sentence when in marched a veritable Santa Claus, mustache, eyebrows, eyelashes all frozen white. Mr. Keith said "I see the preacher has arrived, we will sing another hymn until he gets thawed out, and then he will preach to us." I, of course, obeyed his commands, and it was after nine o'clock that evening before the good people of Red Deer got home from service.

After visiting fields like those described, I have always felt, "if one could only spend a week or two on that mission, what a lift could be given it." Our causes will never be worked to the greatest advantage until we can have a sufficient number of officials to visit every field every year, hold a series of special services with the people, get a subscription list into circulation, make out a proper communion roll, and dispense communion at every point in the field.

One feels after being on such a trip as I have described as if he had only "skimmed the surface," and scarcely touched the possibilities that are lying latent there. However, we are doing our best with the help we have, and God is blessing the work in a marvellous manner.

"The Toronto Methodist Italian Mission is now publishing an Italian monthly newspaper, called La Fiaccola. In this paper a good deal of attention is given to the presentation of evangelical principles, and a large place is devoted to temperance and social reform."

According to the 1911 Wiltzius official Catholic Directory there are in the United States. 14,618,761 Roman Catholics. There are 17,084 Roman Catholic priests and 13,-641 churches. New York has the largest number of Catholics, with 2,758,171, and Pennsylvania is next, with 1,527,239.

You can be on good terms with a good many people whose fundamental attitude toward life does not match your own. But you cannot afford to be on intimate terms with a man who is lacking in reverence, in unimpeachable honesty, in profound respect for womanly purity or in definite serious purpose. These are the four cardinal attitudes: toward God, toward truth, toward women, toward one's self.—Charles Reynolds Brown.

Character is made up of small duties faithfully performed, of denial, of self-sacrifice, of kindly acts, of love and duty. The backbone of character is laid at home, and whether the constitutional tendencies be good or bad, home influences, as a rule, fan them into activity. Kindness begets kindness, and truth and trust will bear a rich harvest of truth and trust.

THE BUDGET PLAN.

Reports coming to hand from various sources show that the United Budget Appeal is finding a hearty response wherever it is being faithfully presented to the people. It meant much for the Synods and Presbyteries to endorse the policy and accept their apportionments so enthusiastically when the case was presented by Dr. MacKay and Dr. Grant, but it means very much more to know that the conregations are falling into line and seriously undertaking to provide their reasonable share.

In many cases the congregation's missionary budget for the ensuing year has been adopted at the Annual Meeting and special plans have been made for an immediate every individual canvass with this new objective as the basis of appeal.

An earnest effort to systematically secure larger offerings from those who are able to make such increase, and the regular use of the Weekly Envelope by those who have hitherto been giving only spasmodically, is the only way in which any congregation will be able to do its best. This new responsibility gives occasion for such effort and the result should prove beneficial to both local and missionary funds if the work is carefully done.

SICAMOUS.

By Mr. Wm. Scott, Missionary.

Sicamous is only a Junction in the "Rockies." It consists of two hotels and half a dozen houses. The hotels are generally well filled with travellers who stop off here to catch the connection for the Okanagan or to continue their journey along the main line in the day time for the scenery.

Sicamous is a lovely spot. The station is built upon the lake and on all sides the hills are lower, less rugged and more rounded than in the midst of the Selkirks. This scene, more than any other I have looked upon in the Rockies, reminds one of the peaceful and beautiful Scottish lakes and hills.

It is one of the six preaching places in this ninety mile mission field. Service is held in the baggage room. There, seated on trunks, boxes, bags, etc., we have a little gathering, with usually a crowd at the door, attracted thereby our singing, yet afraid or unwilling to venture in.

The hour of service may seem a peculiar one. It is nine o'clock every second Sunday evening. We choose this hour to accommodate the servants in the hotels, who are not finished with their day's work until that hour. Often we have visitors from the hotel there, who must go away with memories of the little service in the mountains, but we want to help specially the girls in the hotels. They need help. They have grave temptations and must be strengthened from above.

Let me explain how our service originated here. One evening in June last I went from Malakwa to Sicamous to get train back to Revelstoke, my headquarters. As I waited there, some of the girls came from the hotel and walked in a group to the end of the platform and began to sing hymns. It was a cool, clear evening, and the sound of singing went from one end of the long platform to the other. Soon a crowd of men and lads gathered and stood at a distance of twenty feet, passing remarks of no very elevating nature, and loud enough to be heard by the girls.

But the singing continued. I walked up and down once or twice and then summoned courage to approach the group of young women and explain that I was the missionary on the field. For a moment they were silent and astonished. It was seldom that anyone spoke as the missionary spoke to them—for their good, and when I asked them if they would like to have service, they said "Yes," and they chose the hour of nine.

I cannot close without asking that the class which has so kindly been taking an interest in this field may remember us in their prayers and especially that they remember their sisters in the places of trial and temptation, that they may be kept.

There are joys in mission work; there are encouragements. Prayer and patient work are necessary but results are sure. "My Word shall not return unto me void."

UNION WITH OTHER CHURCHES.

BY JAMES CROIL, ESQ.

Jesus shall reign where'er the sun
Doth his successive journeys run;
His Kingdom stretch from shore to shore
Till moons shall wax and wane no more.

An elder of the Presbyterian Church, who is now treading the verge of Jordan—with all due respect to those who differ from him—before he goes hence, desires to give expression to his sentiments regarding the proposed Union of Churches, as remitted to us by the General Assembly of the Presbyterian Church in Canada.

If I had three hands they would all be held up to signify my approval of this triple alliance.

First and chiefly, because I believe that it accords with the mind of the Master when He prayed for His disciples, and them also which shall believe on Him through their word. "That they all may be one—That the world may believe that Thou has sent me."

An unbelieving world to-day regards the division of Christianity with amazement and sometimes even with derision, as though they would say of us "See how these Christians love one another."

We all know what St. Paul thought and wrote on this subject—"I beseech you brethren that there be no divisions among you." Were Paul to come to earth again and be told that there are not three or four different denominations of professing Christians in Canada, but one hundred and seventy-two by actual count, would he not say to us, with redoubled emphasis, just what he said to the Corinthians.

Dr. Wells, Moderator of the United Free Church of Scotland, when advocating the Union of Churches said: "It is desirable not so much to create a spirit of Unity as to make that spirit visible where it already exists.

The late Dr. Norman McLead, a recognized leader in the Church of Scotland, when recently celebrating his jubilee, said:—"We are now breathing a sweeter and purer atmosphere, ecclesiastically, than in the past; all around us are gathering signs that the time is not far distant when the divisions that have so long desolated our land, will be forever healed."

Dr. Mattieson, Primate of the Church of England in Canada, in his inaugural address at the meeting of the General Synod in September last said:—"Any movement that has for its object the unifying of our dismembered modern Christianity, has my cordial approval." At that meeting a large committee was appointed to correspond with the Joint Committee of the three negotiating Churches in Canada.

These statements are the more gratifying as giving us the assurance that the Canadian daughter of the Historic Church of England is prepared to support us in our endeavour to secure at least closer relationship with our sister churches.

At this Synod a deputation from our General Assembly "met with a cordial reception and had"—the report tells us—"a most happy effect upon our Synod, and went far towards bringing about the desired Union."

Not long since a native Japanese Methodist minister, in addressing a meeting of the General Methodist Conference in Montreal, told us, that the greatest hindrance to the spread of Christianity in Japan was the diversity of forms in which it was presented to the people—there being no fewer than fifty different denominations at work in Japan. The Japanese, he said, are a united people, and say to the missionaries sent to them, "when you are agreed among yourselves as to the form Christianity should take in Japan, we may give it our consideration, but meanwhile, Buddhism is good enough for us."

This movement is in harmony with the spirit of the age all the world over. These Church Congresses, Ecumenical Councils, Missionary Conferences, Laymen's Leagues, and other Evangelical Agencies that have so distinctly marked the beginning of the 20th century, are absolutely meaningless, if they do not foreshadow the time coming when "There shall be one fold and one shepherd," and when denominationalism, as we know it, shall become an unknown quantity.

We have already had unions of churches in Canada, and in every case followed by good results, exceeding the expectations of their promoters. There have been

unions of churches in India, Australia and elsewhere, nowhere more remakable than in the Friendly Islands of the South Seas, where a race of barbarians abolished idolatry, dismissed all their foreign missionaries, and formed themselves into one Christian Church, now known as the "Evangelical Association of Hawaii."

The need for a union of churches is no where more apparent than in Canada today, where all denominations find it difficult to keep pace with the rapid increase of population. Union here, especially in the North West provinces, would undoubtedly prove to be economical of men and money, would prevent overlapping, and would bring relief to many destitute localities.

By some it is alleged that a large church, must of necessity be a tyrannical church, subversive of the religious liberties of its constituents. The Presbyterian Church of the United States has upwards of 10,000 ministers on its roll, and a better governed church, or one more tolerant of the opinions of its membership, it would be difficult to find.

Others gravely remind us that oil and water will not assimilate. They tell us that the differences existing between Presbyterians and Methodists are irreconcilable. That may have been true seventy years ago, when the Methodist Church in Canada was ignored by the Government of the day; time brings wonderful changes, the Methodist Church is now the largest Protestant Church in the Dominion, and an acknowledged power in the land; its ministers are now as well educated as our own; its creed and polity closely resemble ours in all essential points; each of us has something to learn from the other.

Many of the objectors to the proposed Union are unable to formulate any valid reasons for their dissent. With them it is the old saying over again:

"I do not like thee Dr. Fell
The reason why I cannot tell
But this one thing I know full well
I do not like thee Dr. Fell."

Away with such a heartless profession of faith; too inconsistent with the dictates of the New Commandment "That ye love one another." Many objectors of this type, when properly seized with the gravity and far-reaching importance of the proposed Union, will doubtless cease to oppose it.

Absolute unanimity may not be obtainable at present. We must hasten slowly.

The Union of the Methodist Churches in 1883 was preceded by the keenest debate on record during the whole of five days. When the final vote was taken there were 123 in favor of Union and 38 against it. The minority gracefully accepted the situation and Dr. Williams, the leader of the opposition, was appointed the first president of the first General Conference. From that day to this peace and prosperity have been the portion of the Methodist Church in Canada from ocean to ocean.

The Basis of Union submitted for our approval is pronounced by competent judges to be "an admirable document"—containing nothing that the most pronounced Presbyterian can reasonably object to, excepting perhaps as to its length. When the Evangelical Churches of Geneva united a few years ago, their Basis of Union was a very brief one; it consisted of only one article, viz., "The Apostles Creed," coupled with the statement that the Scriptures of the Old and New Testament are the only infallible rule of Faith and Manners.

It must be added, as a *sine qua non*, that the proposed Union should not be entered on until it is clearly seen that it meets with the approval of the membership of the negotiating churches as a whole. To thrust it upon an unwilling people would defeat the end in view, by adding another denomination to the much too numerous denominations already existing. No, we must hasten slowly in a matter of such far-reaching importance.

Nor is it to be regarded as a finality, but rather as the first step in a forward movement towards a far more comprehensive Union—when the Churches of Christendom shall be enlisted in the one army of the Living God—destined to usher in the New Era, "when the Kingdoms of this world shall become the Kingdom of our Lord and of His Christ."

MR. CROIL'S ARTICLE ON UNION.

Mr. Croil edited the Record from 1876 to 1891, and old friends will welcome again, from well beyond his ninety years, the ever genial friend and the still ready pen.

In publishing his article it seems fair to state that the "hundred and seventy-two" mentioned therein can scarcely be reckoned as "different denominations of professing Christians." They are rather different attitudes towards religion, and include—"Agnostics," "Atheists," "Brahmanists," "Buddhists," "Confucianists," "Free Thinkers," "Infidels," "No Religion," "Pagans," "Pautheists," "Sceptics," etc.

The last published census of Canada gives a list of thirty religious bodies in all, including Roman Catholics, Greek Catholics, Jews, Doukobhors, Mennonites, Unitarians, Universalists, Quakers, Tunkers, Mormons, etc. The Protestant Christians of Canada are nearly all Presbyterian, Anglican, Methodist, or Baptist, Congregational and Lutheran. The great majority of them are included in the first three.

The statement of the Japanese native Christian must be measured in the same way. Protestant missions in Japan are nearly all included in three or four of the names above mentioned. There are Methodist Societies from different countries, but all Methodists, and so of others. And all the Protestant missionaries preach the one Christ, the one Gospel. They have "The Standing Committee of the Co-operating Christian Missions in Japan," and work by it in unity and harmony to the one end.

To read the Report of the Ecumenical Missionary Conference in Edinburgh, regarding Japan, is to realize how far apart is the statement of this Japanese native from the findings of the Commission of that great Conference.

The opening and closing paragraphs of Mr. Croil's article strike a high and generous note, worthy of the subject and of an aged saint nearing the brighter beyond. In the former he gives respect to those who differ. In the latter he urges as absolutely essential, that there should be no pressing of this great change, until it can be done with comparative unanimity.

CALLS, INDUCTIONS, RESIGNATIONS.

Calls from

Smithville, etc., Sask., to Mr. J. Galloway of Thessalon.

Cochrane, Alta., to Mr. A. W. R. Whiteman of Cardston.

Strathcona, Alta., to Mr. E. McGougan, of Wetaskiwin. Accepted.

St. Mark's, Sydney, N.S., to Mr. A. F. Thompson of Truro. Accepted.

St. Andrew's, Moorefield, Ont., to Mr. L. Perrin, of Wroxeter.

St. Andrew's, Sudbury, Ont., to Mr. H. R. Pickup of Toronto.

St. Helen's and East Ashfield, Ont., to Mr. William MacIntosh.

Orillia, Ont., to Mr. F. W. Anderson. Accepted.

Knox Ch., St. Thomas, Ont., to Mr. N. A. McGillivray of Montreal. Accepted.

St. Andrew's, Kingston, Ont., to Rev. Mr. Compton of Ballymoney, Ireland.

Stanley St. Ch., Montreal, Que., to Mr. W. D. Reid, Supt. of Missions in Alberta.

Inductions into

Laskay and Eversley, Ont., 4 Jan., Mr. Robt. Brydon.

Cooke's Ch., Kingston, Ont., 4 Jan., Mr. J. W. McIntosh.

Eramosa, Ont., 29 Dec., Mr. Geo. Milne.

Outlook, Sask., 5 Jan., Mr. A. Young.

Temple Hill and Holland, Ont., 3 Jan., Mr. R. W. Beveridge.

St. Paul's Port Arthur, Ont., 15 Dec., Mr. A. D. Reid.

Erskine Ch., Montreal, 19 Jan., Dr. Geo. Hansen.

Resignations of

Bracebridge, Ont., Mr. A. W. Craw.

Washago, Ont., Mr. J. W. Penman.

Rapid City, Man., Mr. A. Stewart.

Harrowsmith, etc., Ont., Mr. J. P. MacInnes.

Notice.—The clerk of Glenboro Presbytery is Rev. A. W. Churchill, Holland, Man.

"When there falls upon us a spirit of prayer to match the spirit of enterprise, then will the dreams of patriarchs and prophets come to pass, and our country and the world lie fair and peaceful under the Gospel light."

MEETINGS OF ASSEMBLY, SYNOD, PRESBYTERY.

The General Assembly meets in Edmonton, 1st Wed. June, 1912.

Synod of the Maritime Provinces.
Pictou, 1st Tues. October, 1912.

1. Sydney, Sydney, 6 Feb., 10 a.m.
2. Inverness, Orangedale, 12 Mar., 7.30.
3. Pictou, New Glasgow, 5 Mar., 10 a.m.
4. Wallace, Oxford, 20 Feb., 2.30 p.m.
5. Truro, Truro, 19 Mar., 10 a.m.
6. Halifax, Halifax, 19 Mar.
7. Lunenburg.
8. St. John, St. John, 19 Mar., 10 a.m.
9. Miramichi, Newcastle, 12 Mar., 11 a.m.
10. P.E.I., Charlottetown, 5 Mar., 10 a.m.

Synod of Montreal and Ottawa.
Vankleek Hill, 2nd Tues. May, 1912.

11. Quebec, Richmond, 5 Mar., 5 p.m.
12. Montreal, Montreal, 12 Mar., 10 a.m.
13. Glengarry, Alexandria, 5 Mar., 10.30.
14. Ottawa, Ottawa, 5 Mar. 10 a.m.
15. Lanark, Carleton Pl., 19 Feb., 7.30
16. Brockville, Morrisburg, 5 Mar.

Synod of Toronto and Kingston.
Toronto, 2nd Tuesday of Oct., 1912.

17. Kingston, Kingston, 12 March, 10 a.m.
18. Peterboro, Peterboro, 12 Mar., 9 a.m.
19. Lindsay, Lindsay, 12 Mar., 10 a.m.
20. Whitby, Oshawa, 16 Apr., 10 a.m.
21. Toronto, Toronto, monthly, 1st Tues.
22. Orangeville, Orangevl, 12 Mar,, 10.30
23. Barrie, Barrie, 12 Mar., 10 a.m.
24. North Bay, Powassan, Mar.
25. Temiskaming, Cobalt, Mar.
26. Algoma, Blind River, 5 Mar., 8 p.m.
27. Owen Sd., Owen Sd., 5 Mar., 10 a.m.
28. Saugeen, Palmerston, 5 Mar., 9 a.m.
29. Guelph, Guelph, 19 Mar.

Synod of Hamilton and London.
London, Last Monday of April, 1912.

30. Hamilton, Hamilton.
31. Paris, Paris, 5 Mar., 10.30 a.m.
32. London, London, 4 Mar., 8 p.m.
33. Chatham, Chatham, 5 Mar., 10 a.m.
34. Sarnia, Sarnia, 5 Mar. 8 p.m.
35. Stratford, Stratford, 27 Feb., 10 a.m.
36. Huron, Brucefield, 4 Mar., 7.30 p.m.
37. Maitland, Wingham, 5 Mar., 10.30
38. Bruce, Paisley 5 Mar., 11 a.m.

Synod of Manitoba.
Winnipeg, 2nd Tuesday of Nov., 1912.

39. Superior.
40. Winnipeg, Man. Coll., bi-mon.
41. Rock Lake, Deloraine, 6 Feb., 5 p.m.
42. Glenboro, Glenboro, 13 Feb., 9 a.m.
43. Portage, Gladstone, 5 Mar., 2 p.m.
44. Dauphin.
45. Minnedosa, Minnedosa, 13 Feb.
46. Brandon Brandon, 19 Feb., 7.30 p.m.

Synod of Saskatchewan.
Regina, 1st Tuesday of Nov., 1912.

47. Yorkton, Yorkton, 13 Feb., 8 p.m.
48. Abernethy, Strassburg, 20 Feb.
49. Qu'Appelle, Broadview, 13 Feb.
50. Arcola.
51. Alameda, Alameda, 20 Feb., 8.30 p.m.
52. Weyburn.
53. Regina, Regina, 27 Feb., 9 a.m.
54. Saskatoon, Saskatoon 12 Feb., 4 p.m.
55. Prince Albert.
56. Battleford, N. Btlford., 27 Feb., 10.30.
57. Swift Current, Maple Crk., 14 Feb., 10.

Synod of Alberta.
Last Monday of April, 1912.

58. Vermilion, Vegreville, 15 Feb., 9.30 a.m.
59. Edmonton.
60. Lacombe, Wetaskiwin, Feb. 2 p.m.
61. Red Deer.
62. Calgary, Calgary, 12 Mar., 9.30 a.m.
63. High River.
64. Macleod.

Synod of British Columbia.
New Westminster, 1st Wed. May, 1912

65. Kootenay Kootenay, Feb.
66. Kamloops, Enderby, Feb.
67. Westminster, Vancr., 9 Jan., 10 a.m.
68. Victoria, Victoria, 13 Feb., 2 p.m.

Foreign Mission Presbyteries.

69. Trinidad, West Indies.
70. Honan, China.

The Church Funds, West.

SUMMARY OF RECEIPTS

	During Decembe	Mar. I, to Dec. 31.
Home Missions	$9,717.16	$45,593.05
Augmentation	380.13	3,772.65
Foreign Missions	4,537.03	38,324.60
Widows & Orphans	432.86	1,449.66
Aged Ministers	414.05	2,138.74
Assembly Fund	133.06	2,317.25
French Evangeliztn.	339.57	3,338.55
Pte-aux-Trembles	908.12	3,894.12
S. S. and Evangelism	554.98	9,079.07
Jewish Mission	221.81	1,572.36
Deaconess Training	29.00	946.75
Knox College	150.20	636.61
Queen's College	16.06	336.29
Montreal College	73.98	474.18
Manitoba College	49.50	386.15
Westminster Hall	13.00	216.50
Alberta College	7.00	25.50

DETAILED RECEIPTS DURING DECEMBER,

at the Presbyterian Offices, Toronto, by Rev. John Somerville, D.D.; divided among the Funds as directed by the Donors.

Ontario

Elora, Kx. ss ..... $ 5
Tor. Chalmer's 375
Est. WalterThomson 500
Pinkerton 70 75
Bradley's ss. 2
Mt. Pleasant 30
Rv. G. S. Scott 8
Port Dover, Kx 27 25
Claremont 22 25
Runnymede ss 8
Wmstr. 1st 100
Dr. D. L. McCrae 14 65
Otta. Bank 300
Bonfield 4 20
Rv. D. N. Morden 15 97
Leaskdale ss 2 50
Burlington, Kx ss 4 50
Wingham, St. A. ss 64 31
Utica, Breadalbane 16 50
Holstein 42 45
Nairn, St. And 11 75
Galt, 1st 210
Est, Helen Burnet 410
Hopetown ss 1 60
Chatham, 1st 82 34
Tor. Chinese 39 25
Jos. Henderson 100
D. R. Hanna 200
Sunnidale Cor. ss 6
Avonbank ss 5 75
Shannonvil ss 3 96
Rv. H. S. Graham 10
Waldemar ss 4
Tavistock, Kx 100
Columbus 20
Stirling, St. And 23
Tor. Emmanuel 58 13
Brantford St. And 100
Barrie 65
Chippawa ss 9 99
Ayr, Knox ss 105 54
WHuntingdonSt.A.ss 4 75
Ashburn, Burn's 17
Woodstock, Kx 110
Rv. John A. Graham. 8
Rv. W. K. Shearer 8
Est. John H. Meikle 500
Portsmouth ss 3
Rv. W. W. Craw 8
Victoria Mine St. A 7 05
Rv. W. D. Turner 8
Milliken, St. John's 2 75
Woodbridge 46 70
Guelph, St. And 160
Winterbrne. Chal,ypg 23
Greenbank 81 23
Almonte 28 5
Dunblane 43 50
Cresswell 17 35
Miss G. Linn 10
Bond Head ss 16 96
Rv. D. C. McGregor 12 88
Dalhousie 12
Rv. D. M. Macleod 8
Tor. Dovercourt 270
Kintyre 100
Friend 20
Carling 9 25
Dundas, Knox 137 40
Reid's Mills 3 80
Rv. J. Johnston 8
Rv. W. M. Grant 11 46
Elmslie 6
Riverview, Kx. ss 4
Collingwood 375
Paisley, Kx 06 07
Rv. W. H. Smith 14 65
R. D. McDonald 10
W. J. McPherson 1 50
Hamltn., Erskine 30
Rv. R. Pettigrew 8
Fernbank ss 27 50
C. M. McIntosh 4
Sydenham, St. Pa. ypg 11
Bethesda ss 5 75
Grand Bend 7
Middleville 21
Darling 29
S. Ste. Marie S. And 228 84
Torbolton ss 9 32
Tor. "L.P.R." 20
Meaford Erskine 100
Mosboro' ss 10
Langside ss 8
Lake Charles 16 30
Tor. Bonar 200
Woodville 140
Rev. Geo. I. Craw 18 20
Jasper St. Geo 11
Rv. J. A. McDonald 8
"Friend" 6
E. Gloucester 61 80
Ramsayville ss 5
Farmers' Cors. ss 5
Columbus 26
Elmvale ss 5
W. Bentinck ss 1 25
Woodstock, Kx 117
Mr. And. Moffatt 10
Cobden ss 12 40
Wolftown ss 11 60
S. W'minstr, St. And 5 72
Maple Valley ss 7
Rv. Hugh Cameron 25
Rv. Wm. Peacock 14 60
Rv. D. A. Thomson 8
Elmvale 28 15
Jas. J. Steele 10
Kirkton ss 7 68
Pickering, St. And 88
"A Friend" 10
Tor. West 20 61
Rev. A. Blair 7 15
Carleton Pl. Zion yps. 5
Cornwall, Kx. ss 83 13
Isabella Taylor 15
Harrington Kx 55
Goderich, Union 7
Lelia Richardson 28
Alexander Smith 15
Tor. Emmanuel 46 25
Barton ss 5 15
Madoc St. Peter yps . 10
Almonte St. Jno. ss .. 50
Ham. St. John's 350
Rv. J. C. Forster 8
Nestleton 4 40
Cromarty 176
Sarnia St. And. ss 180
Rv. E. G. Walker 10
Rv. D. A. Macdonald. 11 87
Turin ss 3 05
Glencoe 17
N. Kinloss 63 50
Mrs. Agnes Lithgow 400
Sarnia, St. And. ss 10
C. A. Whitwam 10
Adamston yps 25
Springville ss 2
Leaskdale, St. Paul 78 30
Beckwith Kx 33
Rv. J. W. Penman 8 30
Pr. Rv. J. McP. Scott. 11
E. Adelaide 41
The Maples ss 2 50
Ilderton ss 2 85
Otta. Stewartn 200
" " ss 63 32
Grafton ss 14 05
Ayr, Knox 95 05
Brucefield, Union 63 30
Guelph, St. And 100
Bury's Green 6 67
Rv. A. C. Wishart 16 30
Friend 30
E. C. Reid 20
Essex St. And. ss 4 95
Woodford ss 3 57
Tilbury E. Fitchr 50
Crosshill, Boyd ss 5
" 17 25
Cargill, St. And 30
Bear Creek 48 50
Stirling St. Araca 25
Stratford Kx 4 0
Normanby, Kx 25 25
Spring Hill ss 4 65
Westport 41 50
Hallvil St. A. ss 4
Woodstock, Kx 130
St. Laurent St. A. ss 4 25
Rv. A. W. Craw 8
Rv. Wm. Cooper 8
N. Bay St. And. ss 6 55
Glenvale 3 25
Columbus 39
Cornwall Kx. ce 61
Caledonia ss 18
Cedarville 17 80
Clinton, Willis 26 50
Friend 250
N. Mornington 63 60
Newcastle 25
Fairbairn, ss 9
Hullett, Burns 123
Est. Agnes Harvey 1627 65
Milbank, Kx. ss 7
Newton ss 3
Unionville 9 47
Everett, Kx. ss 3 91
Markham, Mel. mb 1
Arthur, St. And 29 15
Churchill, ss 10
Geo. Elder 16
E. L. Cookshutt 25
James Robb 50
Mr.&Mrs.D.D.Christie 10
Tor., W'minster ..... 2'500
White Lake ss 8 10
Mrs. Cath. Burnett 2
Brockville, Kx. ss 8
Ernestown 30
Harrington, Kx. ss. 3
Crysler 94 25
Cedarville 8 60
Listowel, Kx 250
Kemble 80
Mrs. W. J. Munro 2
Hamltn, W'minstr ss. 2 50
Dunwich, Chal 160
Sarawak 39
"M. J. F." 2
Waterdown, Kx 85 75
Owen Sd. Division 700
Copper Cliff, Kx 22 30
Hamilton, St. Jno's ss. 11 61
Riverside ss 3 75
Blake 44 50
J. A. Scott 1 50
Hornby 19 32
Geo. M. Reid 100
Whitechurch 175 58
Mr. W. P. Innis 5
Hillsburg, St. And 120
Cotswold 11
Walton, Duff's 100
Compbllvl., St. Dav 131
Cobourg, St. And 50
Culloden, Kx 8
Thedford Kx. ss 15 62
Columbus 50
Niag. Fall, St. And 160
Avonton 75 40
Campbl'rd, St. A. ss. 5 38
Miss M. K. Younger 2
Glenarm, Kx 85 85
Clanbrassil ss 8
Athens 8 06
Toledo 15 68
Dunbarton 50
Quaker Hill, St. And 71
Brooklin ss 20
Mr.-Mrs. J. Penman 500
Mooretown, St. A. ss. 2 43
Babcaygeon, Kx. ss 10
Hensall ss 18
Lindsay, St. And 10
Hamilton Macnab 000
Palmerston, Kx 157
Dutton, Knox 70
Almonte, St. And 4 65
Rv. Alex. Wilson 9 15
"R. T." 15 90
Mr. J. Connell 50
Wallacetown 60
Amherstburg, St. A 21 50
Markdale Village 242 39
Mrs. C. J. Miller 10

Friend	4
Hamilton, Chalmer's	18 40
Rv. W. T. Pearcy	17 37
Sheriff Mowat	10
Brantford, Farringd'n	445 85
Gravenhurst, Kx.	5
Priceville	50
Gravel Hill, St. Jas.	5 50
" " ss.	5 50
Renfrew, St. And ss.	50
Orillia ss, Prim. Cl.	33
Vernonville	15
Roxboro	392
Lake Charles	1
Burnstown ss.	25
Appleton, St. And ss	50
Toronto, Old St. And.	700
Granton	29 00
Dorchester	10 50
Normanby, Kx. ss.	10
Toronto, Dale ss.	50
Alex. Smith	5
Callandar	3 15
Toronto, St. Enoch's.	25
Newtonville ss.	3
Guelph, Kx. Br. ss.	7
Gordonville	8
Orillia ss.	27
Fairbairn	39 55
Baltimore, yprns	27 25
Ottawa, Stewarton	62
H. N. Boosey	30
Belleville, St. And.	350
Rv. A. M. Hamilton	16 30
Daywood, Johnson	8
Ottawa, Erskine ss.	300
Ottawa, Bank ss.	18 77

Quebec.

Marlow, Ken. Road	$ 14 50
St. George "	15 50
P. V. L. Pedolin	10
Montreal, Taylor	300
Desert	25
John Murphy	100
Ormstswn, St. Paul's.	517
Ormstown Village ss.	36 31
Allans Corners ss.	3 88
Mont., St. John's ss.	3
E. Templeton	56
Quebec, Chalmer's	20
Montreal, St. Giles'	200
Flodden	33
Rockburn ss.	10
Wnsr Mills, St. A. ss.	4
Beauharnois, St. Ed.	700
Montreal, Crescent	1,000
Henry Birks	500
St. Hyacinthe	95
Est. Henry Morton	1,500
Elgin	122
Mr., Mrs. H. Young	62
Montreal, Calvin ss.	33 38
Margaret Woodrow	400
Grenville	28 55
Lachute	100
Grenville	1
Ormstown,	437 27
Lower Ormstown ss.	27
Mrs. F. H. Boughton	100
Montreal, St. Giles	500
Maisonneuve ce.	12
Westmount, Mel.	200
St. Louis de Gonz.	147 50
Hillhurst, Massawippi	10
Longueuil ss	4 50
Montreal, Calvin ss.	14 31

Manitoba.

Nesbitt	$ 17
Union Point ss.	4 10
Shellmouth, l aid.	22 35
Blaris	3 40
Rv. A. McFarland	8
Wawanesa ss.	6 35
Riverbank	12
Dunrea	29
Ellenville ss.	9
Bertha	10
Rv. T. L. Turnbull	10
Little Britain ss.	5
Winnipeg, St. Giles'	400
Rv. David Flemming	8
La Riviere ss.	25
Brandon, St. Paul's	750
Ogilvie	57
Wellwood, Oberon	200
Starbuck	9 40
T. A. Neuman	25
Hargrave	10
Stuartburn	4
Kemnay ss.	5 50
Wallace, Knox	35
Orr, ss	9
Kirkella	6
Fairmount ss.	4 45
Crystal City, etc.	182
Friend, Lyleton	15
Morden, Kx. ss	13 10
Westbrne, Macdonald.	55 45
Rv. John Hogg	12
Snowflake	27
Manitou ss.	20
Orr	52 50
Kenton	8
Pilot Mound, Kx.	105
Wpg., Westmst r ss.	14
Treherne	7
Suthwin ss.	1 67
Holland	79 40

Saskatchewan.

A. Fudge	$ 50
Rnd Plu, Sioux Res. ss	1 50
Tessier ss.	3
Granton, Petrolia	10
Rv. A. Henderson	8
Hurricane Hills	20
Broadview, St. A. ss.	9 25
Tyner	29
Albany	45 80
Excelsior Mine	4 50
Bienfait	16 20
Tugaske	56
Wakaw	30
Wapashue	1 50
Francis ss.	11

Aiberta.

Fairview ss.	$ 1 40
Lethbridge ss.	7 75
Rv. P. A. Walker	14 73
Innisfail	8 10
Redcliff	8 90
Bowell	12 05
Wetaskiwin	50
Ed'mn'n, Rbr'tsn ss.	13 35
Rv. Wm. Millar	9 15
Namao ss.	3 00
Red Deer, Kx.	250
Red Deer Lake	37
Stavely ss.	10
Rv. W. H. Jennings	20
Hillhurst	24 50
Strathcona Kx.	50

British Columbia.

Ft. Lngley, St. A. ss	$ 3 50
Gordon Head ss.	7 80
Central Park	147 95
Vancouver 1st.	274 20
Ladysmith, 1st ss.	7
Duncan's, St. And.	9 75
Central Park ss.	25
Vancr., Cedar Cottage	50
Victoria, St. And.	150
Vancr., Chal.	300
Rv. J. A. Dow	8
Powell River	2
Rv. P. Flemming	8 10
Arrowhead	5
Ducks' Range	5
Enderby	16 25
Golden ss.	5
E. Delta, St. Stephen's	38 50
Rv. Jas. Carruthers	5 60
Victoria, St. Paul's	90 25
Rv. J. S. Henderson	30 80
Abbotsford	10 15
Abbo'sford	13 50
Mr., Mrs. J. T. Ross	25

Nova Scotia

Gabarus Lake, C. B.	$ 2 50
Per Agent, Halifax	593 80
Rv. John McNeil	8
Rv. A. F. Thomson	8 30
Lower Ohio ss.	1 50
Rv. P. A. McLeod	8
Rv. J. A. Forbes	7 70

New Brunswick.

Rv. E. Thorpe	$ 7 70
Lorneville ss.	3
Rv. F. W. Murray	5 80

Prince Edward Island.

Head of Hillsboro	$ 2
Junction Road ss.	1 70
Freetown ss.	2

Miscellaneous.

U. F. Ch., Scotland	$377 17
Pr. Rv. S. B. Rohold.	150
Rv. A. Ewing	8
"S. L."	5
Pres. Ch., Ireland	1,213 88
Rv. Dr. Patterson, Bfst	20
Pr. Rv. S. B. Rohold.	10
Rv. J. M. Robinson, DD	10
"In His Name"	8
Ch. Sct'lnd Col. Com.	1,455
Rv. J. A. Crawford	7 71
Pr. Rv. F. A. Robinson	208 33
A Friend	50
"W. B."	2
W.F.M.S.	20,000

AN ANGEL OF THE HOME.

A woman whom you can trust with your inmost secrets and who will not betray you, and as a wife will help you in your plans and air castles for the future, give you sympathy, love, inspiration and advice when the world and all mankind is harsh and overbearing toward you and seem to have a grudge. A wife who will smooth the road for you when adversity strikes the hardest, is indeed an angel.

And you as her protector should return that love and fathfulness to its fullest extent. Make the cup of love overrun. A man should remember that his wife craves for his love and sympathy, not the loafing up town every night and always nagging. He should share his evenings with her. For is she not entitled to a part? And ever keep sacred the idol of the heart.—H. Link, in Indiana Farmer.

There is no sinecure in the soul's economy. Every power has its work to do, every capacity its gift to fill it.

Who are the persons that love you most—those to whom you have shown kindness or those who have shown kindness to you? Unquestionably the latter. Therefore to accept attentions without beggarly independence is a point of prudence. And here is one of the few advantages of poverty—it gives you a chance of making others happy.

"The newspapers printed columns about the conversion of the "wickedest man in New York," and he was a wicked man, indeed, a drunkard, a gambler, an all-around crook. The grace of God was magnified in his salvation, but the angels rejoice more in the upward look of a little child, because he has more years to bless and enrich the world with his life."

Everything God gives you to do, you must do as well as ever you can, and this is the best possible preparation for what he may want you to do next.—George Macdonald.

The Church Funds, East.

SUMMARY of RECEIPTS

	During December. 1911	Mar. 1. to Dec. 31 1911
Foreign Missions	$1,651.15	$35,319.61
Home Missions	536.50	5,702.92
Augmentation	390.07	2,646.81
College	529.00	7,672.64
A. & I. Ministers	230.00	2,165.29
French Evangel	86.95	667.82
Pt-aux-Trembles	83.00	209.90
For North West	20.00	1,391.28
Children's Day Col.	110.48	1,586.52
Assembly Fund	23.50	138.06
Bursary Fund	965.00	1,960.70
Library Fund	.....	126.89
Manitoba College	.....	2.00
Widows' & Orphans	7.00	321.15
Moral and Social Reform	49.00	473.74
Total	$4,681.65	$60,385.33

RECEIVED DURING DECEMBER

At the Presbyterian Offices, Halifax, by Rev. E. A. McCurdy, D.D. and divided among the Funds as directed by the Donors.

Acknowledged	$5,5703	68	Clyde River	13	27
Hx. Park St. ss.	50		Wilburn ss	2	
Dartmouth, Anon	200		Rev. Jos. Annand DD	50	
N. Sydney, w.f.h.m.s.	30		Maitland	110	36
Harmony ss	4		S. Riv. Lake ss	2	45
Big Hill ss	1	50	Barrington	17	50
H.F. McRae	25		Alberton	413	30
"N. McL."	1		New Richmond ss	12	
Beechmount ss.	1	50	Pugwash	39	
N. Riv. Harmony	44		Onslow	147	
Harmony ce	12		A. Stirling McKay	50	
A. J. McLeod	50		Newport McKay ss	1	15
Wentworth W'chester	3	50	" Ardoise ss	2	60
Rv. J. W. Fraser	20		Rev. Jacob Layton	10	
New Annan	36		Oldham		50
Shediac	20		Thorburn, Suth. Riv.	96	
Geo. D. McLeod	50		N. Riv., Harmony	14	
Fredricton	25		Malagawatch	34	30
Refund	25		New Watertord	25	
Interest	117	94	The Misses Clarke	25	
Hantsport	2	50	Marshfield	79	
Eliz. Montgomery	15		Dartmouth, Miss McKay's Class.	25	
Belledune ss	2		Salt Springs	40	
Joseph Wood	12	50	St. Geo., Bocabec	77	
Edmund McDonald	12	50	Lower Stewiacke	67	
Cape John, Car. Riv.	37	50	Wilcox, cradle roll & prim. class	5	
Bathurst ss	7		Springhill	160	
Georgetown	9		East River	204	25
Interest	237	66	Thankfulness	100	
J. A. Macaulay	75		Hartsville miss. soc.	80	82
Bloomfield ss	7	80	Sydney, St. Marks bc.	50	
Blackville ss	4	79	Hugh Hanna	5	
New Glasgow Un	160		Dominion, Adult bc.	5	
Richmond Bay E.	60		Dominion w.f.m.s	5	
W.F. & H.M.S.	30		"Nina" McKittrick	2	50
Birch Hill, Ch of Scot.	8		Mrs. B. McKittrick	2	50
Rog. Hill Centre ss	5	86	"Friend"	5	
Cross Roads R. Hill ss	22	60	Newcastle ss	10	
Green Hill ss.	5	17	Murray Hrbr. N. ss.	5	
Rev. Jas. McLean DD	50		Kennetcook, 5 mile riv	23	25
Lower Economy ss	1		J. C. Campbell	20	
Neils Hrbr., Ingomish	24	14	Oxford, young ladies br. of w.f.h.m.s	25	
Elmsdale ss	6	11	Lunenburg	150	
M. Uniacke	1	50	Bedford	40	65
Amherst St. Stephens	2				
W.F. & H.M.S.	890				
Dortmouth "non"	50				
St. James' Union	8				
Economy	37		Total	$60,853	34

The Presbyterian Record

Published by the Presbyterian Church in Canada.

Edited by E. Scott, M.A., D.D.

PLEASE NOTE TERMS

Price yearly, in advance, 75 cents.
Two in one parcel, $1.00; three, $1.25; four, $1.50.
In parcels of six or more, 25 cents each.
Postage abroad 15cts. yearly.

Subscriptions, at a proportionate rate, may begin at any month, for part of the year, ending with December.

Names are not put on each RECORD in a parcel. The RECORDS for a congregation are not sent to different addresses at the same Post Office.

As the RECORD is furnished at cost there can be no discounts or commissions. Its distribution is church work in the congregation.

Many congregations place a copy in every family This is the instruction of the assembly to all. There is no other way in which so much Home Mission work can be done for 25 cents

Some churches pay for it from the Missionary Funds using it as an agency for raising these Funds and finding it helpful.

Payments should be made by money order. Do not mail money unregistered. Make cheques payable at par. Do not send stamps.

In sending renewal of order, be careful to give the name and address to which it was previously sent

If parcels are not received in good condition or if orders are to be discontinued please send prompt notice.

The Regular Issue is now

67,000 Copies Monthly

Samples sent free to any who will distribute them.

Do not send to other publications copies of articles that are sent to the RECORD, nor to the RECORD copies of articles sent to other publications.

Do not send original stories or poems.

Address all correspondence to

The Presbyterian Record,

Y.M.C.A. Building,

MONTREAL.

ASK YOUR DRUGGIST FOR **McCLINTON'S SOAPS**

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants, and are the only Soaps thus made. It is truly said :— IT IS NATURE'S SOAP.

McCLINTON'S, Donaghmore, Ireland

Canadian Agent:
Kenneth H. Munro, 333 Coristine Building, Montreal

Priestley's Dress Fabrics Always Fashionable

Best Wear. Best Service.

See latest Cloths at the leading Dry Goods Stores

WHERE MORAL COURAGE COMES

Christiana Dickson was the wife of one of the first settlers when white settlement on this continent was young.

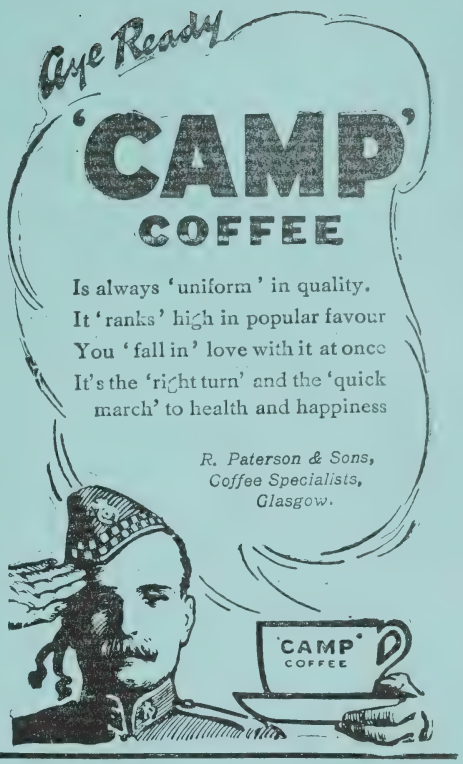
She lived in the days when the use of liquor was universal. But when her sons were born, she resolved to put a stop to whisky-drinking in her home. Her husband being absent, her brothers called for the help of the neighbors, according to custom, to put up a barn, needed on her farm. They all assembled and went to work, whilst she prepared a great dinner. After an hour or two, whisky was asked for. She refused to provide it.

Her brothers, and, at last, an elder in the church, came to reason with her, to tell her that she would be accused of meanness. Without a word, the little woman went to the barn, and baring her head, stepped upon a log and spoke to them.

"My neighbors," said she, "this is a strange thing. Three of you are my brothers, three of you are my friends. I have prepared for you the best dinner in my power. If you refuse to raise the barn without liquor, so be it. But I would rather see these timbers rotted where they lie than to give you whisky."

The men angrily went home, the little woman returned to the house, and for hours cried as though her heart would break. But the next day every man came back, went heartily to work, enjoyed her good dinner, and said not a word about whisky.

This led to the discontinuance of the use of whisky at barn-raisings in the country. Her sons grew up strong, vigorous men, and did good work in helping to civilize and Christianize the world; their descendants are all of a high type of intellectual and moral men and women. If she had yielded this little point, they might have become like many of their neighbors—drunkards.—Sel.



AFTER MANY DAYS.

Is the title of a Memoir of Rev. Alexander Kennedy, by Mr. C. B. Franklin, with introduction by Prof. R. E. Welsh, D.D., of the Presbyterian College, Montreal. Dr. Kennedy was the first Presbyterian missionary to Trinidad, being sent out from Scotland in 1836, just after the emancipation of the negroes in the West Indies. He founded Greyfriars Church, Trinidad. This was before the coming of the East Indians to Trinidad, and more than thirty years before the laying of our mission to them. The Memoir is a most interesting one and gives a large amount of information about early work in Trinidad, especially in connection with Greyfriars Church.

A chief blessedness of intercessory prayer is that we can use it for those whom we love and care for when we can serve them in no other way. Their distance, their very nearness, their unbelief, their pride, their dignity, their resentments, their desperation, may render our other helps—helps of the hand or tongue, of counsel or cheer or warning—of the most delicate generality or the friendliest sympathy, impossible or futile.—F. D. Huntington.

What is left when honor is lost?

"Job had riches, but riches did not have Job."

Not all sorrow is due to sin, but all sin leads to sorrow.

A life with no intention of God in it must be shallow.

Real gold in metal or in character, can stand all testings.

There is no service like his that serves because he loves.

If you do not get what you want, try liking what you get.

We must answer for our actions; God will answer for our powers.

Christ is not valued at all, unless He be valued above all.—Augustine.

"What do we live for if it is not to make life less difficult to each other?"

Bind your soul to Christ and it must rise with Him into His liberty.

"Let me fail in trying to do something, rather than sit still and do nothing."

They only can bear other's burdens who quietly and firmly bear their own.

All life which would not grow stale and monotonous must feed itself upon God.

It is not how much one stands, but how one stands it, that counts to the credit of character.

A man does not deserve any great amount of credit for admitting that he is a Christian.

There is only one man who can escape criticism, and that is the man who has done nothing.

To pray is but one-half of the Christian's privilege; to watch for the answer is the other half.

Powers are not invariable in their character. They vary with their uses. They grow finer as they are used on finer things.

Try to secure some part of each day for meditation; apart from men we can look ourselves more honestly in the face, lift up our hearts to God, and give our panting lives a chance.—Stevenson.

No beauty is really beautiful which in any way hinders righteousness or weakens spiritual life.

Christian penitence is something more than a thought or an emotion or a tear; it is action.—W. Adams.

The spoke in the wheel which creaketh most, doth not bear the greatest burden in the cart.—Thomas Fuller.

Before our life can get depth into it, it must get God into it. God is the only power that deepens lives.

When I can translate an idea into words a child can understand, then, and not till then, do I full comprehend that idea.

A religion that does not manifest itself in the life is not a religion to which we need to pay much attention.

Hardly any thinker has ventured to praise doubt as the true resting-place or floating-place of a human spirit.

One evil of a bad habit is that a person given to it loses in measure the power to distinguish between good and bad.

Always men's qualities are shown by whether their powers and privileges make them proud or make them humble.

One may be cheerful because of a fine day; one cannot be thoroughly happy except in the spiritual nature, in God.

Mother, "Ain't you goin' to wash up them tea things before you go out?" Daughter,—"No, I ain't. I'm late enough for 'Mothers' 'elp class, as it is."

"Absolute submission to one whose power and love we can absolutely trust is not servitude, but freedom of the highest kind—freedom from worry and care."

There is always the winepress to be trodden before we drink the juice of the grapes. There is always a battle to be fought before the victory is ours.—Stanley.

The man who prays "Thy kingdom come," and does not give some just proportion of his income to promote His kingdom, is a conscious or unconscious hypocrite.

"It is the citizen's duty to fight poverty with better homes, better schools, playgrounds for the children where manhood and womanhood can grow unchallenged by the gutter.—Jacob Riis.

VOL. XXXVII MARCH, 1912 No. 3.

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE

The PRESBYTERIAN RECORD.

COMMANDMENTS — IF YE LOVE ME KEEP MY — CONSUMMATUS EST

CONTENTS

	PAGE
The Vote on Church Union	97
Investment in the West	98
Oriental Immigration	99
The Call to Prayer	100
The Child in the Dark.	101
Names and Addresses of Missionaries	103
Our Foreign Letters	105
Forty Years in the New Hebrides	107
The Problem of the City,—Guild Topic	109
The Uplift of China,—C. E. Topic	113
The Family Circle	115
The Children's Record	123
Our Church Register	137

LO I AM WITH YOU ALWAY

BY AUTHORITY OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

Printed by JOHN LOVELL & SON, LIMITED, MONTREAL.

Ottawa Ladies' College

This College is owned and controlled by the Presbyterian Church and commended by the General Assembly.

Presbyterian parents seeking an Educational home for their daughters should write for a Calendar of the College and all information regarding it. This College is thoroughly equipped in every particular.

REV. W. D. ARMSTRONG, D.D., L.L.D., President

St. Margaret's College, Toronto.

A Residential and Day School for Girls
Founded by the late George Dickson, M. A. former Principal of Upper Canada College, and Mrs Dickson.

University Matriculation. Thorough equipment for Music, Art and Domestic Science.
Supervised Athletics; Large Lawns, Swimming Bath.

MRS. GEORGE DICKSON, President;
MISS J. E. MACDONALD, B.A., Principal.

THE REPORT FOR 1911

of The Great West Life Assurance Company is now in print, and will be mailed to any interested person on request.

It record a year of remarkable success — success founded upon nineteen years of remarkable

RESULTS TO POLICYHOLDERS.

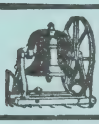
Over $69,000,000 of Insurance is now held in force by

THE GREAT-WEST LIFE

ASSURANCE COMPANY.

Head Office: . . . WINNIPEG

1912 Calendars—free on request— while they last.



Church Chime Peal BELLS

Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

INDIVIDUAL COMMUNION WARE.

Noiseless—Sanitary—Reverent

Improved Trays and Glasses, Rapid time-saving Filler. Write for Catalogue which gives particulars of Free Trial Offer

R. DOUGLAS FRASER,
Presbyterian Publications, 60 Bond St., TORONTO.

The Duplex Envelope is the easiest method of Church Finance, and gives the best Results.

ST. ANDREW'S COLLEGE

TORONTO, ONT.

A Residential and Day School for Boys.
Calendar sent on application.

Rev. D. Bruce Macdonald, M. A., LL.D., Headmaster.

Royal Victoria College

McGILL UNIVERSITY
MONTREAL.

For Resident and Day Students.
Students prepared for degrees in Arts, Pure Science and Music. Scholarships are awarded annually. For all information apply to the Warden.

Wedding Rings

Purchased from

JOHN WANLESS & CO.

TORONTO, ARE

ALWAYS GENUINE

A temperance lecturer was being constantly interrupted by a man in the audience. When the speaker condemned whisky, the interrupter broke in with: "But it's a medicine. A strong glass of hot whisky and water will break up a cold." "And eight glasses will break up a home," was the reply.

It is easy enough to attract attention and get into the press by knocking the Church, but those who think that it is the first step in a social service which is genuine and effective, are making a criminal mistake.—Boston Leader.

Presbyterian Record

Vol. XXXVII. MARCH, 1912. No. 3

Two appeals come for famine relief. In China, six hundred thousand families are destitute. The Continent of America is being asked for one million dollars of the five millions that will be necessary to carry them until harvest comes.

In India too there is distress, amongst the Bhils. Dr. Buchanan, our missionary, asks four thousand dollars to help. Contributions for famine relief, either in China or India, may be sent to Dr. R. P. Mackay, Foreign Mission Secretary, 439 Confederation Life Building, Toronto.

Surely there will be no lack of response to this hunger call. With the new China it is hoped that these famines will soon be a thing of the past, for the great causes of famine, both in China and India, will largely pass away with the incoming of an enlightened Christian civilization.

A number of student Deaconesses will be available for summer work in congregations or missions from about the first of April. Mrs. Geo. H. Robinson, 119 Collier St., Toronto, Secretary of the Training Home, will be glad to receive applications for these.

Rev. D. C. MacGregor's article on another page, on "The Child in the Dark," and the Presbyterian Guild Article by Mr. John A. Patterson, on "Our Laws Affecting Morals and their Enforcement" should be very helpful to all who are working for the betterment of Canada.

There is great need of candidates for the ministry, for both the home and foreign fields. "Whom shall we send and who will go for us" is pressing with ever increasing urgency. Parents, teachers, ministers, and the boys and girls under their care, are the ones to answer this pressing question.

THE VOTE ON CHURCH UNION.

Not many congregations have reported at this writing, but before these lines are read the vote will be largely completed.

The half dozen congregations in the city of Montreal that have thus far reported are Taylor, First, Knox, Crescent, Calvin and St. Matthews, with a total membership of over four thousand, an average of well on to seven hundred each.

They give a total vote of a little over thirteen hundred, about one-third of the total membership. This vote is divided, 580 for Union and 753 against; about one in seven of the membership having voted for Union.

In the city of Westmount the congregation of St. Andrews, with a membership of 729, reports a vote of 276 for Union and 70 against.

In St. John Presbytery the general voting is more nearly completed than in most other places, and at this writing sixteen congregations have reported, with a total majority of 200 against Union.

The three congregations that have reported from the city of St. John are St. Stephen, St. John's, St. Matthews, with a total vote of 100 for Union, 366 against.

In Nova Scotia the few reports thus far received are more widely scattered, and as a rule, very largely for Union.

The strength of the Presbyterian Church is in Ontario and from this great centre but few reports have thus far been given out; while from west of the Lakes we have not as yet seen any returns.

Attention is asked to the letter of the Moderator on another page, calling the Church to prayer. The tendency in these days is to depend, in Christian work, upon organization and human energy and action, and to forget that the world's Pentecosts have come from God and not from men and have come in answer to prayer.

INVESTMENTS IN THE WEST.

There are two kinds of investment in the West, in land and in people.

(1) Investment in Land.

Agents and advertisements abound almost everywhere, painting and selling building lots and townsites in the West.

A very large proportion of what is thus sold and bought will prove a disappointment more or less bitter to the purchaser. It is therefore a duty incumbent upon all, to warn against misrepresentation, and more especially because the victims of such misrepresentation are very often the inexperienced and those who can ill afford to lose.

There are two or three things which if carefully followed will be helpful:

---

(1) To make it an invariable rule not to accept the unsupported statements of any agent who may be trying to sell lots in the West, or for that matter anywhere; no matter how impressive or eloquent or convincing such agent may be.

The representations of an agent may be correct, and again they may not. If correct it should not be thought a hardship to be asked for confirmatory testimony. It is better that an agent be disappointed in not making a sale, than that a buyer should find out, too late, that he has been deceived.

So let it be repeated that no agent's statement or circular, however glowing and positive, should be accepted without confirmation from some other source.

---

(2) The confirmation offered is most frequently the names of other men who have already invested. "A. B. has invested, and C. D. You know them and you see the confidence they have in it," and this brings us to a second rule:—Never to accept the fact that any one else has been a purchaser, until you have consulted that one, either personally or by letter; for men have been induced, by incorrect representations, both to purchase and to allow their names to be used as purchasers, who, if they had known the facts would never have done so.

The careful observance of the above rules will save a good deal of disappointment. And then, after such careful observance, in the majority of cases of pressure thus to invest, "don't."

(2) Investment in People.

The Canadian West is one of the finest fields in the world for investment in people. No one can make a mistake in investing along this line.

Our own Church is a good investing agency, and will handle, honestly and economically, all that is placed with her for investment.

The results of such investment in the past are seen all over the West; in the spires pointing the community upward to higher ideals of life, and in the places of worship without spires, but pointing heavenward all the same.

The results are seen in the happy homes with their family altars; in the changed lives of those who were going astray; in young men won and kept from the way that leads down to death.

The results are seen wherever the moral tone of the community is good, where there is safety for young manhood and womanhood, and for rearing a family of children. They are seen in safety for life and property and morals, for these things are because of such investments in the past through the agency of the Church.

Where the saloon, the gambling hell and the brothel abound, that trinity of ill, and young life walks ever in peril, and rearing a family in decency is almost impossible, it is because there has been a lack of such investment by the Church.

This kind of investment in the West gives happiness to the investor and to those in whom he invests, a happiness that will continue to both. To the investor it will be a perpetual satisfaction to have had a share in regenerating a community, and that regenerated community will have in itself a perpetual satisfaction as each successive generation shares its benefits and transmits them to others, ever working onward and upward to a better and happier world.

Such investment, never suspends payment of dividends. In the shape of satisfaction to the investor it continues for ever. It is thus "laying up treasure in heaven."

ORIENTAL IMMIGRATION.

There are few subjects more persistently obscured by side issues than this one; few matters on which a generous Christian people are more liable to be led astray; few things pertaining to Canada's national life on which it is more necessary to keep clear the real issue.

It is not a question of superiority or inferiority of race. It does not imply any disrespect to people of another race that will not assimilate, to say that we think it better they should remain in their own country, with their own race, and develop after their own ideals, and allow us to do the same.

It is not a question of showing hospitality to the stranger. They are at home in their own country, as we are in ours. The law of hospitality applies to those who have no home. When these people have a home country, and for business reasons seek to settle in our country, then the law of hospitality does not apply; and if we think it better for the unity and peace and prosperity of our country that they should remain at home, it is right, it is duty, to say so, and to explain kindly the reasons.

It is not a question of Christian obligation. The only place where charity and obligation come in is the effect upon our children and those who come after us. We owe it to them to leave them a peaceful, prosperous, united, Christian country to live in and rear their families and do their work for the world.

It is not a question of whether we are subjects of the same Empire. The British Empire is a sisterhood of nations. The nations making up this family of Empire are of different races which will not assimilate and fuse into one people. It is better that these different nations of different races should work out their destiny according to their own ideals, each keeping house at home while remaining a part of the great sisterhood governed by general laws common to all.

It is not a question of giving the Gospel to the Orientals. It should be given to all who are here and should be sent to all races in their own land so far as they will receive it. But that is an entirely different matter from approving the immigration and the permanent settlement of multitudes who will not assimilate and form with us one united people.

The question is none of these things mentioned. It is purely and simply and only a question of national administration, a question of what is best for our country; and viewed in that light, any country which has numbers of different races that will not assimilate, and all having equal civil rights, is certain to have jealousy, division and racial strife. Witness the U.S.A.; in all places where there are whites and blacks in large numbers.

Take a small town in B.C., half white, half brown or yellow. They all have equal rights. In a certain ward where the Orientals live they elect their man for municipal government. They spread to other wards and elect more men. As they get control and govern according to their own ideals, in public education, sanitation, etc., the whites will not, cannot submit. They will fight, or get out, or both. The town at length becomes wholly Oriental.

This happens in different towns. They get control in a district, a county, a province, and from the uncounted millions of the Orient, brown or yellow, Canada could in a short time be made a brown or yellow country, controlled according to brown or yellow ideals.

The ministers and people of British Columbia, especially in the coast cities, realiize all this more fully than do those of the eastern provinces and they are almost unanimous in their protest against it. They are facing conditions that farther East would have to face if the doors were thrown open, conditions which would then be realized when too late to prevent or change them.

It must be remembered too that what is best for Canada is best for the Orient, for the more united she is the greater her influence for good in the world at large.

THE CALL TO PRAYER.

REV. R. P. MCKAY, D.D., TORONTO.

Five or six months ago I issued an appeal for three months' prayer. The response was so cordial that I venture another appeal, but this time seeking council and advice.

What are we to do? Is the Church to suffer defeat with unlimited power at her disposal? Yet the problems facing us today are hopelessly impossible without a new accession of spiritual power. This is felt in Canada, with its phenomenal increase of population and lack of workers.

The Edinburgh Conference impressively uttered the same cry as they surveyed the world's opportunity and need. As Prof. James Denney put it: "Something must happen to the Church at home if it is going even to look at the work that has been put upon it by this Conference.... The Church must have a revived and deepened sense that God has given us something wonderful and incomparable in giving us His Son."

The Conference of North American Mission Boards, held in New York in January last, struck the same note. In the presence of the magnitude and urgency of the task the Conference was forced to acknowledge and bewail our utter insufficiency to meet the present situation adequately.

"Something must happen." What that something is we all know. It was agreed in New York to appoint a sub-committee to consider what can be done that is not being done, to bring that "something" to pass to turn the eyes of the Church to the Hills whence cometh our aid.

It has fallen to my lot to be Convener of that Committee and I accordingly take the liberty of making this appeal for suggestion. What can be done to deepen the prayer life throughout the Church? There are many devout souls that have thought much upon this and have probably adopted methods in their own lives or in their congregations that might be helpful to others if known.

Has the time not come for casting aside all shyness in this matter and frankly facing the issue? The Macedonian cry "Come over and help us" comes from many lands. That help can best come by way of the ministry of intercession. Let me say it again frankly and emphatically there must be more prayer or the Church will suffer defeat.

We are not now measuring up to the requirements. Can we not fitly say as Jehoshaphat did, "We have no might against this great multitude that cometh against us neither know we what to do, but our eyes are upon Thee."

If on the other hand such response came to the united intercession of the Church as came to Jehoshaphat, the wilderness and the solitary place would be glad and the desert rejoice and blossom as the rose.

Allow the following suggestions:—

1. The organization of one or more prayer circles in every congregation.

2. The use of a prayer cycle, now being prepared, for such as find them helpful.

3. Let every one who has a thought or suggestion along this line communicate it. It may be helpful to others.

4. Begin at home, and now let every one who was learned the secret of prayer accept a share in this larger responsibility of the ministry of intercession. "Look on the fields for they are white already to harvest."

This is not a merely sensational alarm. Upon the testimony of many of the most competent in all lands there is a crisis upon us. That crisis will not wait. Soon it will be too late. Would that the Church could say as Jacob did "I will not let thee go except Thou bless me. Isaiah still speaks "Ye that are the Lord's remembrancers, take no rest and give Him no rest until He make Jerusalem a praise in the earth." May I not hear from scores of the interested.

He is poor, indeed, who lives on bread and water; and he is also poor who has nothing beyond the bare necessities of life, and is not permitted the joy of an occasional new book; but the poorest man of all the world is he who, though his stocks and bonds and earthly possessions reach an amount beyond compare, has no rating in heaven above.—N. Y. Observer.

THE CHILD IN THE DARK.

By Rev. D. C. McGregor.

"Secretary of Social Service and Evangelism."

"And the Children's souls which God is calling sunward spin on blindly in the dark."

When Mrs. Browning wrote her great plea for a lightening of the burden of child labor, there was a crying need for a voice to proclaim the wrongs of the little ones of England. The darkness of too early toil had descended upon the life of many a child and shut out the light of a care-free happy youth. It was a time of great commercial and industrial distress. The poor were wretchedly poor, the worker was overworked. A nine-hour day was the shortest for a child.

It was a time when a prophet was needed to arouse a slumbering public conscience. It needed the deep vision of a poet to see how far reaching would be the evil consequences of this unnatural burden on little shoulders. It needed the tongue of a poet to cry out "Violence" as did the prophet of old and compel dull ears to listen.

To the observer of our national life it would seem that this day needs such a poet as was Mrs. Browning, one with a heart to catch again the cry of the children and repeat it to a deaf people. There are children in Canada, many thousands of them, whose souls will never catch the music of that great "Voice calling them sunward," and they need a singer to tell the world of their wrongs.

Recent scientific investigation reveals the fact that the intemperance of their parents and the social institution of the bar-room are among the heaviest burdens which many children have to bear in their struggle upward into light.

President Hadley, of Yale, has said that just as soon as the common people know what science has said about alcohol they will banish every saloon out of the land. Certain it is that alcohol has cast over many young souls a darkness as deep and as hopeless as the endlessly droning factory wheels cast over the lives of the little ones in England in Mrs. Browning's day.

Every one acknowledges the right of a child to be born well. Scientific investigation makes it clear that many a little life is blighted before it takes its place in the world. Even moderate drinking parents may transmit to their offspring the evils of alcohol which they themselves have escaped. The child comes into the world already poisoned, physically, mentally or morally defective, and sometimes all three.

Dr. T. A. McNicholl, of New York, found that out of 3,711 school children whom he studied, seventy per cent. of those whose parents or grandparents had been drinkers were dullards. Of the children with abstaining grandparents and parents only four per cent. were such.

Scientists on every side tell the same story. Professor Dennie, of Berne, examined the offspring of ten alcoholic families and of ten temperate families. The results showed that while only seventeen per cent. of the children of the alcoholic families lived to grow up eighty-eight and a half per cent. of the temperate ones did.

Other examinations have shown that the diseases in children plainly due to alcoholism are many and varied. General feebleness, dwarfed stature, epilepsy, idiocy, weakmindedness and nervousness being some of the terrible list.

The cruel part of this strange law of heredity is that even though the fathers have eaten sour grapes and set their children's teeth on edge in such a hopeless fashion, the fathers themselves may escape the evil consequence. Hale, heartly folk our grandparents may have been, but we, in many ways of which we do not dream, are suffering because they loved their glass.

"He who sins through physical excess," says Dr. A. McFarland, "does not do half the harm to himself that he does to the inheritors of his blood. The penalty must be paid as sure as there is seed time and harvest.

"It is your stout old hero who goes to bed every night with liquor enough under his belt to fuddle the brains of half a dozen ordinary men, and yet lives out his three score and ten, that will be found at the head of the stock that pours into

the world, generation after generation, such a crop of lunatics, epileptics, eccentrics and inebriates as we often see!"

And what of that great army of sad-eyed little ones who, having started in the race of life handicapped by their parents' indulgence, must stagger through it weighted by the chains of evil home influences? Without the power to withstand temptation, a State Institution, benevolent, correctional or penal, is the certain destiny of thousands of them.

But even the child who comes into the world with no damaging heritage, he who has no darkness overhanging his cradle, finds his path very early obscured by the shadow of the bar-room.

It was Gladstone who said that the aim of legislation should be to make it as hard as possible for a man to do wrong, and as easy as possible for him to do right. And yet so long as we make lawful the sale of that which makes wrong doing not only easy but inevitable, we are giving the rising generation very little chance to do right. The children's souls are being "called sunward" but the weight of an evil and cruel legislation is upon them and they cannot find the light.

And to whom must their eyes turn for help to find the way to Him? Surely to the Institution that bears His name. Surely she should be busy night and day clearing away this darkness that hangs over the life of every child that is born into a land where the sale of intoxicants is legalized.

The liquor traffic exists by the toleration of the Christian Church. As yet we have not seen the church rise up in any strong concerted movement toward the doing away of this evil. The silence that gives consent has too long been her policy; a silence too often golden with a rather sinister meaning to the word.

The General Assembly of our Church has put itself on record in no uncertain way on this question. Through its Board of Social Service and Evangelism it is doing much to arouse the Church to a sense of her responsibility for doing away with a traffic that does so much to ruin men's lives, blight their homes and destroy the prospects of innocent children.

But every member of the Church surely has his part to do. The child must be taught in the home, in the Sunday School, from the pulpit, the danger of alcohol. He must be taught sanely and scientifically. He must see before him, in his home and in the church, examples of perfect sobriety, yes, of total abstinence which is the only safe condition.

And further, his welfare demands that church-going electors and law-makers shall remove the pitfalls from before him and give him a fair chance.

The church could close every bar-room in Canada if she would. The church could remove the handicap from the life of every child about her if she chose. The task is great but not impossible. With the power of omnipotent heaven promised her nothing is impossible.

Will she not hear the wail of the children and exercise every power she possesses to lighten the way for the little feet that are advancing so unsteadily along the pathway of life. Surely the Master never gave a more urgent call to duty than this!

"Take up the torch and wave it wide
The torch that lights time's thickest gloom."

A Presbyterian Church in a Western town has shown how the managers may take the lead in Missionary enterprise, where the elders are inclined to be indifferent. As a result of a missionary address recently delivered in this town one of the managers asked the Board of Management, whose duty it was to appoint a missionary committee. He was told that it was the place of the Session. Thereupon he took action and proposed that a committee be appointed to wait on the Session and urge them to appoint a committee to look after missionary interests in the congregation. This was done and, as a result, the following week inquiries were received in the Foreign Mission Office in Toronto for literature on "What a Men's Missionary Committee Should Do in a Congregation."

NAMES AND ADDRESSES OF OUR MISSIONARIES FROM CANADA IN THE FOREIGN FIELD.

Note (1).—This list contains only the missionaries from Canada, appointed and sent forth by our F. M. Committee.

(2).—Some of them are on furlough. Their friends will know their home address. We give simply their station. A few of the addresses are temporary, as new fields open and readjustments take place.

(3).—Please send to this office prompt notice of any omissions or misdirections or errors.

Our New Hebrides Mission.

Rev. J. W. Mackenzie, D.D., and wife.
Address, Efate.
Rev. H. A. Robertson, D.D., and wife,
Address, Erromanga.
Rev. Jos. Annand, D.D., and wife,
Address, Tangoa, Santo.

These names should be addressed in addition to the above:—
New Hebrides,
via Sydney,
Australia.

The rate of postage is two cents per oz.

Our Trinidad Mission.
To 120,000 East Indians.

Rev. John Morton, D.D., and wife,
Rev. H. H. Morton, B.D., and wife,
Address, Tunapuna.
Miss A. L. M. Blackaddar,
Address, Tacarigua.
Rev. S. A. Fraser, and wife,
Rev. Dr. F. J. Coffin,
Rev. J. A. Scrimgeour and wife,
Address, San Fernando.
Rev. W. I. Green and wife,
Address, Couva.
Rev. W. J. Jamieson, Ph. D., and wife,
Miss A. Archibald,
Address, Princestown.

These names should be addressed in addition to the above:—
Trinidad,
B. W. I.

The rate of postage is two cents per oz.

Our British Guiana Mission.
To East Indian Immigrants.

Rev. J. B. Cropper,
Address, Better Hope.
Rev. R. G. Fisher and wife,
Address, Suddie.

These names should be addressed in addition to the above:—
British Guiana.

The rate of postage is two cents per oz.

Our Korean Mission, Japanese Empire
To Over One Million of People.

Rev. W. R. Foote, M.A., B.D., and wife,
Rev. A. F. Robb, B.A., and wife, B.A.
Miss Jennie B. Robb,
Address, Wonsan (Gensan).

Rev. D. M. McRae, and wife,
Rev. L. L. Young, B.A., and wife,
Miss K. McMillan, M.D.
Miss L. H. McCully,
Miss E. A. McCully,
Address, Hamheung.

Rev. R. Grierson, B.A., M.D., and wife,
Rev. A. R. Ross, B.D.,
Miss M. L. Rogers,
Address Songchin (Joshin),

Thos. D. Mansfield, M.D., and wife,
Rev. A. H. Barker, B.A., and wife.
Rev. D. A. Macdonald and wife.
Address, Songchin (Joshin).

These names should be addressed in addition to the above:—
Korea.

The rate of postage is five cents per oz.

Note.—Messrs. Barker, Macdonald, and Dr. Mansfield are the missionaries of the Western Section. Their present address is Songchin (Joshin), one of the stations of the Eastern Section.

Our Formosa Mission, Japanese Empire
To Over One Million of People.

Rev. Wm. Gauld and wife,
Rev. J. Y. Ferguson, M.A., M.D., and wife,
Rev. Milton Jack, M.A., B.D., and wife,
Rev. Duncan McLeod, B.A., and wife,
Mr. Geo. W. McKay, M.A., and wife,
Miss Jane Kinney, B.A.,
Miss Hannah Connell,
Miss Mabel G. Clazie,
Miss Lily Adair,
Address, Tamusi,
Formosa,
Japan.

The rate of postage is five cents per oz.

Our South China Mission
To One Million of People.

Rev. W. R. McKay, M.A., and wife,
J. A. McDonald, B.A., M.D., and wife.
Rev. T. A. Broadfoot, B.A., B.D., and wife
Rev. Robert Duncanson, B.A., and wife,
Miss Agnes I. Dickson, B.A.,
Miss Jessie MacBean, M.D.,
Miss Rachel McLean,
Miss Ethel C. Reid,
Address, Kongmun,
via Hong Kong,
China.

The rate of postage is five cents per oz.

Our Mission in Central India

To Three Millions of People.

Rev. W. A. Wilson, M.A., D.D., and wife,
Rev. R. A. King, M.A., B.D., and wife,
Rev. J. A. Sharrard, M.A.,
Rev. Robt. Schofield, B.A., and wife,
Miss Janet White,
Miss Harriet Thompson,
Miss Jessie Duncan,
Mrs. Menzies,
Miss Marion Oliver, M.D.,
Miss Elizabeth McMaster, M.D.
Miss Jessie Grier,
Miss Lizbeth Robertson, B.A.
Miss M. Coltart,
Address, Indore.

Rev. J. T. Taylor, B.A., and wife,
Rev. A. P. Ledingham, M.A., and wife,
Mr. K. G. Mackay, B.S.A., and wife,
Miss Jessie Weir,
Miss M. S. Herdman,
Miss Florence E. Clearihue,
Miss Janet E. Sinclair,
Address, Mhow.

Rev. D. G. Cock, B.A., and wife,
Rev. J. S. McKay, B.A., and wife,
Rev. W. J. Cook, B.A., and wife
Miss Chone Oliver, M.D.
Miss Margaret Mackellar, M.D.
Miss Catherine Campbell,
Miss E. Glendinning,
Miss Margaret Cameron,
Address, Neemuch.

Rev. J. Fraser Campbell, D.D., and wife,
Rev. F. J. Anderson, B.A., and wife,
J. M. Waters, M.D., and wife,
Address, Rutlam.

Alex. Nugent, B.A., M.D., and wife,
Rev. W. G. Russell, B.A.,
Miss Bella Goodfellow,
Miss Margaret Drummond,
Address, Ujjain.

Rev. F. H. Russell, M.A., and wife,
Rev. D. J. Davidson, B.A., and wife,
Miss Margaret O'Hara, M.D.,
Miss M. McHarrie,
Miss M. Herdman,
Address, Dhar.

Rev. J. Buchanan, M.D., and wife, M.D.
D. E. McDonald and wife,
Address, Amkhut.

A. G. McPhedran, M.D., and wife,
Address, Barwaha.

Rev. D. F. Smith, B.A., and wife,
Address, Manpur.

Rev. J. R. Harcourt, B.A., and wife,
Address, Kharua.

All these names in our India Mission should be addressed, in addition to the above:—

Central India.

The rate of postage is two cents per oz.

Our Mission in Honan, North China

To Eight Millions of People.

Rev. J. Goforth, and wife,
Rev. Murdoch McKenzie, D.D., and wife,
Rev. J. Griffith, B.A., and wife,
Percy C. Leslie, M.D., M.R.C.S., and wife,
Rev. Gillies Eadie, B.A., and wife,
Rev. J. D. McRae, B.A., and wife,
Mr. Hugh Mackenzie, and wife,
Miss M. I. McIntosh,
Miss Jean I. Dow, M.D.,
Miss Mina A. Pyke,
Miss E. McLennan, B.A.,
Address, Changteho.

Wm. McClure, B.A., M.D., C.M., and wife,
Rev. W. H. Grant, B.A., and wife,
Rev. R. A. Mitchell, B.A., and wife,
Rev. A. W. Lochead, B.A., B.D., and wife,
S. O. McMurtry, B.A., M.D., C.M., and wife
Rev. H. P. S. Luttrell, B.A., and wife,
F. M. Auld, M.D., C.M., and wife,
Mr. Mark H. Wheeler, B.A., and wife,
Mr. J. B. Hattie, B.Sc.
Miss Isabella McIntosh,
Miss Margaret Macdonald,
Address, Weihwei.

Rev. Jos. A. Mowatt, B.A., and wife,
Rev. James Menzies, M.D., C.M., and wife,
Rev. Geo. M. Ross, B.A., and wife,
Rev. J. A. Slimmon and wife,
Miss Edith McGill,
Miss Annie O'Neill,
Miss Margaret R. Gay,
Address, Hwaiking.

Rev. Harold M. Clark, B.A.,
Rev. Andrew Thompson, B.A., and wife,
Address, Tao Kou.

Rev. J. H. Bruce, B.A., and wife,
Rev. J. M. Menzie, B.A., B.Sc., and wife,
W. J. Scott, B.A., M.D., C.M., and wife,
Address, Wu An.

All these names in our Honan Mission should be addressed, in addition to the above:—

North Honan,
China.

via London, Siberia, Harbin, Pekin.
The rate of postage is five cents per oz.

Rev. D. MacGillivray, M.A., D.D.,
Miss M. Verne McNeely, B.A.,
Address, 143 N. Szecheum Road,
Shanghai,
China.

The rate of postage is two cents per oz.

Mrs. Ratcliffe and Miss Maria Sloane teachers in school for missionaries' children at Weihwei.

Our Foreign Letters

ROBBER BANDS IN CHINA.

A feature of China of which, as a rule, we in Canada have little idea, is the lawlessness, the bands of robbers roaming the country. The press has kept prominent the fact that Imperialists and Revolutionists both favored the foreigner, and therefore there was little cause of anxiety for our missionaries. But the following notes tell incidentally a different story.

Dr. W. J. Scott, who has been erecting the David Yuile Memorial Hospital and the mission houses for the new station at Wu An, remote from the railway, in the farthest north section of the Honan field, a station which will be a centre of light and healing for body and soul to hundreds of thousands, gives incidentally in private letters some glimpses of this lawlessness. The following are extracts of different dates:—

5 Nov., '11.

"The people here are perfectly friendly and all goes on as usual, although the townspeople ask us what we are thinking about 'going on building, when China is going to be turned over.'

"The only danger to foreigners at the present time would seem to lie in the possibility of banditti and other rowdies taking advantage of the existing unrest to boil their own pot."

26 Nov., '11.

"All quiet in this neighborhood, but bands of robbers have been looting and destroying in Shensi. Several foreigners are reported killed, but nothing confirmed.

"Some refugees passed through Changte a few days ago on their way out. Touring and building go on as usual here."

8 Dec., '11.

"This station had the pleasure of entertaining two parties of "refugees" (missionaries) from our neighbors across the Shansi border this week. They had not expected to find us here, and warned us not to stay too late. They had been ordered out by the consul.

31 Dec., '11.

After speaking of the general aspect of the revolution, Dr. Scott writes:—"In the meantime the lawless state of affairs all around us seems to be on the increase. The neighboring province of Shansi is in a very unsettled state from robbers, and lately they seem to have extended their field of operations into Honan.

"Last week a band of five hundred, armed with guns, raided several towns in Wu An hsien, about twenty miles from us, but they have not yet visited our town, though there is no reason why they should not do so, as there is absolutely no protection and Wu An is a wealthy town. We may hear from them yet but hope not.

"The ten "guards"? at each of the four gates of the town, have turned out to be coolies dressed up; and not soldiers at all, not even of the old type."

7 Jan., '12.

Touring has not been interrupted anywhere in North Honan, and building and medical work proceed as usual.

"Robbers still at large all around here. Yesterday a band of two hundred raided a town seven miles from here, on the road to the railway, and cleaned out the place. The same day, the same band paid a visit to a town five miles to the other side of us, where they cut three women around the head and killed one man with a bullet and took away considerable silver and clothing, burning the household articles which were not worth taking.

"I have two of the soldiers under my care at present with bullet holes through the shoulder, which they received from the robbers last week. There were five robbers captured at the same time."

19 Jan., '12

"We have not heard from them (the robbers) for some days and are hoping they have gone. Have had several specimens of their handiwork under my care here during the last few weeks."

LETTER FROM DR. McMURTRY.

Wei Hui Fu, Honan, China.
22nd November, 1911.

DEAR MR. DICKIE:—

We are gladly conscious of the interest in our welfare and work taken by dear old "Crescent Street" Church, Montreal.

All departments of the work here, are exceedingly promising, Evangelistic, Educational, Medical. Never before have the masses been so eager for the verbal message. We need more men to lead in this work, foreign pastors to train men and to go out themselves into the field. From every trip the foreigner takes into the country he returns with glowing tribute to the large-hearted generosity of the Chinese countryman and to the saving and keeping power of Christ in the lives of those who have put their trust in Him.

The little Chinese Church is small, but it it and its nurturing churches are faithful it will yet leaven the whole lump of China. One needs only to meet and talk with some of these converts from heathenism to Christianity to be assured of their real growth. One sometimes longs to see greater numbers brought in, but we can only do our best, and trust that that day will soon come.

In the meantime, and in preparation for the greater work of the church, we seek to train the children in the schools of the mission hoping that each young man and young woman will come to know Christ and as many as possible give their lives in direct service as leaders of the future church. We want more members in the church, but we want, perhaps, just as much, leaders to train and keep hold of those that are won. Too often we see men record themselves as believers drift away after a year or so, largely because, on account of the scarcity of our trained leaders, they are not regularly sought out in their different villages. Thus, you see the intimate, vital connection between the Evangelistic and the Educational work of the mission.

The dependence of the Medical work upon the Evangelistic is not so intimate. While it does contribute yearly to the church membership, the mission of the medical work is one essentially to the suffering bodies of men. In comparison with other religions of a heathen country, the striking fact about Christianity is its ministry of healing.

Whether it be true or not that the church in the West has made a mistake, and weakened itself in popular estimation by allowing practical philanthropy of this sort to be carried on by others, the fact remains that the church in China practically controls the future of the medical profession here. If the Christian medical schools and the hospitals are true to their opportunity they will supply the millions of China with Christian, or at any rate Christian trained, native physicians. Medical missionaries, while seeking to aid the church's growth, also directly contribute by their work towards the broad conception of Christianity and Christian missions, which is, not merely the establishment of an organization, the Church, but the incoming of the whole Kingdom of God.

The special work for young men, chiefly of the government schools, which the presbytery is planning to undertake; is one of the most promising departments of the mission. We have already one well equiped man on the field, Mr. Mark H. Wheeler, who will devote himself entirely to this work; and it ought to attract additional men, who are specially fitted for Y. M. C. A. work, not necessarily with theological training.

We seem to have trouble on a large scale here in China at least once a year. Last year, the whole country was threatened with that terrible scourge "Black Death" which visited England in the seventeenth century. But fortunately after great effort, in which medical missionaries played a noble part, the scourge was stayed in China.

This year, we are in the midst of a revolution, or reformation, which will affect, we hope favourably, the government of the whole country. Unite with us in prayer for this country at such a critical time, and for the work of God's Kingdom, which is pressing steadily forward. Remember us constantly in prayer, for apart from much prayer of the church at home, its missionaries can do but little.

FORTY YEARS IN NEW HEBRIDES.

By Rev. J. W. Mackenzie, D.D.

Fila Island, Efate,
9 Dec., 1911.

To the F. M. Com. E. D.

My health during the past year has been such that I am beginning to feel that I ought not to remain much longer in the Mission. With your sanction I would like to resign about the end of next year. Should I be spared till then I shall have been here over forty years.

Drs. Bowie and Crombie, however, have strongly advised me not to spend another hot season in this climate. We have therefore decided to take a short furlough to Sydney at the end of this year returning in April. I am all the more anxious to do this, as I wish to get a hymn book printed, with some additional hymns, the edition we have being exhausted.

In looking back over these years, I feel thankful that I was permitted to come here and remain so long. Goodness and mercy have followed me. Christ's promise "Lo; I am with you always;" has not failed. Although I was not able to visit the out stations as frequently as in former years, the work has gone on much as usual, the teachers, with one exception, being faithful.

The different villages have paid the salaries of their teachers, and have prepared a considerable quantity of arrowroot. Mr. Hu Barnett, Glasgow, has again kindly undertaken to dispose of it for them. With the proceeds of what they contributed in past years, they paid for five churches of Colonial wood, covered with corrugated iron, and three of them weather boarded.

They have also defrayed the expense of all the books printed in their language which are: a primer, catechism, hymnal, translation of the Peep of Day, made by a class of young men trained for teachers, a Scripture History, and their share of the Bible.

Besides all these things the house we live in was paid for with arrowroot money. It is not a house to be proud of, however.

The young men do not, as a rule, attend the adults' school at all regularly. They think they know so much more than the older generation that it is not necessary for them to attend. Many of them are becoming very wordly minded. Perhaps this is not to be wondered at, seeing how the white people set them an example in being so zealous for the things of this life.

They are shrewd in striking a bargain, in wanting the highest price for their copra and other produce, and refusing to work for a small wage as they did in years gone by. Hence many of the traders think that these young fellows are not improved under Mission influence.

Some of them are getting small cutters, and beginning to trade on their own account. Others, on account of the light work and high wages, go as boats' crews on recruiting vessels. We regret this, as it demoralizes them, and they run a risk of being murdered when going ashore in search of recruits at heathen islands. We cannot stop them, however, as the French would soon report us to the Government.

As I write there is a wailing in the village. A boy who went away some months ago in a French recruiting vessel, was shot at Malekula. He was brought to the French Hospital, but today died of his wounds. His parents, among the best of our people, are almost heartbroken. Two others from other islands were shot at the same time, one of them fatally.

Kalsakan the chief of this village, is a fine intelligent native and commands the respect of all the British here. He took an extra year at the Teachers' Training Institution, and has ever since been of great assistance to me in the work. His influence is gradually extending over other villages, the chiefs of which often come to consult him in their difficulties. At present he is in great trouble, as the French are, what seems most unjust, taking a large slice of his people's land, which they declare was never sold.

The law is that all disputed land cases are to be decided by the Joint Land Court. A Frenchman who is determined

to have this land had sufficient influence with the Acting French Resident Commissioner so that he induced him to summon Kalsakan before him to try by bluff and persuasion to give up the land, the Frenchman in the meantime taking possession of it.

The chief remained firm claiming his right to have the case brought before the Joint Land Court. It was hurriedly brought before the Joint Land Court last week, and decided in favour of the Frenchman, which to all appearance is a miscarriage of justice.

The British judge thought that the land properly belonged to the natives, so it is reported, but the French Judge and the President of the Court decided otherwise.

The natives are very much cast down at losing their land, as they have gardens on it.

The Sacrament of the Lord's Supper was dispensed twice in two districts. An old woman in this village, Tang, her name, deserves to be held in remembrance. She was the first to be friendly when all the rest in her village were very hostile, and ever since she has been a humble follower of the Saviour. On each occasion, she contributed one pound sterling. She gets a little for acting the part of a midwife, but this must be nearly all she receives.

The total contributions during the past year amounted to £157, 15s.

Eleven new members were admitted to church membership during the year; thirteen infants were baptized and thirteen marriages celebrated.

Among Indian Rajahs and Ryots.

Sir Andrew Fraser's new book with the above title, is a large, handsome library volume. Write for descriptive leaflet to Our Foreign Mission Office, 439 Confederation Life Building, Toronto.

Other new missionary books are Marian Keith's life-story of Mackay of Formosa; —and "52 five-minute missionarl stories," for the Sabbath School, one for each week in the year.

HOW CHRISTIANS WORK IN HONAN.

Rev. J. H. Bruce, one of our missionaries at Wuan, the newest and most northerly station of our Honan field, writing to Dr. R. P. Mackay, of the work there, tells how they utilize the native Christians in their work.

"At the close of our station classes, the local Christians and evangelists were organized at each centre to preach in all the surrounding villages. They have already visited thirty or forty of these.

"Mr. Menzies and myself have planned to seek about fifteen more evangelists for this Northern field. We want well qualified men of good repute, who have been baptized for at least a year and have been faithful in Sabbath observance, in Bible study, prayer, and in their contributions for at least two years. We purpose asking the Lord for these until we have received them, and we must devote ourselves diligently to seeking and supervising and training them.

Such a band, at the end of four or five years, should be able each year to visit all parts of this field, which will include the country of Ham Tan where our railway station is situated. I have been invited more than once to preach there and as no other mission has occupied that centre, we hope to occupy it as soon as possible and to keep an evangelist there continuously.

"We would like to make as one condition of employment as evangelist, the evidence of spiritual power in having led some five or six others to accept Christ before any call is given. This is part of our plan. We need these workers, and we would ask that at times when remembering our work you would ask that these evangelists, men of the Lord's own choosing, be given to us and also some women workers."

The World's Need.

The population of the world is given as 1,698,552,205. King George V. rules over 432,715,103 people, 7,185,000 of whom are in Canada, 322,872,020 in India, while the British Isles have a total of 45,469,564. Over one-fourth of the citizens of our Empire have never heard of Christ.

SPECIAL REVIVAL SERVICES.

By Rev. J. Goforth.

Peichen, Shantung, China,
December 6, 1911.

Dear Dr. Scott,—

I have just finished an eight days' series of meetings, three meetings a day at this English Baptist mission station, which is situated near the mouth of the Yellow River.

At the commencement severe weather, with snow and consequent bad roads as soon as it melted, lessened the attendance; but even with the bad weather we had a hundred women and four hundred men. Many when they arrived were wet and covered with mud to the knees; but one and all were cheerful and uncomplaining. I told them they certainly deserved a blessing after coming through such roads and were sure to get it.

By the fifth day there were very certain signs of the Holy Spirit's mighty power amongst us. On the sixth morning the presence of God was so real and felt that a wave of weeping swept all over the tent. That night many were in tears, some were agonized. For over an hour prayer followed prayer and every one seemed inspired by the Spirit of God. My subject had been "Behold he prayeth."

There seemed to be a spirit of great expectancy when we met on the seventh morning. My theme was "The conditions of answered prayers." At the close of the address, agonized prayer succeeded agonized prayer for more than half an hour. Sometimes several were praying at the same time. It was clear that the Holy One was in the midst refining His silver and His gold.

At last as if the pent up floods could no longer be restrained the whole audience gave way. The people seemed to see that they had crucified the Son of God afresh and put Him to an open shame. For a space, nothing could be heard but loud cries all over the tent, pleading for pardon. As soon as they calmed somewhat, we sang a chorus and closed the meeting, but most of the audience sat there with bowed heads weeping.

On the eighth and last night we allowed them to give minute testimonies for over an hour, but it seemed as if we might have gone on for hours, so eager were the people to testify to the grace and power of God these days.

A very large proportion testified to new light and blessing on the subject of prayer. Even pastors and evangelists confessed that it had never occured to them that it was a sin to restrain prayer for others. Scores of them pledged themselves to the prayer life for others.

Many testified that it came to them as a revelation that there was assured victory over self and sin through the Holy Spirit to every one who absolutely yielded to the Lord Jesus Christ.

I emphasized the Sabbath as the sign of God's covenant with His people and the absolute need of keeping it sacred for worship, prayer, Bible study, and the instruction of their families in the Word of God. When I asked for all those who were henceforth resolved to regard it as sacred according to God's command to stand up, almost the whole audience arose.

Scores volunteered to give service at preaching at their own charges. The younger women and girls who could not, with propriety, go on the streets to preach, pledged themselves to pray for those who did.

It is evident that men have been seeing visions these days. Many lives have been cleansed and transformed. Their very faces shone with a new hope and joy. They have been dreadfully cut up, over bad temper and bad example before unsaved loved ones at home, which hindered them from testifying in the power of the Holy Ghost.

On the last night, after all the meetings were over, one of the lady missionaries happened, about ten o'clock, to go into the women's room and found most of the women and girls on their faces intense in prayer.

The country is becoming so disturbed that my future meetings are all being cancelled, therefore, I am going right back to preach to the heathen in Honan.

Presbyterian Guild

TOPIC FOR MARCH.

THE PROBLEM OF THE CITY.

By Rev. Edward Horne, Watford, Ont.

The past hundred years, and more particularly the last fifty years, have witnessed a very remarkable growth of the urban population in almost all the countries of the civilized world. Into the causes of this growth of the cities we have not now time to enter; nor will it be necessary to speculate as to the extent to which it is likely to continue for the next hundred years. For us at present it is sufficient to recognize the existence of the fact that by the shifting of population the city has grown in modern life to a prominence and importance greater than ever before, and that among us at least, the cityward tendency of population still continues strong.

Now the distribution of population is a very important matter; it has always been indeed one of the most potent influences affecting human life and happiness. And any considerable shifting of the population has invariably been followed by consequences of the utmost gravity in the habits, manners, customs, and moral and religious character of the people concerned. That is the significance of the "Problem of the City.

This remarkable shifting of population and growth of city life brings us face to face with many new and perplexing situations both in Church and State; and in brief the Problem of the City is this: How can we best adapt and apply to these new conditions of social life, those old institutions and principles, civil and religious, that have been the glory of human history for so many centuries, and that still hold in them, we believe, the best hope for the future progress and happiness of mankind?

That there must be some adjustment and adaptation of our methods and institutions, it is impossible to doubt. We can find in this regard most pointed instruction from the experience of the United States cities. We all believe in democracy, yet it is the verdict of all competent observers that in the government of American cities democracy has broken down. The civic incompetence and political corruption that reigns almost without exception in American cities, are the disgust of all good men and the despair of all lovers of the people.

Something is wrong. What is it? Is there anything inherently wrong with democracy? No! But this is what is wrong, that American democracy, born among a rural people, nursed in the "town meeting," spread over the continent by the pioneers, has suddenly been confronted with new conditions and has not yet succeeded in evolving methods and institutions adapted to the needs and dangers of the crowded and heterogeneous population of the great cities. It will have to do so, and it will do so. How to do so, is its problem.

The failure of the Church in the American cities has been almost as conspicuous as the breakdown of government and administration. Protestant Christianity—the glory of the Anglo-Saxon people, that stood over the cradle of the American nation, that in the early days breathed into that great people the full measure of its sturdy and vigorous independence—Protestant Christianity has in the last fifty years lost ground alarmingly in the American cities and is today battling for its very life.

What is the reason for this? Is there anything inherently wrong with the Church or with Protestant Christianity? Again No! But this is the difficulty, that in those glorious early days, the Protestant Church was organized for the rural community, the small town or city, and the domestic order of society as it

existed in these places, and that it has not yet succeeded in adapting its methods and institutions to the new conditions, with all their requirements and difficulties, that confront us in the large cities. It will have to do so; it will do so. How to do so, is its problem.

The experience of the American cities is peculiarly profitable for us, because we stand to-day at the beginning of a development that they have so largely accomplished. Their growth was in the nineteenth century; ours will be in the twentieth. Already a number of our cities have begun this growth and are manifesting the conditions that we see in all the great cities south of the border. Montreal, Toronto, Hamilton, Winnipeg, Vancouver, and other centres, are all feeling the strain that is being put upon civic government, and are witnessing the retreat of the Protestant churches from the down town areas, so characteristic a feature of the course of affairs on the other side of the line. We are grasping the problem earlier in the day. Let us hope that we may make a more prompt and successful effort for its solution.

But what are these new conditions? What constitutes these requirements, dangers, difficulties, either created or intensified by the modern growth of the city? Some of them we take time to mention briefly.

There is first of all the problem that confronts us in regard to our own young people, the thousands upon thousands of our Canadian young men and women that come up every year to our cities to find their living, some in domestic service, but the great majority employed in offices, shops, factories, warehouses. Some of them, a small percentage—will be defiant, gladly learning how to sit in the seat of the scornful, and to walk in the way of sinners, rejoicing in the unwonted liberty of a life whose dangers they are all unfitted to encounter. But the most of them are strange and lonely, living in dreary boarding-houses, without the restraints or helps of society, of home or friends, with temptation besetting them at every turn.

To be sure the Church already stretches out a hand to these. But many, perhaps a majority, are not reached. It is appalling to think of the young lives that are lost in this way annually, not only wandering from the church, but straying from the paths of virtue and becoming a nuisance to society. Youth may go wrong anyhow, but the cities have a terrible account to render of the young lives that are wrecked there.

Then there is the problem of the laboring man and his family crowded in the poorer quarters of the city, left behind by the retreating church, or undiscovered by the ill-equipped and struggling congregation that may remain. There is the problem of the foreigner, ignorant, illiterate, with his foreign speech, his alien habits, his un-British traditions, an easy victim of the unscrupulous element that infests all cities. There is the problem presented by poverty and charity intensified a thousandfold in the large city. There is the problem of vice and crime also intensified manyfold in all large centres of population.

Not least in importance is the problem of government. If this be left untouched nothing else will count for much. Nothing that the Church or charity or any redemptive agency can effect will avail much unless the headquarters of government and administration are directed in the interests of virtue and humanity. It is impossible to overstate either the difficulty or the importance of the problem presented by city government.

Finally we may mention the great industrial and economic problem that confronts the whole of society but that reaches its acutest phase always in the city.

What is the solution of these problems, or of this problem of the city? Why, that is the question. It is, up to date, an unsolved problem. The necessary adaptations and adjustments and applications have not yet been made.

But it is not a hopeless problem; far from it. Something has been done,

much is being done, though much yet remains to do. But so far as the Church is concerned, though the work is very far from being accomplished, though indeed it is scarcely begun, yet the line along which she must proceed is plainly marked out; for the matter of that we marked out for her long ago, though she has been slow to travel in it.

In the first place the church must launch out boldly on a ministry of social service, ministering first of all to the lower temporal needs, in order that she may prepare the way and find the opportunity for preaching her Divine Gospel message. In all the cities of the world this has been found the one way of hope and success.

Was it not, too, our Lord's own way? To John's dubious questioning of his identity, the Lord described His own work. "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the good tidings preached to them." The telling of the good news is made the crown and climax of a beneficent, humanly helpful work. That method is both reasonable and scriptural.

Not infrequently, it is to be feared, the church has contented herself with preaching the message, without making that preparation of helpful ministry, without which the preaching must fail. We must change that. Along the line of the institutionalized church, in healing the sick, in ministering to the poor and friendless, in giving society to the lonely, the Church must show forth that true spirit of helpfulness which is the very essence of the religion of Jesus Christ.

And the Church must experience a revival of the social conscience. She must come to a new clearness of understanding and a new sincerity of devotion to the cause of social righteousness and justice, in government, and in commerce, and in all the affairs that concern a man's relations and dealings with his fellows. The voice of the prophet must be heard again in the land, unswervingly true to the cause of righteousness, uncompromisingly hostile to every form of oppression and dishonesty, and strong to plead the cause of the poor and needy, so shall Christ come to his own and all social problems find their solution.

SMILE—OR STAY OUT.

In the vestibule of a certain hospital, visitors see a card bearing this advice: "Never utter a discouraging word while you are in this hospital. You should come here only for the purpose of helping. Keep your hindering, sad looks for other places, and if you can't smile, don't go in."

"If you can't smile, don't go in!" It is good advice for other than hospital visitors. Who is beyond the ministry of a kindly smile? It is a tonic to the discouraged. It helps the little child for whom the world holds so much that makes afraid, and it cheers the aged who finds life unspeakably lonely.

Smiles are as indispensable to a true success in life as money, mind, and might. As long as a man can smile, he is not beaten. Not in hospitals only, then, but in the home and on the street, there is a call for the kindly, sunny smile. The way to have it is to get the heart right with God, and then turn the eyes to the light, for the smile that helps is the smile of heaven-kindled joy and hope.—Sel.

WHAT MARRIAGE SHOULD MEAN.

A man who marries for the sake of what his wife can do for him is not doing what he ought to do for the woman he marries. That marriage so far as he is concerned begins as a failure, whatever it may come to be in time.

A young man writes thoughtlessly to an acquaintance: "I expect to take a better half. I need some one to help me. I hope this young lady will prove a prize to me."

The real question for that young man is whether he will prove a prize to the young lady. Marriage ought to mean to him a Godgiven opportunity for service to the woman he loves. To be one and not two, to live day by day the together life, instead of the apart lives; to cherish oneness of aim and faith and work; to give and not to get, in loving service each for the other—that is marriage. A young man who thinks of marriage as anything less than this will be something far less than a prize to the woman he marries.—Sunday School Times.

Young People's Societies.

TOPIC FOR MARCH.

"THE UPLIFT OF CHINA."

Article 3—Chapter 3.

By Our Missionary,

Rev. D. MacGillivray, D.D., Shanghai.

A sidelight illustrating Smith's third chapter in the "Uplift of China" entitled the "Difficulties of the Social System."

Place of Woman in Chinese Society.

The late Dr. Young J. Allen spent the last years of his life in composing a monumental work on the condition of women in all lands which was published by our Literature Society. He felt that the position of woman was the best single test of the civilization in any given country, and his idea was that China could see by reading his volumes how very far behind the rest of the work her womankind were. A recent social writer has said that a fair test of civilization is the amount of freedom given to women, in any country under review.

Certainly according to these two writers, China is very far behind Christendom. The freedom of her women is in inverse proportion to their intelligence and position in the social scale, the greatest being enjoyed by the women of the labouring class, while as you ascend the scale confining conventionalities increase in their power to deprive woman of her freedom.

The Chinese cannot understand some of our social customs, and probably would say that the freedom of our women tends to license. For example, one of their cardinal rules is against the intermingling of men and women in public. The crowding of our street cars would greatly shock the Chinese, though I must say they would wonder at the politeness and self-denial of the men in yielding their seats to the ladies.

But when we come to a close comparison of the fundamental ideas of East and West in reference to the women, we see a wide divergence. The West believes in the development of the sexes side by side, but with due regard to the duties and capabilities of both. In fact, to-day man has scarcely any rights which woman is not claiming.

Now in China, even under the revised law of recent years, women have very few rights granted to them. We may almost say that the Chinese home is still in the patriarchal stage of development, and it will take years of education in moral things to bring woman out of that state, to a place such as we in the West are proud to accord to her.

There are no statistics to show the proportion of the sexes in China. In India, there are a great many more men than women. In China, this would probably be found to be the same. The recent census in Canada shows a large proportion of males, but the reason of this is the large number of males who enter the country from abroad.

From our general knowledge of the heathen heart which instinctively despises women, we would be doing no injustice to the East if we assigned a sinister reason for the disparity in the number of the sexes. The foot-binding, we all know, and notwithstanding the agitation against it not five per cent. have unbound their feet. The girls want to do so, but the mothers object, and fashion has supplied no more cruel proof of its heartlessness than this freezing up of maternal affection.

But it is to be hoped that the spirit of education will at last set the feet free, though with so many million boys to educate, the girls will have a poor chance to get to school and get their minds free. The missions are leading the way. They are showing that the old Chinese idea for a girl, of either marriage or a nunnery is too narrow, for girls may remain single and qualify as nurses, school teachers, and doctors.

But, if she is married, she never dreams that she has any right of choice, any more than did the Jewish maidens of Isaac's time. A life union between two parties, contracted entirely at the will of other parties—in this case the parents—may result in genuine affection springing up between husband and wife, but the chances are greatly against it.

The graduates of the new schools are beginning to demand a change. The girl, as well as the boy think they ought to have some choice in the matter, and some pretty romances, formerly confined entirely to Chinese novels, are springing up here and there. Other things being equal, prenuptial love secures post-nuptual bliss; and the Chinese just now, among other great discoveries, are finding out this human fact.

But if the wife pours little love upon her husband,—and small blame to her, if she does not—she can turn its whole wealth on her children, if she have any.

The hymn says "We thank Thee, Lord, "that in the darkest spot of earth, some "love is found." In the relation of mother to children, we have this saving grace in the Chinese home. The terrible beliefs of heathenism sometimes destroy this love, but on the whole, it flows with a steady stream.

As time goes on, the wife may become a widow. If she never marries again and her people are rich, they may erect to her memory a lofty arch. But, if she survives her sons and sees them one by one lead in their brides into the family circle, then she is promoted to the rank of mother-in-law, or in time grandmother, and then her power for good or ill is very great.

The ordinary woman in China is a model of diligence. Stitching, mending, weaving, spinning, grinding corn, cooking, minding the children, she has little leisure for anything else. The idle rich spend their time in gambling, but the common folk are too poor for that.

Summer and winter alike, they have the need of diligence, and the struggle that is so hard does not make riches come. The picture of the diligent woman in the last chapter of Proverbs reminds one strongly of China.

With what loving power Christianity comes into the home. It banishes at once the household gods of fear and covetousness. It puts the relative duties of every member of the household on the highest foundation, because it relates them to the Lord.

The training of the children is more by contagion than by exhortation. The little child is set "in the midst," and instead of the parents exacting worship from their children, they surround them with love and care and self-denial, and presently the members of the house are fitted one by one not only for the home circle, but for the larger uses of society and as members of the Christian Church. They realize that in the matter of salvation there is neither male nor female, but the sexes are all one in Christ Jesus.

Our great missionary, Dr. Faber, once wrote a special tract entitled "Women also should enter the Church," and it was needed, for the Chinese had an idea the Church was a guild for men in which women had no part nor lot.

As members of the Church, of society, and of the state, Chinese women are a very important factor, and if to-day we wonder at the achievements of the men, the day is coming when the women will alike excite our wonder.

WHAT IS A LADY?

A little while ago, an English paper offered a prize for the best definition of a lady. This is the answer that took the prize:

"To be a lady means, rightly, to be a gentlewoman who shows by her every word and action a sweet and gentle dignity, with a gracious charm of manner; a woman whose heart is pure and true, who is tender toward all suffering, who sympathizes with those in trouble and is ever ready to give that which costs her some effort and self-denial.

"A lady thinks no work derogatory, and no one is deemed too low to receive courtesy and kindness. She is pure and good in every detail of life, a true friend, and a 'ministering angel' in sorrow and in sickness."

The Family Circle

SUNDAY READING.

A minister who was supplying a pulpit not his own was entertained in the home of one of the prominent members of the church. The conditions of the home life impressed him deeply; and although he was careful not to disclose anything that could identify the family, he referred to the Sunday spent in their home as among the dreariest and least profitable in his whole experience.

The family, straggling down to breakfast Sunday morning, brought with them the gossip acquired at various places on Saturday night. Two of them had been to the theater, one had been to a party, most of them had been out late. More than one of the household began the day with a headache.

On the breakfast table there were three Sunday newspapers. On these the different members of the family pounced, and were soon hidden behind them.

Only the father and the mother went to church; the young people were "too tired," and did not care to dress.

After the morning service the minister found the newspapers well shaken out and scattered. There was hardly a chair that did not contain one or more parts of one or another of them.

After the Sunday dinner the papers were seized again, and creased and recreased in the weary quest for new sensations.

The home had a good library, but no member of the family opened a book that day. The library had the poems of good and great men, but no member of the family read one of them, much less any distinctively religious book.

The hymn-book on the piano lay under a trashy song that came with one of the newspapers. The family Bible on the center table was buried deep beneath the so-called "comic supplements."

The whole atmosphere of the home all day was commonplace, worldly and depressing. There was nothing that lifted the thoughts of the members of the family above the wearisome round of the world and the things of the world. Business, politics, scandals and bargains were the themes of conversation.

The three secular newspapers, each with its sixty-four pages, covered not only the seats, tables and carpets; they covered the spiritual life of the family as well.

Without questioning the morality of such a Sunday, what may we not say of the pity of it? Is the soul of man so mean, so sordid, that not one hour or one day in the week can be saved for an acquaintance with the better things of literature and of life, and for the higher ministrations of the Spirit?—Youth's Companion.

CHURCH-GOING.

The other day a man said to me: "I don't go to church. I'll tell you why. I used to go, but I rarely ever went that they were not raising money for one thing or another. When I go to the church, I go to hear the Gospel, and not to be hounded for money; therefore, I don't go."

Look here, brother, will you listen to a story of mine a few minutes? "I have a home, as comfortable and attractive as it need be. I have a sweet wife in that home who is loving and tender and kind, and does everything she can in that home to make it a place of comfort and pleasure and constant joy. She sympathizes with me in all my cares; and she helps me to be a success. Without her, life would be a bore and hardly worth while.

"I have a child in that home who is the joy of my heart and inspiration and ambition of my life. He loves and depends on me, and I love and depend on him. My associations with wife and child are my most hallowed experiences.

I go to my noon meals not merely to satisfy my hunger, but to spend a while in these joys of my home, drinking of their blest associations and inspiring my soul with new energy and determination for better things.

When my day's work is done, I sit down to rest amidst the chatter of the child and the music of my companion. Home is the dearest place on earth to me.

But listen: There are but few days that pass in which there is not a special call upon me for money. The flour is out, or the meat, or the meal; or some new wares must be bought or a new dress, or a new hat, or shoes, and just a thousand and one more things that are common, but special in family calls.

"Suppose I say this: 'Since I cannot go home without being called upon for money, I prefer not to go at all. I will not go home any more.' And I really do stay away. What would you think of me? What would become of me?"—Hom. Rev.

THE COMMITTED SPIRIT.

By Dr. C. B. McAfee.

It will surprise some Christian believers, if they read the Thirty-first Psalm, to find that the familiar words "Into Thine hand I commit my spirit" have no immediate reference to death. It is not a departing spirit that is committed to God, but one in the midst of the struggle of life.

The memorable use of the phrase by our Lord has fixed the equally true, but not the original, meaning upon the word. And surely in the hour when we face the solemnity of death and the spirit goes out along paths it has never known, paths that are all but trackless, it wants God undergirding it.

Many great souls have voiced their dying need in the familiar words. When, in February, 1554, Lady Jane Grey laid her head upon the block, waiting the axeman's blow, these were her final words. Saintly George Herbert, who taught us that "he who sweeps a room as for God's laws, makes that and the action fine," died before he was forty, with these same words for his final confession of trust.

But it is of importance to go back to the original meaning of the words, so that we may realize that they are learned long before the hour of death by every faithful soul. When Joseph Addison, whose hymn about "the spacious firmament on high" has made Haydn's Creation music so familiar to us, was about to die, he sent a message to his son-in-law, Lord Warwick, calling him to his bedside. The young man's levity had often troubled the graver man, and he felt that there must be a message of serious importance. Addison only pressed his hand when he came near and said, "See in what peace a Christian can die."

But Lord Warwick could not have learned any great lesson in Addison's dying if he had not already seen in him in what power a Christian can live. What we say when we die is of no particular importance, except as it reveals what we have been long before that. It is the daily committal of the spirit which counts.

There is a great safeguard in counting one's spirit committed to God's care. Paul urged that we ought to feel that we are not our own. In all fairness we must take account of our real ownership. That will be of large value to us when we set out on a new enterprise.

Henry Martyn made a definite renewal of the commitment of his spirit to God when he left India for Persia. Here was a new field, here were new tasks, here were new opportunities; but here was the same God with the same right in his spirit. So he safeguarded himself by renewed commitment of himself to God.

Every crisis offers the same chance. When the minister goes to his new parish, when the teacher goes to the new class, when the boy goes to the new schoolroom, when the new house is opened, when the birthday comes—whenever the changed strain is put on one's life then is the chance for a new commitment of the spirit to God. It arrests us and reminds us again whose we are and who has all the rights.

There is strength in it also. The habit of the committed spirit works power in us. The enterprises are no longer our own. They are not to be measured by our strength. That is the sense of the original use of the words. The writer of the Psalm was surrounded with difficulties, enemies, evil purposes; he was thwarted, his soul was in adversity. Then he put himself in God's hands. He had no plan to die. Rather, he planned to go on living, to fight it out, to keep on his way.

There is little heroism in longing for a lodge in some vast wilderness, and those times are rare when it is manly and Christian to long for the wings of a dove to fly away and be at rest. We are not to be taken out of this world just yet. We are to commit our spirits to God here and now.

We said something about crises just now. The fact is that some of us have so few crises that life does not keep its interest for us. Very well, but the committed soul learns peace in ordinary tasks. There seems an irony in asking a millionaire to kneel every morning and ask God to give him that day his daily bread, when he has daily bread enough available for a hundred years.

But you lose the irony when you remember that your millionare is only a trustee and what he uses that day comes from God to him as truly as supply comes to the beggar who prays the same prayer. That is the way to take every day as it comes. It is part of God's new fresh plan for our lives. We are dependent for strength and wisdom for every new day. Each morning we have the same need to commit our spirits to Him for that day's keeping.

Narrow that word spirit a moment. It means the inner life which others do not see. By a true insight our English tongue has used the same word for that attitude of mind which lies back of our deeds. He did what he ought, we say, but in a bad

spirit. Or his spirit was excellent though he could not do the work.

And it is the spirit that counts. There are faithful mothers who make gloomy homes. There are irreproachable Christian workers who spoil all they do. There are well-meaning helpers who vitiate all their kindness by a poor spirit. Pray the prayer in that narrow sense: Not my soul alone, Lord, not my immortal self alone, but the spirit with which I work, in which I serve, my spirit I commit into Thine hand. Learn the habit of the committed spirit.—In N. Y. Observer.

THE INVESTMENT OF LIFE.

By the Rev. G. B. F. Hallock, D.D.

Can it be possible that a man's life consisteth not in the abundance of the things which he possesseth? From the way we see men seeking possessions we would suppose the opposite. See what men will sacrifice and undergo and do in order to get possessions. Not the cold of the Klondike; not the heat of the tropics; not the fevers of South African jungles; not the perils of the depths of the sea; not the loneliness or privations of prairies, the height of mountains, the dangers of war, or the diseases and discomfort of city slums can deter men in their mad rush to possess "things."

And yet we are plainly told, and lack no conviction of the fact, that "a man's life consisteth not in the abundance of the things which he possesseth." Is it not strange that so much energy on the part of so many people should be so greatly misdirected?

But let us at the same time make sure to notice this, that the Bible nowhere discourages the possession of things. It says nothing whatever against it. But what it does say is this, that a man's life does not consist in things—in the abundance of the things which he may possess. He may possess things; that may not be wrong, and may not do the man any harm; but it is very wrong and of very great harm when the things begin to possess the man, or when the man begins to estimate his life by the abundance of the things which he possesseth.

In what then does a man's life consist? What is the best way of investing a life? We have but one life—that is sure. How can we make the most of it? How can we best invest it? In what does a man's life really consist?

In the first place, it consisteth in being a Christian. However simple that may sound, and however often one may have heard it, yet the fact is that that is the principal thing—the being a Christian. Whether he have things or not matters but little; but whether he be a Christian or not matters altogether. "Wisdom is the principal thing; therefore get wisdom."

And this wisdom is of the sort of which the wise Solomon wrote when he said: "The fear of the Lord is the beginning of wisdom." The primary principle in making a life investment is to begin by becoming a Christian. That is first. That is fundamental. A man's life consisteth in being a Christian.

In the second place, a man's life consisteth in leading others to be Christians. There is where his investment shows its first pay—its first profit. And it is one hundred per cent.—two hundred per cent. It may be ten thousand per cent., and more. It was with John Wesley when he made his life investment. It was with Mr. Moody. It will so prove with many men on the mission field before the results are all in.

The foolish man of whom Christ spoke was going to tear down his barns and build greater and there store up his goods that he might keep them for himself. But that was not making an investment. That was short-sighted selfishness. That was miserliness. Selfishness is death.

Every selfish man is standing in the shoes of the rich fool. The trouble with the man was that he had somehow gotten the mistaken idea that a man's life consists in the abundance of the things which he possesses.

The fact is that a man's life consists in helping other people to possess. The best possession anyone can have is life eternal, and the best use any man can make of his money, his time, his influence, his social powers, his prayers, his efforts is in the way of directly or indirectly leading others to be Christians.

There is abundance of opportunity for everyone of us to become thus "rich toward God." That is investing a life. And it pays.

In the third place, a man's life consisteth in the perfecting of his own Christian character. There is one kind of covetousness God encourages us in. He even commands it. "Covet earnestly the best gifts." That is a command. A man's life consisteth in coveting earnestly the best gifts, and in acquiring them—gifts of patience; meekness, gentleness, faith, charity, power to be and power to bear and power to do.

No man is ever better occupied than when engaged in the use of means for the strengthening and polishing and perfecting

of his character. "Things" are trivial. Character is supremely important. A man's life consisteth not in the abundance of the "things" which he possesseth, but in the number and quality of the graces he acquires and the strength and beauty of the character he develops.

In the fourth place, a man's life consisteth in helping others to perfect their characters. The poorest men in all the world are not the men who own the least money, or not even those who possess in themselves the least character, but those who lay stumbling blocks or use means to drag down the characters of others.

The richest men in all the world are not those who own the most money, but those who are Christians themselves, who do the most to lead others to be Christians, who use the most endeavor to protect their own Christian characters, and who do most toward helping others in perfecting their characters.

Poor, indeed, is everyone who "layeth up treasure for himself and is not rich toward God." Rich, indeed, is everyone who is rich in faith, rich in hope, rich in love, rich in good works, "rich toward God." Whether rich or poor in this world's goods you may be a millionaire of character and an heir of eternal glory.

Now, how can we make this thing pay best for this one year upon which we are entering? How can I make my life during this year tell the most for the Kingdom of Christ? Invest it. Invest it for Him.

Let us appraise things at more nearly their real value. We heard a college president say not long ago: "The best paying investment is to put your investment in people." He wanted men and women to make investment more largely in boys and girls—in living people rather than in things. If we invest in things we may lose all—principle, interest, all the accumulation and have absolutely nothing left.

Two business men met, when one said to the other: "Did you hear that our neighbor J——died this morning?" "No," said the other; "is that so? How much did he leave?" "All," said the first.

Yes, invest in things, get things, accumulate things, and, by and by, you must leave them all.

But try investing in living people—in boys and girls and men and women—in people near and people far, in people, in living people, and you will get dividends that will make you rich—richer than the richest millionaire that ever lived, if he failed to make such investments.—Sel.

CHARITY THAT IS NOT CHARITABLE.

A western paper tells of a young woman who, like her Master, goes about doing good, but who is put to it to decide whether her good intentions do not cause quite as much trouble as they cure.

This young woman visited in the tenement of a very poor family, in whose wretched home she found a litter of puppies better cared for than the children. While deliberating as to how to give her money that it might be expended for immediate necessities, the eldest daughter of the one-room home abruptly asked:

"Say, Mrs. X., wouldn't you like to buy two of these puppies? You can have them for four dollars." Glad of the opportunity to contribute the $4 to a household where it was evidently much needed, she was opening her purse, when she thought to inquire:

"Mary, what will you do with the $4 if I give it to you?"

"Pay the dog tax on the rest of the puppies," was the prompt but unexpected reply.

The problem of poverty is not how to get money to the poor but how to give them common sense to use it. Many living in poverty to-day could live much better on their incomes if they were more careful in spending.

Some have no idea of relative values and less idea of the purchasing power of the dollar. Money slips through their fingers like sand. Their exchequer is empty and their larder barren because they are spendthrifts. Very few men have to be told how to get a silver dollar, but they need to be taught how to keep it. There's the rub.

Well has it been said: "What maintains one vice would bring up two children. Remember, many a little makes a mickle; and further, beware of little expenses; a small leak will sink a great ship." He is poor indeed whose expenses exceed his income. The getting of unnecessary things will deplete any treasury. Have the courage to appear poor and you take the sting out of the smallest salary. —Ex.

In this world it is not what we take up, but what we give up, that makes us rich.—Henry Ward Beecher.

Angels may have their sphere of usefulness up in heaven, but down in this world no angel can compare with a sensible, patient, Christ-loving woman.—Theo. L. Cuyler.

THE WORD OF GOD.

Profitable for Reproof.

By Rev. Dr. Jowett.

I remember my friend, Mrs. Hugh Price Hughes, once told me of a little experience she had in her work in one of the poorer parts of London.

She had a meeting of women. She was more than a little concerned by the want of personal cleanliness. She did not wish to speak to them openly about it lest they should take offense and remain away, and so she got a pair of white kid gloves and shook hands with every woman as she came into the room. Every hand left its mark, and she sat throughout the meeting wearing her gloves.

The next week she did the same, but the obtrusive dirt seen upon the white gloves began a revealing ministry, and one by one the women saw their want of cleanliness against the white background, and at length the meeting was clean.

It is a simple illustration, but I think it fills my purpose. We shall never see our uncleanliness until we see it in contrast with "the white flower of a blameless life."

"Our secret sins are seen in the light of his countenance." They come out and become obtrusive when set in the radiance of his presence.

Let anyone, therefore, sit down and contemplate the glory of the Lord and the glory of his own possible salvation as unveiled in the Word of God, and he will find that his own inglorious life begins to depress him by its ugly presence.

It was when Isaiah had gazed upon the Lord "high and lifted up" that he cried, "Woe is me! for I am undone." It was when Simon Peter had got a glimpse of his own possible glory in the glory of the Lord, that he cried out, "Depart from me, for I am an unclean man." The Word of God is "profitable for reproof."

USE OR LOSE.

There is a law of nature that man must either "use or lose." If you are unwilling to use the powers and opportunities that God gives you, you must lose them. If you will not use those capabilities of the soul, such as the love of the beautiful, true and sublime (the sentimental side of your nature), they will disappear and leave you cold, heartless and disappointed.

Many a man in a mad scramble for wealth has refused to yield to the tenderer side of his nature, and has killed the faculty by which he can enjoy, while seeking the things he thought he would enjoy. Many a man who has gained wealth is shocked to find that after all the finer and tenderer side of his nature is paralyzed. Beauty in nature, art, literature, no longer appeals to him. Money has mounted to his side, but the enjoying power is dead. Straining and striving have starved the soul.—Selected.

"GOOD AS MEN THINK THEE."

It is related of Francis of Assissi that he one day met a peasant who asked him: "Art thou Francis?" And Francis acknowledged his name, it may have been with something of pride; for it was a name far famed for piety and good deeds. But the peasant uttered this warning:

"Take heed that thou be as good as men believe thee."

It was a startling admonition, and might have seemed superfluous. But Francis was good enough and sensible enough to know that a wise word had been spoken, and he took the warning to heart.

It would be well for every man reputed to be good if some one should thus admonish him. He to whom men look up, has great need of humility. For if he fall, many will be caused to stumble by his fall.

Every good man is under obligation to continue to be good, if only for his own sake. But a more potent appeal to a man's sense of right is that which is based on the faith of others in him. Pride goes before destruction, and he that thinketh he standeth should take heed lest he fall. —Sel.

THE DEACON'S DREAM.

The story is told of a deacon in a Southern church that had made up his mind that his pocketbook should stay closed when the missionary offering came. He fell asleep during the sermon and dreamed a dream in which the Master handed him a bill, and this was the way it read,

"To Henry Jones,

"For the gift of Jesus Christ and the salvation of his soul,

"For life preserved for seventy years,

"For a score of deliverances, from sickness and death,

"For a family unbroken,

"For two farms,

"For several thousand dollars in the bank,"

And on the other side,

"For the past thirty years twenty-five cents per year for the salvation of the world."

He saw it all and it awoke him. He cried in agony, "Forgive me, and give me another chance." He saw the balance.

We will all see it some day. Shall we love and give in such a way that we can hold it up alongside the blood of Jesus and look at it without dismay when we look into the white light of eternity?—Sel.

"WEAK ANKLES."

A writer on health says:—"People who complain of weak ankles are slovenly walkers, and they do not know how to control the ankle. The strongest is not strong enough to support the body unless the muscles that control the ankle are employed. The practice of wearing high shoes does much to weaken the muscles of the ankles. It is dangerous to assist any muscle of the body. The more a muscle is assisted the weaker it gets and the less it responds to the motor nerves. Never help a muscle, for you only weaken it. Exercise the muscle: it will then help itself."

Many saints have weak ankles, hanging hands, and feeble knees (Heb. xii: 12), because they do not exercise the powers that are given them. Helping hands will cure hanging hands, feeble knees will be cured by kneeling knees, and weak ankles will surely cease to exist if we walk them in the ways of God's Word.—F. E. Marsh.

THE WONDERS OF THE BIBLE.

The Bible is the oldest book in the world, going back further than any other. Yet its vitality continues. It is a large book, challenging assault at ten thousand points. It presents the literature of an insignificant people, and one that has no interest for us except in this literature. It is full of mysterious utterances of thought and of fact, and presents them in a tone of authority by which men are repelled. It requires of us forms of character and action which are distasteful to us.

Yet it holds its place while civilizations advance and change, it even widens its appeal with the advance of civilization, and the wonder reaches its climax when we remember that this oldest, largest, roughest, and most unworldly of books is the source and spring of civilization everywhere.

If the men of two thousand or three thousand years ago could construct with their unaided faculties a book which was to lift the race in these later days and these remote regions to heights of civilization to which they themselves never attained, then the stream does rise higher than its fountain, or modern progress is an illusion and an idiotic dream.

It is impossible that man should have made the Bible. If we accept the agency of God in it all its mysteries are explained, with their origin—its incessant vitality, its constant unity, the structure by which it holds the mind of the world for evermore, the spiritual impulse which comes from it, its inexhaustible energy in lifting peoples, its unceasing power in the world—they are all natural.—Rev. R. S. Storrs, D.D.

SORROWFUL HEART AND CHEERY FACE.

"Blessed are the sorrowful who carry a cheery face," said the New York "Observer." We put over against this another beatitude from the lips of the Blessed One: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice, and be exceeding glad." Whoso can "rejoice and be exceeding glad," will surely "carry a cheery face."

But how can the sorrowful heart do this? How shall one get the light of cheer on the face of sorrow? Let an Old Testament saint give answer by telling how this was done by some in his day. The record is in Psalm xxxiv: 5, "They looked unto Him, and were lightened: and their faces were not ashamed." The "light of His countenance" falling upon the upturned face of sorrow, lightens, brightens, cheers it.

The beautiful passage quoted above is variously rendered also: "They looked unto Him, and were radiant"—not only lightened, but lighting, shining out upon the sorrow-darkened faces of others. "They looked unto Him, and brightened up," is a felicitous German rendering, happily realized often in the experience of the sorrowful life.

Yes, "blessed are the sorrowful who carry a cheery face." A cheery face often lights up a whole room, a whole crowd. Sad eyes look out for it. Children catch its cheer and multiply the beatitude.

Do you know whose is the cheeriest face that eyes ever looked upon? It is the face of One known long ago as the "Man of sorrows," a face so bright and beautiful that heaven needs no other light to lighten it, or to heighten the bliss of its redeemed inhabitants, whose superlative joy it will be to "see His face." And while we are here, on our way yonder, we are to keep "looking unto Jesus.—The Evangelical.

DEALING WITH TROUBLE.

One of the best ways to forget our own discomforts is to hunt up some one worse off than we are, and help him.

The weak thing to do in discomfort or distress is to curl up and complain; the weakest thing is to give up. The strong thing is to forget discomfort and go about our business as if it did not exist; the stronger thing is to go further and help the weaker ones; the strongest thing is to accept trials and troubles as opportunities, looking unto God for wisdom, patience and strength unselfishly to do his will.

THE DEACON'S SINGING-SCHOOL.

"I'm going out to see if I can't start a singing-school," said the good man, as he stood buttoning up his overcoat and muffling up his ears, one bitterly cold winter night.

"A singing-school," said his wife, "how will you do that?"

"I have heard of a widow around the corner a block or two who is in suffering circumstances. She has five children, and two of them down sick, and has neither fire nor food. So Bennie Hope, the office boy, tells me. I thought I would just step around and look into the case."

"Go, by all means," said his wife, "and lose no time. If they are in such a need we can give some relief. But I cannot see what all this has to do with starting a singing-school. But never mind, you need not stop to tell me now; go quickly, and do all you can for the poor woman."

So out into the piercing cold of the wintry night went the husband, while the wife turned to the fireside and her sleeping babes, who, in their warm cribs, with the glow of health upon their cheeks, showed they knew nothing of cold or pinching want.

With a thankful spirit she thought of her blessings, as she sat down to her little piece of mending. Very busily and quietly she worked, puzzling all the time over what her husband could have meant by starting a singing-school. A singing-school and widow—how queer! What possible connection could they have?

At last she grew tired of the puzzling thought, and said to herself, "I won't bother myself thinking about it any more. He will tell me all about it when he comes home. I only hope we may be able to help the poor widow and make her poor heart sing for joy.

There, she exclaimed, "can that be what he meant? The widow's heart singing for joy! Wouldn't that be a singing-school? It must be; it is just like John. How funny that I found it out!" and she laughed merrily at her lucky guess.

Taking up her work again, she stitched away with a happy smile in her face, as she thought over again her husband's words, and followed him in imagination in his kind ministration.

By and by two shining tears dropped down, tears of pure joy, drawn from the deep wells of her love for her husband, of whom she never felt so fond before. At the first sound of footsteps she sprang to open the door.

"Oh, John! did you start a singing-school?"

"I reckon I did," said the husband, as soon as he could loose his wrappings; "but I want you to hunt some flannels and things to help to keep it up."

"Oh, yes! I will; I know now what you mean. I have thought it all out. Making the widow's heart 'sing for joy' is your singing-school. (Job 29: 13.) What a precious work, John! 'Pure religion and undefiled is to visit the fatherless and widows in their affliction.' My own heart has been singing for joy all the evening because of your work, and I do not mean to let you do it alone. I want to draw out some of this wonderful music."

There are many hearts which would be better if there could be singing-schools started in them. Let you and I do all we can. Perhaps others may catch the key-note, and help to swell the song, until many a widow's heart shall be comforted, and the fatherless be fed.—Advocate and Guardian.

SELF MADE, MOTHER MADE.

A distinguished man was "introduced at a great public meeting as a self-made man."

Instead of appearing gratified at this tribute, it seemed to throw him for a few moments into a "brown study." Afterward they asked him the reason for the way in which he received the announcement.

"Well," said the great man," "it set me thinking that I was not really a self-made man."

"Why," they replied; "did you not begin to work in a store when you were ten or twelve?"

"Yes," said he, "but it was because my mother thought I ought early to have the educating touch of business."

"But, then," they urged, "you were always such a great reader, devouring books when a boy?"

"Yes," he replied, "but it was because my mother led me to do it, and at her knee she had me to give an account of the book after I had read it. I don't know about being a 'self-made man.' I think my mother had a great deal to do with it."

"But, then," they urged again, "your integrity was your own."

"Well, I don't know about that. One day a barrel of apples had come to me to sell out by the peck, and after the manner of some storekeepers, I put the specked ones at the bottom and the best ones on top. My mother called me, and asked me what I was doing. I told her, and she said: 'Tom, if you do that, you will be a cheat'—and I did not do it.

"And on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am of any character or usefulness."

Happy the boy who had such a mother! Happy the mother who has a boy so appreciative of his mother's formative influence!"—Baptist Outlook.

THE OFFICE OF ELDER.

The Presbyterian Church recognizes three offices in the Church. (1) The pastor or minister; (2) the elder or representative of the people, and (3) the deacon.

The authority for the office of the elder is found in both the Old and New Testament. In the Old Testament, under the theocracy, the people were consulted upon all important questions, and their vote was decisive, subject only to the will of God.

From the time of Moses, the people growing large in number, expressed their will through representatives, which even then were called the elders of Israel. They were entirely distinct from the prophets and the priests.

In the New Testament, under the New Dispensation, this principle was carried over. The apostles recognized the rights of the people in their elders, and in Acts we read, "The apostles and elders came together, to consider the matter." Paul ordained elders in every church.

It is evident that in both the Old and New Testaments, that elders were an original and essential element in the organization of the Church. Even Cyprian, who was a zealous champion of prelacy, admits that he could properly do nothing without the elders and the people.

The power of the elder is the power of the people, and this is great, as we have already seen. In the lowest court, the Session, he is in the majority.

The work of the minister is to preach the Word, and to counsel, exhort and comfort the people. He has power to convene the Session and on the request of two elders, he must convene it. He has no vote, except in case of a tie. He may counsel the Session, he has a right to discuss all questions, but the decision lies with the elders. If, therefore, a church is not well managed, the responsibility lies with the elders, because theirs is the power. In the higher courts, the elders and pastors are always equal in number, and therefore equal in power and responsibility.

The honour of the elder is great, because he represents the people, and the people of God are an honourable body, whom God entitles as His bride, His body, and His people and children.

Such power and such honour carries with it great responsibility. The elder is responsible for his intelligence. It is his duty to inform himself to a degree commensurate with his power and honour. He is responsible for his faithfulness, not only in his general Christian relations, but especially as an elder, the representative of God's people, and the ruler in God's house.

He is responsible for efficiency. If the elders of the Presbyterian Church would cease scattering and spreading themselves in connection with every spasmodic movement that comes along, and if they would fit themselves, and apply themselves to the discharge of their duties in their own particular church, it would increase the efficiency of the Presbyterian Church an hundred fold, and thus make the largest contribution to the advancement of the Kingdom of God. But it has become the fashion for the elders to scatter themselves, and often their efficiency in thereby reduced to the lowest degree. This practice has greatly weakened the power and progress of the Church.

The qualities of the elder are plainly set forth in I Tim. chapter 3, and we refer our readers to this high authority for full information.—The Philadelphia Presbyterian.

EVERYDAY RELIGION.

Religion that isn't good for every day isn't much good for any day. If it doesn't stay with a man on Monday, it was only a cloak and a mockery on Sunday.

If it doesn't show itself in the home, breathing upon every one therein a kindly and helpful and strengthening influence, then it will make a fine show in the house of God to very little purpose indeed.

If religion doesn't grip a man's soul, if it isn't the one thing in his whole life, Sunday and Saturday, day and night, then it becomes so near to being nothing that it is scarcely worth reckoning at all.

When we speak of every day religion, we speak of the only genuine kind of religion that there is. And it is its homely everyday quality that will commend it to the world and will in the end win for it the allegiance of the world.

Religion is for every day. Its blessings and benefits, its comforts and sweet consolations, its guidance and its inspiration, are for the commonplace days in the commonplace lives of the commonplace men and women.

It is something to take with one, something that will never be out of place anywhere, something that will add to life's joy its best touch of sweetness, and will mix with all life's sorrows, hope and courage and power.

A man who has everyday religion in good wholesome quality, can easily afford to be without a good many other things.—Christian Guardian.

The Children's Record

OUR MARCH CATECHISM.

The "Courts" of the Church.

Not the kind of which the Psalmist sang, when he praised—"The Courts of the Lord's House;" but the "Courts" of our own Church, The Presbyterian Church.

Question.—What is meant by "Courts of the Church?"

Answer.—Gatherings of the elders and ministers of the church for the conduct and management of her affairs.

Q.—What are the different "Courts" of our own Church?

A.—Sessions, Presbyteries, Synods, and The General Assembly.

Q.—What is a Session?

A.—It consists of the minister and the elders of a congregation.

Q.—What are the duties of a Session?

A.—To watch over all the spiritual interests and work of the congregation.

Q.—Who appoints the Session?

A.—The members of the church call the minister and elect the elders. The Session is thus the choice of the church members.

Q.—What is a Presbytery?

A.—It represents a number of congregations, from three or four to thirty or forty, or more, and is composed of the ministers of these congregations and one elder from each Session, chosen by the Session to represent them in Presbytery.

Q.—What are the duties of a Presbytery?

A.—To establish new congregations, and settle pastors, and to have oversight of all matters affecting the well-being of the church within its bounds.

Q.—How often do Presbyteries meet?

A.—Whenever necessary, monthly, quarterly, or at any time they may choose.

Q.—How many Presbyteries are there in our church?

A.—There are sixty-eight Presbyteries in our Church in Canada, from Cape Breton to Vancouver Island.

Q.—What is a Synod?

A.—It is made up of the ministers and elders of several presbyteries, more or fewer, as the case may be.

Q.—How many Synods are there in our Church in Canada?

A.—There are eight Synods; one in the Maritime Provinces, three in Quebec and Ontario, and one each in the four Western Provinces.

Q.—How often does a Synod meet?

A.—Once yearly, in different centres within its bounds.

Q.—What are its duties?

A.—To have general oversight of all the work of the Church and the Presbyteries within its bounds.

Q.—What is the General Assembly?

A.—It is made up of a certain proportion of the ministers in each Presbytery, and an equal number of elders.

Q.—What is the present proportion in our Church?

A.—One-sixth of the ministers of each Presbytery, and an equal number of elders from each Presbytery, make up the Assembly.

Q.—How are these ministers and elders chosen?

A.—Each Presbytery elects, each year, in whatever way it may choose, one-sixth of its ministers and elders to go to Assembly.

Q.—How often does the General Assembly meet?

A.—Once yearly, in different centres of the Dominion.

Q.—What is the work of the Assembly?

A.—The general oversight of all the work of our Church in Canada and the regions beyond, her Colleges, her Missions, Home and Foreign, and all else that our Church may undertake for the extension of the Kingdom of God.

Q.—Who will make up the Courts of the Church, a few years hence?

A.—The boys of to-day.

Q.—Is there need for the boys of to-day to enter the ministry?

A.—If they do not, there will be no ministers, a few years hence. The Church of the future depends upon you boys; and one of the grandest aims you can have in life is to help in the Kingdom of God, as ministers, elders or as church members, in Canada, or as missionaries in the foreign field, to tell to the heathen the hope, the freedom, the joy, of sin forgiven.

INCIDENTS FROM SOUTH AFRICA.

By a Missionary.

It was the close of the forenoon service. As usual, a group of natives were gathered round the table at which I sat. Some wanted disjunction certificates, as they were about to leave for their homes. Some had just arrived in Johannesburg and wished to report themselves. Others again simply desired to greet me and to ask the unfailing question: Was I *still* well?

The little group had dwindled away, and the last enquirer after my health taken his departure, when an elder approached and announced that three young men, strangers to him, were waiting outside to see me. "Tell them to come in at once," I said.

They proved to be Basutos from the Northern Transvaal—common native boys whose ages seemed to range from seventeen to twenty-one. And yet there was an uncommon expression on all their faces.

"Well," I asked, "and what do you wish to see me about?" There was a little pause. Then the eldest stepped forward and in a quiet but earnest voice said: "Missionary, will you teach us about God?"

I laid down my pen and looked at them more intently. They returned my gaze with clear, honest, unflinching eyes.

"Where did you first hear about God?" I asked. Then the whole story gradually came out.

They were employed in one of the mines a short distance from town. None of them had ever been to church or school before. Their home was situated far from any mission station. They had come to Johannesburg, like other natives, to work for some money. No thought of God or of religion had ever entered their minds, till one day a preacher visited their compound and held a short service.

From that day they made up their minds to seek out the mission church that they might learn more. Having this Sunday free they had secured permission to go to town. They were likely to have been lost in the maze of streets had not some mission natives whom they met offered to conduct them to the church. Now they were so glad that they had found it. Would they be permitted to enter a class where they could be taught? They had been 'trying to pray,' but they knew so little.

Three raw heathen lads, fresh from the kraal, "trying to pray" in a mine compound with its drunken revelries and other nameless sins! Who could be untouched by that? If our white congregations only knew, I thought, what a situation to appeal to them!

It is nothing unusual at the close of our services to find some whose hearts have been reached by the Word waiting behind for personal interview. But this was something different. I could not but thank God for it. Needless to add the lads were gladly received and placed in the catechumen's class.

But the incident stirred me uncommonly and recalled another which happened years ago in the Transkei. Again it was the close of a forenoon service, this time at a distant outstation.

The missionary sat in the vestry tired and depressed. The lunch he had carried with him on his twenty miles' ride from headquarters lay on the table untouched. "It was a dull day, threatening rain, and something of its gloom had got into the missionary's spirit. Never had the congregation seemed so cold and irresponsive. Never had his tongue laboured more round the uncouth sounds of the native language. The question now was: Were his efforts doing any good?

A knock came to the door, and, in response to the invitation to come in, a native woman with a shawl wrapped round her head softly entered. Another request for advice about some trivial domestic trouble, thought the missionary.

"Well," he said wearily, "my good woman, what is it you want?" "O, 'mfundisi," she cried, falling on her knees and bursting into tears, "I want to know about God. I want to know about God."

—"The Presbyterian Churchman."

THE CIDER MILL.

It was toward evening. The day had been warm, "very warm for the time of year," said Mr. Rivers, as he, with his wife, was seated on the veranda of their pretty country home. Peering through the rows of apple trees, which stood at the side of the house where all day men had been busy picking and packing the luscious fruit, he said, "There's a lot of those little gnarly ones left over. Well, they'll make cider, I suppose."

Mrs. Rivers was quiet for a moment, then answered, "I had been thinking, James, that may be you woudn't put any cider in this year."

"Why not?" he asked, and without waiting, added, "Why, sure! We shall have to have some cider!"

"Well"—and before Mrs. Rivers had time to say more, she was interrupted with:

"Oh, I know what you're thinking; but a little cider doesn't hurt any one."

"I am not sure about that," was the response; then hesitatingly, and as if hardly knowing what to expect, she added, "There are the boys, you know."

"Yes," said Mr. Rivers, dropping his head in thought. Then added, abruptly, "I don't think that a little cider will hurt them."

"I don't know," came the answer. "I had thought that it might be well enough to be on the safe side."

"I don't think that you need worry," said he.

James Rivers, though he seldom said so, knew that he had three of the brightest boys that ever lived; and he had no greater ambition than that they should grow to be fine men. And while he himself was very liberal in his views on the subject of temperance and did not think that a little cider would hurt, there could scarcely be found a man who despised drunkenness more than he.

Just around the corner from where they lived, among the trees planted by those who looked upon the spot as almost hallowed ground, stood a little brown church; and in one of its pews, on the evening following the conversation with which our story opens, among others gathered there, sat Mr. and Mrs. Rivers.

In opening the meeting, the minister read from the twenty-third chapter of Proverbs, commencing with, "Who hath woe? Who hath sorrow?"

Before the meeting closed, a man well dressed and of good appearance, rose near the door, and said:

"I am an old man. Still, in a way, it seems but yesterday that I was a child.

"There were three of us, Mary, Lucy and myself. No children ever had a better or pleasanter home than we.

"I remember so well, how at this time of year we used to have such fun, helping to gather the apples. Often we used to take a bigger basket than we needed and on our way home we would put 'Lute,' our little sister, in with the apples and carry her across the field."

Then looking as if he were living it all over again, he added, "I remember that, though I was a sturdy little fellow, she was about all that I could help to carry."

After a pause he spoke slowly and earnestly. "Yes, I helped to give her a good time then, and I'm glad of it, for heaven knows that I gave her trouble enough afterward. You never could have believed it, had you seen us there so happy."

The room was quiet. No one moved, as, with some hesitation, he continued: "Not very far from where we lived was an old cider mill, and when I had grown to be quite a boy, and yet not very big, I used to go with the other boys down to the old mill.

"First it was just a drink of sweet cider, but after a little we were trying that which was not altogether sweet. And when I had scarcely reached the age of manhood, and before I knew it, it was beyond my power to let that which was stronger than cider alone.

"I went to school, though not as much as I would have gone, had it not been for that cursed drink."

He stopped for a moment, then added: "My mother was a beautiful woman. I know it now, and what a pity that I did not appreciate her then!

"I remember how she used to look at me with her eyes of love and say, 'Don't be late to-night, Tommy.' She used to tell me that she couldn't go to sleep till she knew that I was in, and night after night, I kept her waiting till the small hours. Then when she would hear me enter the house she would always call, 'Are you home, Tom?' And usually I was in a condition where I could barely manage to say, 'Yes.'

"I scarcely know myself how it came about, but one day I left home, resolved never to return. Neither do I know how it was that one day, after some years, I did go back—only to find the old house empty.

"A friend of hers informed me that during my mother's last illness, in her delirium, she said, over and over, 'Are you

home, Tom?' And nothing would comfort her till my father, in a voice much like my own, would answer, 'Yes, mother, I'm home.'

"My father, too, had died of a broken heart, they said, and I paid for it all when I learned that my sisters did not like to hear my name—not because they did not care for me. They loved me too well—more than I deserved.

"Now, said he, with earnestness, "what I want to tell you is this: Since that memorable day I have hated the cider mill.

"I'm a better man now; but, oh, the misery that I have given!"

The man sat down. The service closed. People went away thoughtful. Not a word passed between Mr. and Mrs. Rivers, till they were nearly home, when Mr. Rivers, in a tone of decision, said:

"There's to be no more cider in our cellar, mother. It's settled, and settled for good."—In Youth's Temperance Evangel.

CARNEGIE WON THE RACE.

When Andrew Carnegie's parents first came to America from Scotland, they went to East Liverpool, Ohio, to stay with some relatives. Their son was about fourteen years old at the time, and was an object of considerable interest to the boys of the neighbourhood.

On one occasion, when he was sixteen years old, he went with his cousin to visit William and Michael Fisher, who lived on a farm about half a mile from the town.

The four boys spent some time in examining the pet rabbits and other objects of interest, and, at length, when they were all standing at the top of a grassy slope, William Fisher challenged Carnegie to a foot-race.

"Well," said Andrew, "you're a lot taller than I am, and your legs are longer, and I believe you can beat me, but I'll race you just the same."

The two boys started, and, as Andrew had foreseen, the Fisher boy easily outran him. The little Scotchman was by no means discouraged, because the chances seemed all against him, but kept running.

About half-way down the slope, the Fisher boy stopped, considering it useless to run further. To his surprise, Carnegie continue his race, and arrived at the bottom far ahead of him. "That's not fair," said Fisher, "because I stopped."

"Yes, I knew you'd stop," said Carnegie, in reply, "and that's the reason I kept on running. Have you ever heard the fable of the hare and the tortoise?"

PRAY WHEN THE SUN SHINES.

A little girl who suffered greatly during thunder-storms, was told by her mother to pray when she felt alarmed.

One day at the close of a fearful little storm, she came to her mother with the information that praying during the danger brought her no relief.

"Then," said her mother, "try praying when the sun shines, and see if that will take away the fear."

The child did so, and when another storm was raging, she said sweetly, "Praying while the sun shines is the best way, for I am not the least bit afraid now."

What a lesson we who are older might learn from this incident? How often do we stay away from our Master until the storms of life drive us to him for shelter and protection!

If we would only give our best, our brightest days to his service, we would have no cause to tremble when the dark hours come on. How very much we miss by not having Jesus to go with us through all our earthly pilgrimage!

A DROP OF INK.

"I don't see why you won't let me play with Robert Scott," pouted Walter Brown. "I know he does not always mind his mother, and smokes cigars, and sometimes swears. But I have been brought up better than that. He won't hurt me, and I should think you would trust me. Perhaps I can do him good."

"Walter," said his mother, "take this glass of pure water, and put just one drop of ink into it." He did so.

"O mother, who would have thought one drop would blacken a whole glass so!"

"Yes; it has changed the colour of the whole, has it not? It is a shame to do that. Just put one drop of clear water in it, and restore its purity," said his mother.

"Why, mother, you are laughing at me. One drop, nor a dozen, nor fifty, won't do that."

"No, my son; and therefore I cannot allow one drop of Robert Scott's evil nature to mingle with your careful training, many drops of which will make no impression on him."—Herald and Presbyter.

"Bee men are complaining that honey is being injuriously affected in districts where tobacco is grown, by the taint that comes from the nectar secured by the bees from tobacco plants. From start to finish tobacco is a nuisance and every one would be benefited by its being wiped off the earth. The taint of it anywhere is neither pleasant nor wholesome."

A HEATHEN KOREAN BRIDE.

By a Lady Missionary.

In the big yard in front of a rich man's house crowds of people were gathered. Necks were craned toward the centre of the yard, and all eyes seemed to be riveted on this one spot. Why these crowds?

A young bride had just arrived at the home of her mother-in-law. There she sat on a rich mat in the midst of a group of bridesmaids.

There were ten bridesmaids on each side of her, twenty in all. These were dressed in bright green, yellow, pink, purple, blue, red, with lips painted scarlet, faces powdered a ghastly white, relieved by a touch of red on each cheek.

Unlike bridesmaids in the homeland these were young married women. In spite of the false colouring one could detect on some of those young faces lines of pain around the month and deep hollows under the eyes. There among them sat this new bride all untried by sorrow. Well for her she could not lift up the veil hiding all the to-morrows. One of the saddest things in life is a heathen bride.

This space in which they sat was enclosed with screens on which were painted gay birds, brilliant flowers, silvery scaled fish, fierce-looking dragons, and longlegged storks. Into this enclosure came Korean women bearing little tables heavily laden with a great variety of food. A little table was placed in front of each bridesmaid, and in front of the bride a table four times the size of the others, and piled much higher with the choicest foods. Different coloured paper flowers were in little vases on each of the tables.

How they will enjoy that dainty food thought the foreign lady missionary, who was not only observed closely, but was herself a close observer. It was her first sight of a heathen bride. Why don't they eat? Surely the bride is very hungry, for she has had nothing to eat all day.

Moments glide by, then suddenly the women who brought in the tables begin to take the food off and throw it into big flat baskets. These they pass to coolies, who in turn put them on their heads and hurry off hither and thither. And the why of it—oh, the Korean custom. The greater the display, and the more food they give away, the better they appease the spirits who are thus bribed into sending good luck to the house.

After the last table had been disposed of, a red-coloured chair with butterflies painted on it and borne by two coolies came for the bride. She was helped in by two bridesmaids, the curtain was lowered, and she was carried into the house. The bridesmaids threw long coats over their heads and disappeared in different directions. The sight-seeing crowd, apparently satisfied, disappeared.

The hostess urged the visitor and her biblewoman to enter the room where they had taken the bride. When seated, they placed before them a table well laden with meats, breads, candies, and fruit. In the other end of the room the bride sat motionless with eye-lids still lowered.

What were her thoughts? Was she thinking of the bride, who left her home town on a bitter cold day in the winter for the home of her mother-in-law, and when they went to help her out of her chair, it was found that she had passed into the Great Beyond and only a frozen corpse remained. There had been no movement.....no outcry. Heroically she met death, faithful to the customs of her country in regard to Korean brides. Was this new bride thinking thus, and was she glad of her better fate?

Perchance her thoughts went down the years to the day when her little playmate of seven summers was taken from her to be the bride of a man of twenty-five, who could not afford to buy an older girl. How wretched that little girl had been!

Or was she hoping she could do the work well that her mother-in-law might not be unkind to her?

What of her husband whom she had never seen.....would he grow fond of her or.....Ah! strange, sad bride dreams these! Can such conditions invoke happy dreams?

One of the women asked how old the bride was. "Eighteen years," came the answer. "And the bridegroom?" "Six." The foreign lady looked utterly astonished, and a snicker arose from a crowd of little boys at the door.

The hostess after silencing them, took by the hand a small boy in a long pink coat with a gold and red cap on his head, and brought him before the strange lady saying, "This is the bridegroom." The little fellow made a deep bow, and then seemed glad to get back to his companions again.

Was it possible? That finely developed young woman married to a little child? Yes, bound for life—because, forsooth, the house needed a strong woman to be the drawer of water, the carrier of wood, and the servant of all. They had money and they bought her.

When the woe the years would bring had made her old and ugly, that child bridegroom grown to manhood would get a concubine, perhaps two or more as his fancy dictated or his purse permitted. Custom allowed it, nay smiled on it.

Thousands of women before her had met that fate—thousands were now meeting it. Could she escape?

A question was asked the hostess, who was busy pulling fish off the bone and handing it to her guest. "Do you believe in Jesus?"

"No, why should I believe in Jesus? My husband is dead; I believe in devil worship."

She pointed to a box on the wall, above which was a white paper canopy like an open umbrella with strings of spirit money hanging from it, and below the box was a table on which food had been placed. The money and the food were offerings to the evil spirit on behalf of the dead man. Thus was she trying to buy peace for him after life's fitful fever.

Another old woman asked, "What good would it do me to believe in Jesus? Tomorrow or the next day I may die.

Then the biblewoman told her of a world beyond this, of Jesus and the plan of salvation. Some of those who were fingering the bride's clothes stopped and drew near, some left the house, others listened in stolid indifference.

One lukewarm Christian wanted her to stop preaching, and asked, "What kind of a custom is this?" "A new custom," replied the biblewoman; "a new custom Jesus brings."

Was the bride listening? Yes, sweet-faced gentle bride, Jesus does bring a new custom. He will also give a peaceful heart and strong courage to help you bear the old customs.

Did the shrill-voiced mother-in-law hear? Will her ill-natured face be changed by the power of Jesus? Yes, for earnest prayers are offered each day on behalf of this heathen bride and those whose slave she is. The promise is sure, "The Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." —The Korea Mission Field.

GIRL RESCUED FROM CONVENT.

In Liverpool, England.

Elizabeth Astley came to be in the convent on this wise. Mrs. Astley had sought to obtain a suitable situation for her daughter, and a Birmingham lady had offered to find Elizabeth a position in her own household, on condition that she entered a Roman Catholic convent for a two years' course of instruction in household duties.

The mother placed her daughter entirely in the hands of her prospective employer, and that lady forthwith placed her in a convent in Liverpool, where the girl has remained for five years.

The story of her rescue is thus told in the Churchman's Magazine.

Mr. Ewart (a Wickliffe preacher) went to Liverpool in company with Mrs. Astley and Mrs. Roe, an energetic Christian worker in Birmingham.

Arrived at the convent, the party asked to see the Mother Superior, and they were courteously received by the lady in question.

An interview with the girl was sought, and this request was acceded to. The girl was brought in, clad in the garb of the convent.

The meeting was most pathetic.

"Elizabeth," said the mother, after the first outburst of emotion had somewhat subsided, "would you like to come home?"

"Oh, mother," answered the excited girl, "I would."

"Then you shall come to-day," firmly said the mother. The girl was cautioned against leaving the presence of her friends on any pretence whatever.

During the conversation which followed, Miss Astley said that a few weeks before they wanted her to go to Canada, without even her parents' consent, but she declined.

The Mother Superior now entered the room, and was informed of the decision. This lady's demeanour at once underwent a marvellous transformation. Drawing herself to her full height, and striking a dramatic attitude, she pointed with her finger towards the door, and peremptorily ordered the girl to go to her place in the laundry. Mrs. Astley now gripped her daughter, and refused to be separated.

The Mother Superior also seized the girl, and something of the nature of a struggle took place. But the mother was firm and the stronger of the two, and the Superior let go her hold.

A man was now called in, and the mother, a powerful and determined woman, dared the new-comer to lay a finger upon her girl. This person, evidently thinking discretion the better part of valour, beat a hasty retreat.

Mrs. Astley, turning to the Mother Superior, again emphasized her intention of at once removing Elizabeth, and promised to return the convent clothes immediately she reached home. The Mother Superior emphatically forbade the removal of any of the clothing from the convent precincts. However, the mother, acting on the advice of Mr. Ewart, had come fully prepared for this contingency, and forthwith commenced to divest the girl of her convent garb, preparatory to re-clothing her with the articles she had brought with her.

The Wickliffe preacher in the meantime left the room, and was then ordered out of the building by the Mother Superior. This circumstance was very fortunate, for he immediately went in search of a policeman, and found that the convent authorities had also sent for one. Briefly Mr. Ewart explained the position to the police outside the convent door.

During this time the clothing operation was being completed, and the mother and her friend essayed to leave the room in company with her daughter. The Mother Superior now blocked the way, stretching wide her arms across the door of the apartment, forbidding egress therefrom. Mrs. Astley ordered her to stand aside, and this lady refusing to do so, she was gently but firmly removed by the excited parent.

In the hall this action of the Mother Superior was again repeated, and her removal took place as before. The outer door was opened in response to the knocking of the Wickliffe preacher and the police, and the girl rushed into the street, followed by her mother and friend. They were soon speeding on the rail to Birmingham. This was in Christmas week, 1909, two years ago.

In the course of a signed statement respecting her experiences, Miss Astley relates how she was "put in the washhouse of the laundry for about twelve months, and then passed on to washing and ironing collars during the mornings, and pressing aprons, pinafores, etc., in the workroom during the afternoon. I have now been engaged at this work for about three years. I can truthfully say that most of the girls are weak and sickly, and I have seen several faint at their work. I was called up in the morning to light the fires at 4.30 (when busy), and 5 o'clock (when not busy).

All girls are at work by 6 o'clock in the morning, and cease work at 6 o'clock in the evening. The only break during these long hours is for breakfast at 7.30, half-an-hour, and for dinner at 12.30, half-an-hour. After tea at 6 o'clock, we retired into the recreation room to chat or knit or sew, until 8.30, when everyone retired for the night.

"Regular wages were not paid to any of the girls except to six or seven, who had been there the longest, and they received 5s. per month. I had given to me small amounts when exceptionally busy, but during the whole of the five years I have spent in the Home I have only received about four shillings.

"When I left they gave me no money, and took from me all my clothing, even my shoes. When I went into the convent I had a complete set of new clothes. I have often had my ears boxed by the nuns, and have been put to kneel in a corner with my face to the wall for two hours for acts of disobedience.

"During the first three years' stay in the Home I received letters from, and wrote to, my mother and relatives; but during the last two years I have not received any letter from my mother, although my mother had written quite a number of letters to me, and I had written a number of letters to my mother which she had not received. I am thankful I am now free. I had given up all hope of ever seeing my mother again, or leaving the convent."

GET THINGS STRAIGHT.

"Well, well, how are you? And what are you doing to make the world better?" It was Uncle Rob's way of greeting a boy. Sometimes it made you uncomfortable, and sometimes it made you glad. This was one of the times when young Rob could look him straight in the eye and answer him the glad way.

"Just a little thing, this time; but I've learned to listen better and get things straight."

Uncle Rob clapped him encouragingly on the shoulder. Not listening, and then messing things, had been one of the uncomfortable things the boy had had to think about when the question was fired at him other times.

"Good for you," said Uncle Rob. "I'm going to have a signboard made for you, Bob, with that three-line bit:

" 'Tis worth a wise man's best of life,
To lessen, by a single one.
The countless ills beneath the sun."

He laughed, then went on: "I don't for the life of me see how you came to have the besetting sin of my boy days to fight against—but you have. Kill it dead, Rob—dead as a doornail.

"I failed to listen once, and went the wrong way on a wrong errand, and a sick neighbour nearly died by my carelessness.

"I did not listen another time, and our whole family was inconvenienced for weeks by my failure to bring home something from an infrequent trip to town.

"I did the same old trick one other time. I half listened to a story told in my hearing, not directly to me—then repeated it as I thought it went—and made trouble between two good friends that it took a year to patch up.

"Get things straight, Rob, if it takes all the strength of mind you've got. " 'Tis worth a wise man's best of life,' " repeated Uncle Rob.

A RAINY DAY.

Everything was ready for the picnic at Cave Springs. The children went to bed early, and awakened early in the morning to find it raining steadily and persistently, as if it meant to rain all day.

It was not a very merry party that gathered round the breakfast table. Of course, father tried to be cheerful, though he was sorry for the children. Mother, too, was hopeful, and said: "Maybe it will stop raining after a while."

But Margaret said, "What if it does? It will be too late to go to Cave Springs."

Even sunshiny Frances was too much disappointed to smile. Only little Aileen saw a ray of brightness.

"I'm doin' wadin'," she announced. "They's drate puddles in the ya'd." And when mother said, "Not this morning, baby, remember you had an ear-ache last night," she began to wail.

"Well, what tan we do? It's the rainiest day ever was."

When breakfast was over, Aunt Helen said, "While Margaret and Frances help mother, you come up and help me with my room, Aileen, and then I will help you cut out your Japanese paper dolls, and—oh, I've just thought of something. No, it's a secret, till you all get your work done."

Frances was through first, and when she went upstairs she found Aunt Helen and Aileen very busy.

"Can you make a boat?" was the first thing Aunt Helen said, and of course Frances could, so Aunt Helen gave her a big sheet of paper, and while she was folding it into a big boat, Aunt Helen said, "We're going to have an entertainment. The Canadian dolls are going to be missionaries, and they are going to China and Japan, to bring these Chinese and Japanese paper dolls to Canada, and these other dolls are going to give an entertainment for them."

"Oh, and I have some paper dolls, too, and lots of clothes for them," Frances said, and away she went to the doll's house, and came back with dolls and paper dolls and boxes.

"Here," she said, "are some cute little paper lanterns and butterflies. Are they any good?"

"Oh, yes indeed," Aunt Helen said, "we'll decorate the church with those."

Margaret came in just then, and Aunt Helen asked her to do the decorating. One corner of the room was to be the church, another the homes where the little Canadian children lived, and where the missionaries and the Japanese and Chinese dolls would visit, and the other two corners were Japan and China.

Margaret found a square box for a piano for the church, and wrapped a spool of thread in tissue paper for a stool. Aunt Helen cut out a picture of a vase of flowers, and they fastened this with a pin on top of a square white box, and it looked just like a table with a bouquet of flowers on it.

When everything was ready, the boat sailed away to China and Japan, and then came sailing back again, and all the little Canadian dolls went to meet the visitors. All the dolls had to be dressed for the entertainment, and that was lots of fun.

All three of the children knew missionary songs and recitations, and they sang and recited, though of course the paper dolls were supposed to be doing it all the time, and everybody was just having the best time, when mother opened the door and said:—

"Do you see how beautifully the sun is shining? Father has just telephoned that we are to have dinner early, and start for Cave Springs right away, and eat our suppers down there. How would you like that?"

"Fine, fine," all said at once—"but we were having such a good time we didn't know it had stopped raining."—Adapted from S. S. Times.

A SCENE IN JAPAN.

A prison and a dying man!

What was the crime that weighed on his conscience as he lay there, shut away from his friends? Had he committed a terrible murder or a great theft?

No, his crime was something quite different; it was a sin against the law of his country—he had possessed a copy of the Gospel by St. Mark and he had read it.

It was in 1871 only forty years ago that Ichikawa died in prison, and at that time the people of Japan were strictly forbidden by law to have anything to do with the pernicious teaching known as Christianity. It was a crime in 1871 to have a Bible; it was a crime for a bookseller even to sell an English copy of the Bible, which was not yet entirely translated into Japanese.

But how is it now? What is thought of the prescribed book? The Bible Society tells us that the average yearly sale is twenty-two thousand volumes. The book that was not to be read, not even to be possessed, has in the course of thirty years attained a bigger circulation than any other book.

What a change there must be in the attitude of the Japanese nation before such a thing is possible! There are thousands of middle-aged people alive now in Japan who remember seeing the boards up in the villages which told the people to report if any Christian was discovered among them.—Sel.

Western Home Missions.

ROGERS' PASS AND ALBERT CANYON. IN THE ROCKIES.

By Mr. William Scott, Missionary.

The Illecillewaet Mission Field extends a distance of ninety-one miles along the main line of the C. P. R. Revelstoke lies almost exactly in the middle of it. Its most easterly point is Roger's Pass, forty-six miles east from Revelstoke, while Sicamous, the point farthest west, is forty-five miles west from that place.

There are six appointments on the field, two east of Revelstoke in the valley of the Illecillewaet River, and four west, between Revelstoke and Sicamous Junction. Just a glance at the two lesser points, to the east of Revelstoke.

Beginning at the east end of the field, we have Rogers' Pass, a railroad depot, standing at the summit of the Selkirk range.

To the traveller who is eastward bound the rugged and precipitous rocks of the "Hermit Mountain," with the adjoining pyramid shaped "Swiss Peaks" from beneath which gleams the blue glacier, present an impassable barrier. And thus they seemed to the surveyors for a long period, until Major A. R. Rogers discovered the Pass which now bears his name.

On all sides of the little village which has been built there are snow-clad peaks and glistening fields of ice, and in this secluded place live about a dozen railroad men and their families, with about a dozen more single men. These men constitute extra "pusher crews," and man the engines which are required to push the passenger and freight trains up the steep grades to the summit.

There is no regular working day for these men, nor for their wives, for at any hour of the day or of the night the order may come to turn out and lend the aid of their powerful pusher engine to the struggling freight.

Engineer and fireman may be in and out at all hours of the day and night. His wife must rise with him and prepare a meal for him before he goes out. She must be at home when he returns.

This staying at home, combined with a certain indifference to religious things, makes holding service even once a fortnight almost an impossibility. One is sometimes tempted to give up in despair of success. Yet, here are men and women whom Christ loves. He died for them and they must know it.

So we must work on, even if our work consists simply of visiting the village and the families once in a while to remind them that there is a Church of God, and that the Church is interested in their welfare, and for the sake of the few faithful folk, who love righteousness and whose souls go out to God to protect their little ones. God alone knows the sadness with which some there view the conditions in which they have to bring up their families. For their sakes and for the sakes of the children we still go there.

The next appointment is Albert Canyon, a little village two thousand feet down the mountains westward and lying midway between Roger's Pass and Revelstoke. This descent is not accomplished without great difficulty. In and out the passes, now on one side of the valley and now on the other, crossing and recrossing the Illecillewaet River, and at one place by the aid of the loop, the railway finds the easiest and safest descent.

At Albert Canyon, the grades become less steep and here the valley of the Illecillewaet opens out to a considerable extent and admits of farming operations.

In church attendance, Albert Canyon has a different story to tell from Rogers' Pass. It seldom happens that one of the Protestant families misses our service. They love it, look forward to it and enter into it very heartily.

The work done at Albert Canyon has every prospect of permanency. The people have settled here to make this their home, and though at present there is little prospect of expansion, the day will come when the valleys will be tilled and made the home of incoming settlers. And if they come in to find a church there, we can imagine the influence for good that this will be.

About a mile east of the village is the Albert Canyon, a deep gorge through which the Illecillewaet rushes, a hundred and fifty feet below, confined to a narrow passage of some twenty feet, by precipitous cliffs, which extend sheer into the wooded mountain side.

The village itself is surrounded by lofty and peaceful mountains and one need only gaze at them of an evening to feel what Wordsworth meant by "the sleep that is among the lonely hills."

But, in these lonely hills are sometimes lonely hearts, and great is the joy of him who is privileged to bear the message of Christ to the lonely and to lead the hungry souls to the table of God's love.

CYPRESS HILLS, MANITOBA.

Settlers and the Misssonary.

BY MR. HECTOR FRASER.

My field is called "Cypress Hills South." Starting from the Cypress Hills proper, it stretches south, southwest, and west, first in a series of valleys, separated by high ridges, spurs of the Cypress Hills, then on the south it gradually passes into the nearby level prairie drained by Milk River, and on the west falls suddenly to the low country.

The table land of the Hills is settled chiefly by Germans, who still speak their own tongue. As they have their own German speaking preacher and services, they lie outside my work.

My field is chiefly among the new settlers, who have come in recently. This part of the district is thickly settled, at least in the eyes of one who has lived much in a ranching country.

There is, indeed, no town or village or hamlet in it. There is no railroad, or telegraph or telephone in it. There is no doctor in it. I am the only minister who holds services in it regularly. But there are number of townships in which almost every half section has been taken up.

And on most of these half sections, there is now some sort of a shack, though many of them are only occupied half the year, the owner, during the half year when he is not required by the homestead regulations to be in residence, being away somewhere else trying to earn enough to live on during the six months when he has to be at home.

For, of course, their farms have brought them practically no returns as yet, while most of them have expended all the little capital they brought with them in building houses and stables of some sort, digging wells,—without, as a rule, reaching water;—and fencing their land, when their money held out as far as that.

Most of them have been here two summers now. Their first summer was too dry for crops. This last summer has been quite the reverse, abundance of rain and snow. Crops promised well, but a severe August frost froze most of the grain, and then snow came and remained on the grain in stook in many of the fields.

The fortunate few who have got their crops thrashed find that the low price they get for their partially frozen grain hardly pays the expense of the long haul from twenty-five to fifty miles to the railroad over trails nearly impassable with snow. Altogether these new settlers have had hard times.

They have mostly come from the States, about three-fourths of them from North Dakota, some from other States, and a few from Eastern Canada and Britain. Only about half of the settlers are English speaking. A large number are Scandinavians, but these will soon be English speaking, as the children of school age speak English, and the young men speak English fairly, though the older people still cling to their native languages.

Then, in part of the district, there is a large settlement of Finlanders. These have less English than the Scandinavians, and are on a lower plane socially, and I

had almost said morally, but it might be inadvisable to make any such sweeping assertion.

With such a large district as is under my charge, and one in which the population is not concentrated in any towns or villages, it is difficult or rather impossible to hold services within reach of all people. I have chosen for services points where the English speaking population is less diluted by foreigners, and where there are homes that will accommodate a number of people.

The difficulty of getting meeting places is now disappearing, as some schoolhouses have been built within the last year.

At present, I hold services regularly at four points,—three of them having now schoolhouses. At two of these points, Sabbath Schools have been started, and I hope to start others after the winter is over.

The settlers are of almost all denominations or of none. Not many are Presbyterians or Methodists. The Scandinavians and Finlanders are mostly Lutherans. Many of these Western Americans have been little under church influences in their old homes, and are detached from church connection to an extent that is apt to surprise an Eastern Canadian or a Scotchman.

But they think religion is a good thing, if they have not given its claims on them individually much thought as yet, and they are not gospel hardened. They are hopeful ground for the sowing of the good seed of the Kingdom, neither hardened wayside nor rocky ground. In them the "cares of life" are indeed apt to choke the seed, but if it escapes that it may well be expected to bring forth much fruit.

This winter, it is rather difficult to fulfill my preaching appointments regularly. On the Cypress Hills and in the valleys tributary to them a great deal of snow has fallen, and is drifted afresh by the wind nearly every day, so that the trails are always kept snowed up.

A horse can only crawl slowly along when he is not plunging wildly through snow so deep that he is in danger of being stuck fast. This makes travelling so slow that many hours are needed to reach any distance and a few hours exposure to the frosty gale and drifting snow seems to take all the heat out of one's body, even though I dress as heavily as is consistent with getting into a saddle.

All Night Out in a Blizzard.

This winter I do not start to ride when a blizzard is blowing, as I did that once too often last winter. Then, I got lost in a blizzard one afternoon, and was out in it all night. It got too cold to ride, so I dismounted and, leading my horse, or holding on by the stirrup while he dragged me uphill, I walked for some hours in the dark through the deep snow, trying to find some house. At last some time after midnight, I decided that it was worse than useless to spend strength walking.

I camped at the foot of a cut-bank out of the bitter wind, scraping out the snow from below a bush to make a den to lie in. I was careful not to close my eyes lest I should sleep and not waken again, and when my feet got cold and in danger of freezing, I walked back and fore till they got somewhat warm again.

Even the long January night wore past, and I started again with the first peep of light, though the snow was still drifting badly. I got to a ranch house by 11 a.m., and had breakfast, very acceptable, as neither I nor my horse had anything to eat since dinner at noon the day before. I was none the worse of my experience, but I am not anxious to repeat it.

However, these things are all in the day's work. I merely tell it to show that this part of the country is still in the pioneer stage, and that we are, as yet, some distance removed from the security and comfort of city life.

Look on other lives besides your own; see what their troubles are and how they are borne; try to think of something in this busy world besides the gratification of small selfish desires; try to think of what is best in thought and action, something apart from the accidents of your own lot. —(George Eliot.)

IN WESTMINSTER PRESBYTERY.

BY REV. G. A. WILSON, SUPDT.

Vancouver, B.C., Feb. 1, 1912.

Dear Dr. Scott:—

The month of January is the period of congregational stock-taking. It is my custom to attend as many of the annual meetings as possible during the month and an account of some of these may serve to indicate what the Church is doing in the way of establishing congregations through the Home Mission Committee.

Abbotsford was the first on the list, the annual meeting being held on the 4th of January. Although held so early each organization was prepared to submit its report, and splendid reports they were.

It was a great contrast to a meeting held a few years ago, which was attended by about four managers, the late Superintendent and myself, together with the missionary. We met in a shack where we shivered with cold and were unable to find enough dry wood to make a fire. The interest was about equal to the warmth of the shack.

Since then things have changed. To-day they have a neat church building, free of debt, and during the last two years a manse has been built and all debt paid off except a loan to the Church and Manse Board.

Each organization was most active, and although the membership is only twenty-eight, the congregation raised for all purposes during the year $2,000.00. It will not be long until this thriving congregation is self-supporting. Rev. J. L. Campbell is in charge.

Lynn Valley. When services were begun at Lynn Valley it was only a logging camp. As the timber was cut and the land became available for settlement the people began to take up land and to-day it is a prosperous community numbering some twelve hundred people. It has street cars, electric light, and is one of the most progressive municipalities in the district.

Determined to build a church which would be erected free of debt, the congregation has been steadily preparing, and during the past year saw its hopes realized, for a very nice church has been built, costing about $2,000.00, and it was opened free of debt.

Feeling that the size and importance of the community warranted a forward step, the annual meeting passed a resolution making application to the Presbytery for the appointment of an ordained minister and guaranteeing to begin with $550.00 and a free house.

Arrangements were made to build a manse and it is certain that before long a manse will stand to the credit of this enterprising congregation.

Services have only been held in the morning by Mr. R. Van Munster, who has North Lonsdale also under his care, but now these two missions are to be separated, the latter retaining the services of Mr. Van Munster and Lynn Valley securing an ordained missionary who shall give his whole time to the work.

North Lonsdale was next on the list and the reports for the year were most satisfactory. Though services have been held here for only a couple of years this congregation has a neat church and manse to its credit.

Steps are being taken to enlarge the church and the work is so important that Mr. Van Munster has been requested to give his whole time to this field, conducting a morning and evening service. Every department is thoroughly organized and manifests a splendid spirit. This congregation also will soon join the ranks of the self-supporting.

Kerrisdale, in Pt. Grey, a little west of the city of Vancouver, has made equal progress during the year. Services were begun about eighteen months ago and were held in the school house until this past summer, when they opened a new church costing in the neighborhood of $4,000.00.

The new church has all modern appliances and is now in a splendid position to minister to the increasing population which is filling up so quickly this popular residential district. Mr. A. O.

O'donnell is gathering around him an enthusiastic congregation.

St. David's in the eastern part of the city has had a very remarkable growth. Services were begun last May in a private house and a loyal company was soon attracted to the services. A church has been erected upon a lot given by a member of the congregation, Mr. David Gray, an old timer in the district, and the building is already filled to overflowing.

Mr. A. R. Gibson has been untiring in his efforts to insure success.

Pine Grove and Mt. Lehman, two stations, under the care of Mr. J. C. Alder, in the Fraser River Valley and some forty miles from Vancouver, held very successful annual meetings. At the former the influx of new settlers has added fresh enthusiasm to the efforts of those who have faithfully maintained the services for a number of years.

The attendance filled the church and a splendid spirit prevailed. The congregation voted to increase their contributions by almost fifty per cent. for the coming year and adopted the duplex envelope system.

This means much to a little community which is settling upon land from which the timber has to be cleared and upon which homes are being built.

At Mt. Lehman the attendance was equally good, though the roads were bad and the night exceedingly stormy. Here too a vote was passed to increase their givings towards the stipend; and the newly elected Board of Management was instructed to proceed with the erection of a manse.

The church has no more faithful missionary than Mr. Alder who has carried on the work at these stations for the past two years and his work is bearing fruit in a greater interest in the work of the Church as seen in increased attendance and greater liberality in givings.

Riverview, South Vancouver, this report would not be complete without reference to River View, South Vancouver. Last July, Mr. N. W. G. Graham was sent to reconnoitre in the district and services were begun in the school house and it was soon seen that there was abundant cause for the resumption of services, which had been discontinued a couple of years ago on account of the small attendance and lack of interest in the work.

But a new order of things was waiting the resumption of services. By the Autumn they requested the services of an ordained minister, promising $600.00 yearly towards support. The Presbytery readily granted their request and ordained Mr. Graham, who had then completed his theological course, and much to the delight of the people appointed him their first missionary.

Lots have been purchased and arrangements are being made for the erection of a church which will be accomplished early in the year.

In West Vancouver a church was also erected during the past year; services previously having been held in a private house during the Winter and in a tent during the Summer. Mr. J. A. Leslie has given service here during the winter.

At South Hill, where Mr. R. C. Eakin is at work, a substantial church has also been erected and opened during the past Summer.

Within the bounds of the Presbytery other missions have been begun, whose history in another year is destined to equal the success of those which have made such good progress within the past year.

All of this indicates that the Church has not been idle but has been endeavoring to reach out after the people who are making this district their home. It will serve also to indicate to those who are so ably supporting our Home Mission work in the West that their sacrifice is bearing fruit, and that the labors of those who are giving themselves to this work is being rewarded.

The Church, in work like the above, "sees of the travail of her soul" and is encouraged.

World Wide Work

A native Korean has opened a school for deaf mutes, of which there are 14,000 in his country. It is located in Pyeng Yang.

The manager of the "Tokyo Press" is a Christian and conducts morning prayers with his three hundred employees. He does a great deal of work for both the Chinese and Korean missions.

The seventy-fifth anniversary, the Diamond Jubilee, of the founding of the Zulu Mission, South Africa, by the A.B.C. F. M., was recently celebrated with missionary gatherings in Maritzburg and Durban.

"The whole church attends Sunday School, which has twenty-two classes. The men meet first, then go home and take care of the children, while the women go to their classes" is reported of a station in Korea, where work is only two years old.

There were 29,332 American and Canadian students enrolled in mission study classes last year.

At present several groups of students in Ontario High Schools are organized for the voluntary study of foreign fields, their conditions, needs, and the opportunities presented for leadership.

Angola, Africa, is a proof of the power of the Gospel. A missionary writes of Hombo, a village there, that "at daybreak, every morning a horn is blown, and the people gather at the king's house to hear the Word of God read, and to praise and pray. Witchcraft and superstition have fallen before the power of the Gospel."

The watchword in Korea for the year, some two years ago, was "A million souls for Jesus." This has been changed to "the whole land for Jesus" and some time since several hundred special workers were divided into teams, two in each, whose work is to go from house to house, preaching the Gospel and enrolling workers. It is expected to make this work cover the land.

Leprosy in German East Africa is so prevalent that five out of every thousand of the inhabitants are lepers, an appalling percentage. The German Government, during the past few years, has founded several asylums for them, placing them under the care of the Berlin and Moravian missionaries. At first the lepers were suspicious and feared to use them, now they throng them.

Wonderful progress this:—Two years ago, the Presbyterian Church of the U. S. A. North, which for many years has had a large work in Korea, opened a station in Chung ju field, which has 300,000 people.

That station has grown so rapidly, that there are already 65 churches and meeting places, 272 church members, 265 catechumens, nine day schools, with 162 boys and 29 girls attending.

"Back to the gods" is a cry in Japan. The reason for it is that among the other accompaniments of civilization imported from the west is Anarchism. After a recent outbreak of it, followed by twenty three executions, leading Japanese are coming to think that, law without religion is powerless to hold men in restraint. The Government authorities have instructed all their minor officials to do all they can to strengthen all religions among the people.

The Boers in the Transvaal have a Missionary Training School, which sends out its students, two by two, as Christ sent His disciples, to preach in the hamlets and kraals near and far.

Some of them go to Johannesburg where are two hundred thousand pagan negroes, virtually savages, working in the mines.

Converts among these men, returning to their native villages all over South and Central Africa carry the Gospel with them. The Mining camp thus furnishes a splendid opportunity for spreading the Gospel.

Encouraged by the success of "The World in Boston" Exposition last year, another great Missionary Exposition is to be held in Cincinnati this Spring from March 9, to April 6.

"The World in Boston" Exposition enjoyed the distinction or having the largest attendance of any Exposition of any kind ever held in Boston. The remark of one hotel-keeper who was present that he "never thought religion could be made so interesting," indicated the effectiveness of this method in appealing to people who have not previously been interested in missions.

Our Church Register

CALLS, INDUCTIONS, RESIGNATIONS.

Calls from.

St. Andrews' Ch., St. John, N.B., to Mr. J. H. MacVicar of New Glasgow, N.S.

Emerson, Man., to Mr. J. M. Kellock of Cypress River.

Bothwell, Ont., to Mr. M. P. Craig of Delhi. Accepted.

Division Ch., Owen Sound, Ont., to Mr. Thurlow Fraser, of Portage la Prairie.

Moorefield, Ont., to Mr. Perrin of Wroxeter.

Knox Church, Lethbridge, Alta, to Mr. A. G. Cameron of Brockville.

Duart, Ont., to Mr. David Ritchie.

Knox Church, Ayr, Ont., to Mr. W. M. Grant.

Foxboro, Ont., to Mr. J. P. McInnes, late of Harrowsmith and Wilton. Accepted.

Grove Church, Halifax, N.S., to Mr. C. J. Crowdis of Durham, N.S.

Waterville and Lakeville, N.S., to Mr. W. McPherson, of Grand Falls, Nfld.

Kenyon, Ont., to Mr. W. A. Morrison, of Sth. Mountain, Ont. Accepted.

St. Davids, St. John, N.B., to Mr. J. A. Mackeigan, of Port Morien, C. B.

St. And. and Zion Ch., Scarboro, Ont., to Mr. Harvey Carmichael.

Thessalon, Ont., to Mr. T. C. MacKay of Toronto.

Inductions Into.

Virden, Man., 8 Feb., Mr. P. E. Scott.

Smithfield, etc., Sask., 21 Jan., Mr. John Galloway.

Knox Ch., St. Thomas, Ont., 2 Feb., Mr. N. H. McGillivray.

Minto, Man., 1 Feb., Mr. R. W. Murchie.

Kx. Ch., St. Mary's Ont., 15 Feb. Mr. S. McLean.

Kx. Ch., Scotstown, Que., 1 Feb. Mr. J. R. MacLeod.

St. John's Ch., Brockville, Ont., 28 Feb. Mr. S. S. Burns.

St. Mark's, Sydney, N.S., 18 Jan., Mr. A. F. Thompson.

Zion Church, Brantford, Ont., 4 Jan. Mr. G. A. Woodside.

Norwich, Ont., 11 Jan. Rev. Dr. Barnett of Kintyre.

St. Andrew's, Guelph, Ont., 11 Jan. Mr. H. E. Abraham.

Keady, Ont., 8 Jan. Mr. R. G. Sinclair.

Erskine Ch., Montreal, 19 Jan. Dr. G. W. Hanson.

Wapella, Sask., 16 Jan. Mr. A. Boyd.

St. Andrew's, Laskay and Third Line, Ont., 4 Jan. Mr. Robt. Brydon.

Teeswater, Ont., 15 Feb., Mr. W. A. Bradley.

Resignations of.

Central Park, B.C., Mr. T. R. Peacock.

Arden, Man., Mr. A. L. Manson.

Deaths in the Ministry.

Vancouver, Jan., Rev. J. M. McLeod, aged 87 years.

The Presbyterian Summer Conference at Geneva Park, Lake Couchiching, Ont., will be held this year for nine days instead of seven, the dates being August 20th-29th. A better program than even that of last year is being prepared. The Committee is fortunate in securing the Rev. G. A. Johnston Ross to give a course of lectures on the Bible.

Study classes of various departments of the Church's work will continue to be the central feature. Those who were there last year are enthusiastic about this plan of combining our holiday in a delightful place with mental and spiritual uplift. The Rev. J. C. Robertson, Confederation Life Bldg., Toronto, will furnish information.

Shall the Two-Thirds be Reached?

Two out of three persons in North America are outside the Church.

Two out of three church members in North America are doing nothing for missions.

Two out of three persons in the world live in non-Christian lands.

Two out of three persons in the non-Christian world are beyond the reach of the missionaries.—A. E. Armstrong.

MEETINGS OF ASSEMBLY, SYNOD, PRESBYTERY.

The General Assembly, Edmonton, 1st Wed. June, 1912.

Synod of the Maritime Provinces. Pictou, 1st Tues. October, 1912.

1. Sydney, Sydney, 7 May, 10 a.m.
2. Inverness, Orangedale, 12 Mar., 7.30
3. Pictou, New Glasgow, 5 Mar., 10 a.m.
4. Wallace, Wallace, 21 May, 7 p.m.
5. Truro, Truro, 19 Mar., 10 a.m.
6. Halifax, Halifax, 19 Mar.
7. Lunenburg.
8. St. John, St. John, 19 Mar., 10 a.m.
9. Miramichi, Newcastle, 12 Mar., 11 a.m.
10. P.E.I., Charlottetown, 5 Mar., 10 a.m.

Synod of Montreal and Ottawa Vankleek Hill, 2nd Tues. May, 1912.

11. Quebec, Richmond, 5 Mar., 5 p.m.
12. Montreal, Montreal, 12 Mar., 10 a.m.
13. Glengarry, Alexandria, 5 Mar., 10.30.
14. Ottawa, Ottawa, 5 Mar., 10 a.m.
15. Lanark.
16. Brockville, Morrisburg, 5 Mar.

Synod of Toronto and Kingston. Toronto, 2nd Tuesday of Oct., 1912.

17. Kingston, Kingston, 12 March, 10 a.m.
18. Peterboro, Peterboro, 12 Mar., 9 a.m.
19. Lindsay, Lindsay, 12 Mar., 10 a.m.
20. Whitby, Oshawa, 16 Apr., 10 a.m.
21. Toronto, Toronto, monthly, 1st Tues.
22. Orangeville, Orangevl., 12 Mar., 10.30
23. Barrie, Barrie, 12 Mar., 10 a.m.
24. North Bay, Powassan, Mar.
25. Temiskaming, Cobalt, Mar.
26. Algoma, Blind River, 5 Mar., 8 p.m.
27. Owen Sd., Owen Sd., 5 Mar., 10 a.m.
28. Saugeen, Palmerston, 5 Mar., 9 a.m.
29. Guelph, Guelph, 19 Mar.

Synod of Hamilton and London. London, Last Monday of April, 1912.

30. Hamilton, Hamilton, 5 Mar., 9.30 a.m.
31. Paris, Paris, 5 Mar., 10.30 a.m.
32. London, London, 4 Mar., 8 p.m.
33. Chatham, Chatham, 5 Mar., 10 a.m.
34. Sarnia, Sarnia, 5 Mar., 8 p.m.
35. Stratford, Stratford, 27 Feb., 10 a.m.
36. Huron, Brucefield, 4 Mar., 7.30 p.m.
37. Maitland, Wingham, 5 Mar., 10.30
38. Bruce, Paisley, 5 Mar., 11 a.m.

Synod of Manitoba. Winnipeg, 2nd Tuesday of Nov., 1912.

39. Superior.
40. Winnipeg, Man. Coll., bi-mon.
41. Rock Lake, Miami, 7 May, 2 p.m.
42. Glenboro.
43. Portage, Gladstone, 5 Mar., 2 p.m.
44. Dauphin.
45. Minnedosa.
46. Brandon.

Synod of Saskatchewan. Regina, 1st Tuesday of Nov., 1912.

47. Yorkton, Yorkton, July.
48. Abernethy.
49. Qu'Appelle.
50. Arcola, Kisby, 5 Mar., 2 p.m.
51. Alameda.
52. Weyburn.
53. Regina, Regina, 27 Feb., 9 a.m.
54. Saskatoon
55. Prince Albert.
56. Battleford, N. Btlford., 27 Feb., 10.30
57. Swift Current.

Synod of Alberta. Last Monday of April, 1912.

58. Vermilion.
59. Edmonton.
60. Lacombe.
61. Red Deer.
62. Calgary, Calgary, 12 Mar., 9.30 a.m.
63. High River.
64. Macleod.

Synod of British Columbia. New Westminster, 1st Wed. May, 1912.

65. Kootenay.
66. Kamloops.
67. Westminster, Vancr. 5 Mar. 10 a.m.
68. Victoria, St. And. Victoria, Sept.

Foreign Mission Presbyteries.

69. Trinidad, West Indies.
70. Honan, China.

I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike faith in God.—Bishop John H. Vincent.

NOTES.

The Benjamin in our College family, Robertson College, at Strathcona, Alberta, is as lusty and optimistic as well born youngsters usually are. It has a great name to live up to, and is bound to be worthy of it; a great work to do and is determined to do it; and a grand constituency to cooperate with it in that work by a generous support, and is confident the constituency will measure up to expectations.

The Deaconess Training Home.—

Mr. C. S. McDonald, Chairman of the Board of the Deaconess Training Home writes to the Record:—

This Home is training women for service in both Home and Foreign fields, for Deaconess work in the cities, and for the special work of the General Assembly's Board of Social Service.

As the work of the Deaconesses has become known, the number of students in training has increased, until now the capacity of the building is fully taxed, and the demand for workers exceeds supply.

There is still a debt of $18,000 due on the Training Home property purchased by the Board. Of this debt, about $3,000 is payable during the current year, the greater portion of this during February.

The Deaconess Board feel confident that, with the great work that the Deaconesses are doing in many parts of our country to day, and the increasing demand there is for such workers, and with the admirable training those are receiving who are preparing for the Foreign field, the work of the Home will receive hearty support when its needs are known.

We therefore ask the friends of this work for subscriptions that will enable the Board to meet their obligations promptly. Remittances should be made to Mrs. Hanna, Treasurer of Building Fund, 36 Castle Frank Road, Toronto.

Scattering and Increase.—

"In my own congregation we are discovering new blessings every week, that have come to us as a result of our missionary efforts:"

Thus writes the Rev. J. R. Dobson of St. Giles, Montreal, whose congregation in 1909, though weak and struggling, undertook the support of Rev. H. P. S. Luttrell in Honan. It is a sample of the testimony which many ministers are offering in these days of increasing missionary endeavor. Many can testify as true from experience what the Scriptures declare: "There is that scattereth and yet increaseth." The congregation that undertakes to work in line with God's plan for the world cannot fail to prosper in its own work. And the converse is also true: a church must either go and grow or else it will stay and starve. "Love grows by exercise." The church will find increased efficiency for the work at home as she spends herself in the world field. In her effort to save the world she will save herself.—A. E. Armstrong, F. M. Sec.

Co-operation in Toronto.—

A special Conference was held in Toronto, on Feb. 17th., consisting of the members of the Foreign Mission Boards and the Faculties of the Theological Colleges in the city, with regard to special preparation of missionaries for work in the foreign field. A committee consisting of a representative of each of the Mission Boards and two from each of the Theological Colleges, with Dr. R. P. McKay, Convener, was appointed to mature a plan of action.

Co-operation in Honan.—

Union Education work is developing satisfactorily between the Canadian Anglican and our Missions in Honan. They will send their boys to our High and Normal Schools at Weiwhei. They are erecting buildings for educational purposes but co-operation will prevent unnecessary duplication of plant. It is proposed that students from our field shall go to their headquarters at Kaifeng for University training.

Miss Pyke writes from the Girl's School, Weiwhei, "Have had a very blessed half-year school term. Have felt unseen power in our midst, and fourteen girls have decided for Christ. Before our closing we had the Sacrament dispensed. The whole week previous we had special meetings when the morning's lesson was shortened and the meeting took the form of a prayer service. Many of the girls took part."

The Church Funds, West.

SUMMARY OF RECEIPTS

	During January	Mar. 1, '11 Jan. 31. '12
Home Missions	$36,810.40	$82,403.45
Augmentation	7,736.78	11,509.43
Foreign Missions	31,801.34	70,125,94
Widows & Orphans	2,611.66	4,061.32
Aged Ministers	2,920.44	5,059.18
Assembly Fund	1,172.72	3,489.97
French Evangeliztn.	4,743.10	8,031.65
Pte-aux-Trembles	4.332.95	8,227.07
Social Service and Evangelism	3,623.81	12,702.88
Jewish Mission	2,184.44	3,756.80
Deaconess Training Home	139.20	1,085.95
Knox College	2,462.35	3,098.96
Queen's College	806.10	1,142.39
Montreal College	735.30	1,209.48
Manitoba College	754.75	1,140.90
Westminster Hall	450.75	667.25
Alberta College	319.50	345.00

RECEIVED DURING JANUARY

at the Presbyterian Offices, Toronto, by Rev. John Somerville, D.D.; and divided among the Funds as directed by the Donors.

Ontario

Rv. J.W C. Bennett....$8 20
"Agnes" 20
N. Bruce, St. And..... 17
McDonald's Cors..... 50 83
Culloden, Kx..... 7
Tiverton, Kx..... 232
Columbus..... 58 80
Drummond 50
Brucefield Un..... 54
Eva Cameron..... 1
Lake Road 29
Delaware St. A. ss.. 20 28
Brigden, a.b.c..... 25
Bar River..... 4 50
Newboro'..... 13
E. Zorra, Burn's..... 37 58
Caradoc, Cooks' 93
W. Tor., Victoria. 600
Cookstown, s.s..... 50
Port Arthur, K, ss.. .. 10 01
Walton, Duff's 73
Parry S., St. And. s s... 20
Teeswater, K, ...200
Nottawasaga, West,... 4 10
Depot Hrbr. Childerhose Mem. 18 67
Vankeek Hill K. s.s.... 50
Miss I. Bloomfield,.... 5
Mallorytown, ... 37
Mrs. J. Gandier,.. .. 1
Port Albert, St. A 10
Tor., Old St. And.,... 1,666 67
Moore, Burn's 9 00
Inverhuron s.s..... 3 00
Cromarty, s.s. 35 00
Thessalon, s.s..... 6 00
Dixie, ... 35 65
Malton, s.s. 2
Angusville 5
Leeburn 4
Rv. J. R. Fraser, ... 8
Tor., Cowan Ave.....204 60
Wellesley, Zion.. ..... 32 5
S. Nissouri..... 87 77
Weston, ... 150
Barrie, St. And..... 96
Rv. S.M. Whaley..... 16
E. Zorra, Burn's..... 10 46
W. Zorra. St. And..... 11 10
Holstein..... 71 75
Rv. Wm. Robertson.. 15 15
Rv. John Bailey..... 25
W. Flamboro' Atkins Cor. s.s..... 127 93
Hillsburg, St. And.....125
Tilbury E. Fletcher....200
London, St. And, Chinese..... 68 23
Tor., Victoria, s.s..... 75
Galt, Knox, s.s. 109 35
Otta, Erskine.....400
Campbellford..... 409 06
Seaforth, 1st,..... 378 25
Bury's Green, St. Jno. 9 76
Warwick, Kx,..... 16 25
Kinmount..... 42
Oro, Central..... 50
St. Cath., Haynes..... 30
Mansfield 70
S. Plimpton,..... 90
Hill Campbell..... 5
Robt. Little..... 2
Sandy McVean.... 1
Dutton Knox 16
Belgrave Kn x.. 10
Almonte St. Jno. ss 13 40
Rv. A. H. Drumm..... 6 10
Rv. W. H. Geddes..... 13 95
Rv. J. R. Bell.. 19
Rv. J. H. Ratcliffe..... 14 10
Riverside 53 75
Mrs. M. Elliott.....100
Webbwood 42 25
Port Albert St. A..... 9
N. Easthope 75 01
" ss..... 3 50
Fordwich 25 82
Tor. "J. R. C.".. . 88
Peterboro' Kx..... 50
Morewood.....160
Brigden ss 4 78
Tor. Rosedale..... 1,600
Nairn St. And. ss..... 9 75
Elsmore 3
Underwood..... 70
Allenford ss..... 1 50
Holstein ces..... 46 40
Burford. 26
Moorfield St. A.. ..... 20 9
Thames Road ss.. ..... 8 18
Lindsay St. A..... 400
Agincourt Kx. ss 33 13
Dundas Kx.....141 6
Eugenia,..... 28 30
Eganville 5 25
Wmsford ss..... 2
Billingsbridge..... 30
Tait's Corners..... 84 25
Nairn, St. And.....109 25
Nestleton..... 23 35
Miss E. R. Dunning.... 6 90
Blyth St. And. ss..... 17
Orillia ss Primary Class 11 15
Preston 75 15
Parry Sd. St. A..... 123 99
Fergus, Mel.....100
Lindsay Pres,. 82 70
Mimosa 103 65
Eldon St. And..... 65
Thamesford St. A. ss.. 5
Brantfd. Farringdn ss. 200
Wakefield, Masham.... 70
Wm. Kennedy..... 10
Eramosa, 1st..... 74
T. G. Turnbull pr. Robt. Thomson.....200
Tor. Emmanuel 62 28
Dunwich Duff's..... 228
" " yphms 112
Mrs. Watt.....100
Mrs. Richie.. 1
Carluke, St. Pa..... 17 75
Copper Cliff..... 2 45
Nassagaweya.. 85
Saugeen, St. And..... 3
Paisley, Knox..... 52 91
Rv. Dr. Law. 50
Ottawa St. Paul 200
Owen Sd. Div. ss..... 19 02
Mono Cent. Burn's.... 7
Harrington Kx... 72
Molesworth St. A.....115 79
Friend of Miss..... 5
Lonsdale.... 11
Lancaster Kx.....150 71
Rv. A. H. Macfarlane.. 16 10
Rv. Wm. Farquharson, 7 70
Port Hope, St. Pa..... 95 12
Rv. J. F. Scott, ... 8
Brooklin..... 59
Tor., St. Giles.... 100
" " ss 97
Stainer, Jubilee.....255
Sonya, St. And 100
Clinton Willis ss..... 21 38
Strabane..... 58
Beaverton, St. A. ss. 2
S. St. Marie, St. A....170 71
Rv. N. Waddell, ... 14 65
Est. Kenneth Urquhart, ...5,917 61
Chatham, 1st 155 6
Mooretown, St. A. 5 50
Ham., Erskine.....156
Ham., St. John.. 144
Caledon E., Kx..... 64
" " ss..... 18
Carlisle..... 50
Mrs. M. Elliot, ... 25
Flesherton, Chal 3
Glenmorris... .....149 25
" ss..... 8 83
St. David's..... 44 50
Uxbridge, Chal., ss.... 50
Hoath Head, K 1 25
Almonte, St. And.....246
Arnprior, St. And.... 174 85
Tor., Dovercrt.....491 94
Ridgetown,.....193 79
Mosa, Burn's.....118
" " ss..... 6 55
Rv. J. S. McIlraith, .. 11 70
Rv. R. Harkness,..... 13 30
Rv. R. McIntyre, ... 16 90
Rv. D. A. McLean,.... 15 30
Rv. J. McClung,..... 7 15
Rv. D. D. McDonald... 8
Appin..... 20
McKillop, Duff's..... 84 89
Comber, St. A.....226
" " ss..... 5 20
Tweed, St. And 44 90
Rv. W. N. Carr, ... 14 45
Tor., Chinese 182 08
Tor., Cookes' ss..... 50
Waldemar, ... 70 45
Keewatin, St. And.... 98 25
Swinton Park..... 41 70
Aberarder..... 89 77
Teeswater, Kx.mb..... 5
Belmore,..... 50
Aylmer, Kx ..... .298 50
Merrickville, Kx..... 30
" " l. aid, 14
Port Dover, Kx..... 74 80
Blythes wood,..... 7 30
Goldsmith..... 13 20
Corunna, St. And. 3 50
Oro, E s n, ... 32 74
Glenallan, Kx..... 43
Otta., Bethany..... 35
Seymour, E. St. And. .132 84
Niagara, St. A..... 38 80
E. Normandy, Mel.... 83
Weston, ss..... 12 50
Chatham, Chal 100
Rv. Dugald Currie,.... 15 45
Rv. J. B. Fraser,..... 15 15
Rv. J. McInnis..... 7 15
Est. A. F. Banks.....600
Langside..... 30 75
Whitechurch..... 32 48
Nashville ss..... 6 20
Bervie Kx..... 50
Markham St. And..... 70
Londesboro' Kx..... 34 75
Maggie Thomson 5
Caledon E. Knox..... 8 60
Beaverton Kx.....150
Moore Line..... 97
Westminstr 1st.....276
Hamiltonian.....300
Bowmanvil St. Pa. ss... 35
Lancaster St. And.....702 34
Barrie St. And. ss..... 37 50
Shannonville..... 8
Cornwall Knox.....914 05
Rosemont..... 48
Parry Sound St. And.. 5
Gananoque St. And. ss.. 27 50
Flesherton, Chal..... 1
Muncey Road ss..... 35
Taits' Cors. yps..... 79
Bolton, Caven bc. ss.... 21 50
Preston..... 5
Mary Drolet.. 1
Mrs. S. J. R. Cameron. 1
R. G. Hunter..... 2
Carleto Pl. St. A..... 50
Annan.....106 93
Rv. P. F. Langill..... 14 60
Rv. R. Stewart..... 13 60
Victoria Hrbr. St. Pa.. 82 28
North Lkfrid..... 17
Brooksdale ss..... 16 91
Thamesford St. A.....232 50
Warkworth.....160 68
Lobo, Mel. ss 10 40
CarletonPl. Zion juv. mb 60
Blake..... 10
Tor. Cooke's ce.. 25
Rv. John Ross D.D.... 6 35
Rv. J. H. Edmison..... 7 15
Fairbank ss..... 8 50

Tor. Royce ss. 8 34
Carleton Pl. Zion.....310
Kintyre yphms..... 55
Greenbank. 74 02
W. Bentinck..... 1 20
Waterdown Kx..... 13
Tor. Erskine bc 250
Sunderland St. A.....109 96
Whitechurch..... 14 88
Zephyr ss,..... 10 50
Hyde Park..... 87
Kirkhill.....150
Woodville ce..... 33 80
Brighton.....100
Grand Orange Lodge Ont. West.....175
Tavistock Kx.....152 62
Mandaumin..... 42 20
Woodville.....273 10
McCrimmon ss..... 5 94
Dorchester 14
Ayr Knox..... 63 50
Woodville ss..... 80
St. Mary's 1st..... 193 53
Keldon Gandier bc..... 1 97
" " ss..... 1
Stratford St. And.....138 92
Brantfd. Alex. ss..... 15
Fenelon Falls..... 70
Rv. J. G. Greig..... 6 95
Drummond 3
Rv. W. R. McIntosh... 10 80
Rv. D. N. MacRae..... 6 65
Rv. Dr. James Ross..... 16 10
Rv. A. A. Scott..... 7 45
Smith'sFallsSt.Pa.guild 25
Lansdowne.....108 87
Fairfax, Sand Bay..... 6 29
Lancaster Kx 16
S. Lancastr. St. A. ss.. 2
Maxville..... 190
Carleton Pl, Zion ss.... 24
Smith's Falls, St. A. ss. 3 50
Winchester.....376 38
Bell'sCornrsDrummnd. 64
Stittsville..... 32
" ss..... 3
Bell's Corners ss..... 6
Greenbank ss..... 10
Westboro' ss..... 51
Rv. Princ. Gordon..... 7 45
Rv. E. W. MacKay..... 10
Rv. T. A. Sadler 6 35
Rv. Dugald Currie 20
Appin..... 4 20
Moorefield St. A..... 52 50
Sir M. & Lady Clark..650
Sir M. Clark..... 50
Rv. Dr. John Gray..... 22 40
Tor. Cooke's ce 10
Bruce Mines ce..... 10
Tor. St. Giles' ce 85 58
Ham. Chinese..... 7
E. S. Burton..... 3
Watford..... 26 48
Stouffvil St. Jas.. ... 26 75
" " ss.... 6 17
Columbus..... 9 59
Teeswater Kx 300
Scarboro' Zion..... 72 56
Embro.....459 94
Bond Head bc..... 15
" ss..... 8 34
Quaker Hill St. And... 5
M. Forest, Wmstr.....211 16
Clinton Willis 2 4 65
Owen Sd. Div 5 0
J. A. Hershey 5
Port Elgin ss..... 25
Keewatin, St. A. ss.... 12
Kenyon.....210
Beechwood St. A 190
Misses E. & M. Holden 5
Bathurst, Calvin..... 27
Est. Helen Scott..... 40
Eglinton ss. 92 81
St. Thomas. Alma ss. 18
Thedford, Kx 75 25
Ham.Mrl.Refrm. Coun. 22
Ham. Kx. l. aid..... 25
Inwood 9 65
Carlisle ss 9 19
Rv. Geo. D. Campbell.. 6 95
R . D. Currie 7 45
Rv. Jno Fairlie..... 13 30
Rv. R. D. Fraser..... 5 60
Rv. Arpad Govan..... 16 90
Rv. D. Kelso,..... 8
Rv. R. McKay, ..., . 16 10
Rv. Robt. MacNabb,.. 8
Rv. J.Richardson, ... 8 20
Vankleek Hill, K 455 05
Pinterton, ss,.... 18
Rv. D. Findlay,..... 7 45
Rev. Jno. MacDougall, 14 85
Pembroke, Calvin..... 76
Wm. Telfer,..... 5
S. Nissouri, ss..... 6 40
Elora, Kx. ss..... 41 80
Rv. J. R. Van Wyck.. 9 25
Bolton, Caven ... .152
S. Kinloss, ...128
Stirling, St. A..... 55 54
Rv. Jas. Buchanan, .. 13 30
Rv. J. W. Cameron, .. 6 95
Rv. P. W. Currie, ... 9 60
Ham, Kx. y.w.m.b... 25
Varna..... 33
Deer Park, ...456 99
Tor., College ce. 20
West Lorne, ... 43
Omagh 58 25
Tamworth, St. A. ss... 3 50
Camden, S, K, ss.. .... 3 24
Erin, Burn's ... .142
Otta, Stewarton, ...125 27
Otta., Glebe 715 40
Leamington, K. ss..... 13 52
Amherst Is., St. P. ... .100
Avonton, ss. 4
Ancaster, St. A..... ... 36 25
Ospringe, ...17
Leaskdale, St. Pa.,.... 17 90
Cornwall, Kx. m.b.... 23
Rv. R. P. Byers,..... 13 60
Rv. C. H. Daly,..... 16
Rv. A. E. Camp, ... 12 20
Rv. R. M. Dickey,..... 7 45
Rv. J. P. Falconer,.... 5 60
Rv. C. A. Ferguson,... 8 30
Rv. John Hay 15 30
Rv. Arch. Lee, ... 7 70
Indian Lands, ss..... 1
Rv. J. R. Mann,.....28 60
Rv. A. E. Mitchell, ... 11 70
Rv. A. D. MacKenzie . 6 95
Rv. D. D. McLeod,.... 8 60
Rv. Thos Nixon,..... 6 10
Rv. Pritchard, ... 7 15
Rv. Alex. Rintoul,.... 7 75
Emsley. Bethel 99
Elmsley, St. And..... 47
Rv. T. H. Rogers,..... 8
Rv. A. C. Stewart, ... 7 15
Rv. Wm. Wallis,..... 10
Rv. A. B. Winchester,. 6 65
Leith,..... .... 53 50
Mrs. A. McDonald, Victor McD.,..... 5
Black's Cor., ss. 5
Rv. Donald Stewart,.. 6 65
Rv. J. H. Turnbull, ...7 70
Rv. S A. Woods'.....8 30
Wintrbourn, Chal..... 54
Mosa, Burn's..... 15
Tilbury E., Fletcher...100
New Glasgow, ss..... 8
Rv. F. W. Anderson,.. 8
London 1st ylbc.,..... 5
Rv. J. M. Whitelaw.. 6 35
Rv. T. A. Watson..... 10
Wingham St. A. 534 19
Sarnia, St. A. 500
Rv. T. A. Bell..... 9 60
Rv. L.Perrin..... 12 20
Rv. J. C. Tibb..... 7 15
Rv. H. Ross..... ... 13 95
Rv. W. J. Booth. 7 70
Alma.....205 35
Gorrie ss..... 17 73
Nelson St. Pa. ss..... 6 95
Waterdown, Kx..... 2 50
Rv. J. D. Byrnes..... 13 60
.v. F. A. MacLennan.. 8
Catherine Scott..... 75
Ingersoll St. P'a.. .... 819 20
Winthrop, Caven..... 87 05
Mt. Pleasant..... 15 30
Newburgh, St. A. ce... 3
Ottawa, Glebe,..... 20
Chalk River 86
Winchester Spgs..... 67
Ilderton..... 40
Motherwell 95
Tor Ave. l d. ylg..... 10
Sprucedale ss..... 2
Bond Head 151 80
Essa, Burns 3
Paisley, Kx.. ..... 4 65
Hampden 16 20
Brucefield, Un. ss..... 32 13
" " bc. 19 50
Harriston, Guth.. .. ..209 20
Tor. High Park 973 92
Bobcaygeon..... 80
Innerkip 30 35
Garden Hill.. ..... 53 25
" " ss 8 25
Est. K. Urquhart ..229 18
Rv. Jas. Cumberland.. 7 70
Rv. F. J. Maxwell..... 8
Rv. G. Munro..... 11 85
St. David's..... 7
Rv. J. B. MacLeod 7 70
Rv. D. G. McPhail ... 6 65
Rv. F. O. Nichol..... 5 60
Rv. Jas. Rattray..... 8 60
Rv. M. P. Talling..... 7 70
Rv. C. T. Tough..... 16 90
Rv. W. S. Wright. .. 7 70
Summerstown, Salem.. 92 05
" " ss. 8
Rv. Geo Yule.. ..... 10 45
Balderson..... ....128 72
W. Flamboro'..... 6 10
Rv. J. C. Robrtsn 7 15
Essex St. And..... 73 16
Rv. Robt. Fowlie..... 10 80
Ailsa Craig..... ....168 93
S. Ste. Marie, St. Pa.. . 91 65
Keene ce..... 18
Guelph St. And 200
Holstein ce..... ..... 5 50
Hollen. Chal. 43 65
Melbourne, Guth. ss.. 13
Melrose 26
Pleasant View..... 28
Quaker Hill ss..... 7
Mosa, Burns 250
Millbrook..... 90
Bracebridge, Kx.....161
Torbolton, ... 3
Otta., Bethany..... .. 70
Warwick, Kx. ss..... 18 85
Camlachie, Kx.....107 51
Mayfield, ... 113 19
Millbank Kx 117 25
Avonton, y.p.s..... 20
" ss. 5
Kilsyth, ...104
Normanby, Kx 33
Franktown, St. Pa..... 59
Wesboro', ... 68
Tor., Riverdale..... .....156 23
Chatham, St. Pa..... 31 40
Hawkesvil., St. A..... 31
Rv. J. A. Cranston..... 9 15
Rv. J. M. Duncan, ... 6 95
Rv. G. Milne, ... 8 60
Rv. I. H. MacDonald, ..10 80
Rv. G. B. McLennan, . 8
Rv. H. H. Macpherson, 5 80
Rv. W. L. H. Rowand, 12 20
Rv. N. R. D. Sinclair,.. 6 35
Rev. J. E. Smith,..... 9 6
Rv. Arch. Thompson,.. 11 25
Rv. J. H. Woodside... 8
Rv. Jas. Malcolm..... 6 65
Rv. P. M. MacDonald. 6 10
Avonbank ce..... 23
Tor., Bloor,. 10
Smith's Falls, St. A.... 6 55
Kenora, Kx, ss.. . .. 25
Prin. Gandier,.. ..... 6 10
E. Seneca 19 25
Rv. Geo. Gilmora, ...10
Rv. K. MacLennan,... 5 80
Rv. L. W. Thom,.....20
Rv J. A. Miller,.....13 60
Tor., Riverdale m.b.... 3
Alma y. p. g. 29 16
Glenallan, Kx. ss. 10
Preston, ss. 41
Rv. A. E. Armstrong,. 9 25
Reid's Mills, ...270
Bellevil., St. A 72 59
" " ss. ... 60
Bowmanvil., St. Pa.....115
Mitchell, Kx. ss. 7 56
Cresswell,..... 5 25
Omemee, ...10 50
Prof. Kilpatrick. 5
Streetsville, St. And.. 239 25
Claremont, Ersk., ss... 8 50
Tor., Cowan mb..... 29
Meaford, Erskine 100
Rv. Jas. Barber, ... 7 45
Rv. H Brown,..... 16 10
Rv. J. J. Cochrane... 16 30
Rv. A. H. Kippan, ... 6 10
Rv. A. B. McLeod,.... 8 00
Rv. F. W. Mahaffy,... 9 15
Rv. S. F. Sharp.. .. 8 60
Rv. B. B. Weatherall, 8 20
Rosemont 6
Rv. Jas. McCrea, ... 10
Tara, ... 162
Dr. R. P. MacKay, ... 6 95
Beamsville ss..... 10
Avonton St. Pa. ce. ... 30
Friend.. 6
Paris ss 125
Tilbury W. Kx 191
Dr. J. Fraser Smith.... 14 65
Rv. J. A. Moir..... 9 60
Mt. Pleasant ss 3 30
Rv. A. W. Craw..... 5 80
Leskeard, Gandier. 12
Logan st. Pa. ss. 1 25
Victoria Mines..... 7 90
Whitechurch. 32 82
Milliken, St. Jno. 16
Scarboro' Kx. 281 50
Friend.. 6
Brantford, Fargdn. ypa.100
Harrington W. Kx..... 16
Almonte St. Jno. mb . 35
Orillia 1,000
Komoka ss. 25
Almonte St. A. hmb.... 10
Rv. J. H. Barnett, Nrwch 9 15
Rv. Orr Bennett.. ..... 5 80
Rv. M. B. Davidson ... 6 55
Rv. J. R. Fraser 8 30
Rv. Jno. Lindsay 8 60
Rv. D. B. McRae..... 7 45
Rv. W. T. Prittie..... 8 30
Rv. Donald Tait. 15
Rv. J. U. Tanner..... 13 60
Amos Ch. & ss..... .....186 27
Tarbert 15
Rv. A. M. Gordon 7 45
Roxborough Kx.. ..... 54 60
McBride's Ch 122
Clifford 363 98
Ham. McNab St.. 425
" St. And.....1,409
Poland ss 5
Kippen St. And.. .... 76 13
Mono Centre, Burn's... 10
Newburgh, Camden.... 189 64
Mt. Pleasant ss..... 30
Tor. Grosvenor. 1,489 67
Otta. Stewarton., ... 25 15
Nottawa..... 8 33
Delaware St. And 121
Kemptville 130
W. A. Copeland..... 25
Vaughan, Knox.....134 50
Est. Duncan Campbell.797 51
N. Mornington 13 80
Rv. W. A. Bremner ... 10 80
Rv. J. R. Conn 17 15
Rv. F. Davey. 11 25
Rv. Henry Dickie 10
Rv. T. W. Goodwill ... 16 90
Rv. Alex. Hamilton.... 13
Rv. A. J. Mann..... 10 40
Rv. S. H. Moyer..... 7 45
Rv. D. C. MacIntyre... 7 70
Rv. T. R. Shearer..... 5 80
Port Dalhousie. 112 57
Jessie M. Carswell..... 20
Rv. Alex. Stewart..... 6 65

Alice, Petawawa.....210 18
Rv. Thos. Oswald..... 6 35
Puce, St. And..... 17
Maidstone, St. Jno..... 11
Rv. A. R. Linton 8 30
Est. John Douglas. .. 110
Rv. M. A. F. Lindsay,. 10 45
Pr. Rv. S. B. Rohold,. 15
Tor., Emmanuel 55 92
Thos. C. Keefer 100
Dungannon, Ersk. 5
Centre Bruce, ... 30 97
Carholme, ss. 3
McGillivray..... 52 67
Sunnidale, Cor. ss. 1
Zephyr, ... 23 25
Molesworth, St. A 5
Sydenham, Kx. 40
Fergus, Mel. 200
Roy's.....181 50
" ss..... 18 50
Janetville, ... 10
Ballyduff, ... 2 20
Pontypool, ...4 80
Galt, 1st 215
St. Cath., Haynes 35
St. Cath., 1st ... .25
Cromarty, y.p.s. 35 68
Ham., St. Giles' ... 597
Cambellf.,St.A.y.l.m.c. 29 45
Desboro' 74
Beachburg, St. A 215 50
Kinburn, ss..... 9 75
St. George, ss..... 5
Rv. D. Johnston,..... 13 95
Rv. D. O. McArthur,.. 27 30
Rv. W. A. McKay, ... 10 45
Rv. Neil Shaw, ... 13 30
Rv. Jas. A. Stuart, ... 8 60
Rv. A. Leslie, ... 7 45
Tor., Ave. Road.....560
Napier, St. And. 150
Drumbo, Willis.....207
Strathroy, St. A 293 80
Eldon Station..... 29 50
Sonya, St. And..... 28 35
Muskoka, Falls, ss.... 3
Friend, ... 25
Kenora, Knox..... 355
Rv. H. E. Abraham, .. 6 35
Scarboro', St. And.....276 30
Williamsburg,.....167
" ss..... 80
Metcalfe, St. A..... 25
Rv. J. Steele, ... 6 95
North Gower, ... 66 50
Leamington, Kx b.c. . 10
Rv. A. W. Shepherd,.. 7 45
Meaford, Ersk. b.c.... 20
Whitechurch, ... 2
Simcoe, St. Pa.....541 76
Drayton, ... 20
Kincardine, Kx 591
Florence, ss. 1 20
Milverton, Burn's. 173 85
Mrs. J. G. Murray,... 2
Otta., Erskine 36
Galt, Knox. 1,337 33
Keady. 41 07
N. Derby,..... 53
Hensall. 78 32
Wyoming, y.p.g. 20
Auburn 73
Creemore, St. A ss. ... 6 74
Stratford, Kx 400
Brockville, St. Jno....138 59
Rv. Thos. Davidson .. 12 75
Rv. C. S. Lord. 5 80
Alliston 186 10
Rv. K. J. MacDonald.. 8 00
Smith's Falls St. Pa..392 90
S. Wmstr. St. A, ypg... 5
Tilbury 8 67
St. Thomas Kx.....1,059 88
Richard's Land. ss.... 6 2
S. Wmstr., St. And..... 25 5
Avonton..... ..... 9 50
Niagara, St. And. ss... 18
Listowel, Kx 96 58
Sarnia, St. A. Chin 51 50
Tor., Knox 250
Avonbank, ss. 11 55
S. Luther,..... ..... 22 7
" b.c..... 7 50
St. Luther, ss..... 1
Sault St. Marie..... 20 42
Kintyre..... 10
St. Cath., Kx.....125
Goderich Un. 20
Leeburn, ... 20
Dundas, Kx ss. 53 85
Est. James Gillies;...5,000
Rv. R. A. Lundy ...,.. 7 70
Rv. Jno. Radford..... 8 90
Durham 90 64
Williamsford,..... 50
N. Caradoc 50
Brooksdale, St. A.. 82
Oro, Esson 116 25
Melbourne Guth.,..... 72
Tor., Alhambra. 145 83
Owen Sd. Div..... 80 30
" " ss. 295 56
Kintyre..... ..... 172 48
Tor., College b.c..... 34
Guelph, Chal,.....872
Mimico, ss..... 5
Orangeville..... 667
Grand Valley..... .....152 91
N. Kinloss, ... 2 50
Barton..... 29
N. Bruce, St. And. 100
Kew Beach 580 75
Streetsvil., St. And.. ... 7
Rv. D. R. Drummond, . 8 30
Shelburne, Kx ss..... 17 43
Hyde Park ss..... 10
Blyth..... 27
Picton, St. And,..... 62 40
Cardinal..... ..... 22 08
Smith's Falls, St. A....394 75
Gananoque, St. And...200
Caintown .....,214 70
Blenheim, St. And 48
Ayr, Stanley St. 257 89
Cannington, Kx..... .186 08
English Setment .. 53 58
Rv. Logie Macdonnl ... 6 10
Rv. T. M. Wesley 8 70
Tor., Ave. Road ss. 36 79
Sarnia, St. Pa..... 17 21
N. Easthope, ss..... 17
Lanark, St. And.. 375
Rv. Wm. McDonald, .. 14 95
Tor., Knox..... 100
Rv. A. J. MacGillivray 7 70
Ottawa Glebe 134 65
Tor., St. Enoch's..... 88
Billings Bridge..... 187
Camden E, ... 4
Rv. W. G. Hanna,..... 7 15
Oro, Willis..... 76 50
Elsinore..... 23 40
Rv. R. Martin, ... 10 80
Scarboro', St. A ss.... 43 50
Monkton, Kx..... 56 61
Vasey..... 36 25
Pembrooke, ss. 61 69
Komoka, ss. 75 20
Wyoming, ss 10 31
Wroxeter..... .100
Harwich, St. Jas. 15 40
Carlisle, ...110 40
A. & M..... 65
Hallville..... .100
Braeside, m.b..... 30
Finch, St. Luke's.....168 50
Norwood, ss..... 25
Blakeney, ss..... 16 00
Parry S., St. A a.b.c... 5
W. Lorne, y.p.h.m.s.. 15 50
Cowal, y.p.s. 27
Peterboro, St. Pa..... 340 12
Dr. I. Campbell 5 85
Rv. A. B. Dobson, . 6 10
Rv. J. McKinnon, ... 12 75
Rv. W. K. Shearer.... 8
Waubaushene 33 60
Parkhill, St. P 244 18
" " ss..... 6 79
Tor., Rosedale,..... 450 75
Snow Road, ... 30 45
London 1st 1,312 70
Wmstn, St. And..... 48
Merivale, ... 25
Lindsay, St. And 227 22
Ham., Calvin ss. 50
Uptergrove, Kx. 20
Blackheath,..... 44 25
" ss..... 6 50
Meaford, Ers., ss.... ... 20
Maple Valley, y.p.s.... 10 70
Peabody..... 9
Britton 10
Rv. E. H. Sawers 18 15
Tor., Cooke's ss..... 5
Flodden, K 14 50
Hallvil., St. A ss. . 11
Moore, Burn's... 96
Durham, ss. 7
Wyevale, ss. 11 26
Metz, St. Paul's,..... 45
Ailsa Craig, ss..... .... 7 40
Rv. J. H. Lemon 8
Rv. W. M. Martin, ... 6 10
Rv. R. Pettigrew 6 95
Brantford, St. And.... 87 58
Woodstock, Chal.....269 53
Claremont..... .... 44 30
Hon. Geo. Bryson 250
Mayfield, ss..... 17
Oakdale 27 50
Brown's Corners..... 42 50
Dunwich, Duff's 5
Crinan, Argyle 128
Tor., Ave Road 10 50
Wingham, St. And ... 62 66
Rv. Dr. Neil..... 13 80
Motherwell, ce 13 74
Rv. P. M. McEachern. 20
Rv. A. Leslie..... 8 15
Springfield, Chal..... 56 57
Miss Armour..... 4 59
Mrs. Waddell..... 4 50
St. Mary's 1st ss..... 25
Alberton 10 31
Galt, Knox.....231 81
Priceville.....100
Wardsville 130 62
Collingwood, Berea bc. 5
Peterboro' St. Pa. ss... 20
Rv. P. W. Anderson... 15 50
Rv. J. Binnie 9 60
Rv. Dr. Wallace, ... 5 80
Farewell, Bethel..... 35 50
Rv. Geo. Ballantyne.. 8
Rv. R. G. McKay..... 16 70
Rv. G. R. Fasken..... 12 20
Welland, ...312
Cumberland 101
Westboro' wfms 5
Matawatchan 8 23
Rv. D. Strachan.....18
Garafraxa, St. Jno ...113
Renfrew, St. And. b.c. 15
Wmstown, Heph ..... .254 70
Meaford, Erskine.. .....69 08
Beachburg, St. A..... 9 75
Napier, St. A. ypg..... 10
Motherwell.....123 70
Maxville, ss..... 37
Guelph, St. And.....35 30
Aurora..... 34 95
Aultvil., Imanuel..... 44 42
Midhurst..... 44
Edenvale 9
Minesing 6
Tor., Old St. A 1,500
Rv. Dr. Abraham.....14 65
Rv. Wm. Cooper..... 8 60
Rv. R. J. Ross 7 45
Tor., St. Pa. ss 50
Marvelville 21
Riverside 4
Madoc, St. Paul's.....250 70
Lakevale..... ... 10 25
Wilton 16 50
Ham. Central.... 3,400
Fergus, St. A 369 35
Perth, Knox.....882 58
Stewart Mem 17
Weston ss 100
Rv. Collin Fitchr..... 7 15
Kirkton..... 81
" ss..... 25
Rv. G. S. Scott 8
Madoc, St. Col..... .... 26 70
New Glasgow,..... 49
Bethesda 84 50
Ham. Knox.....1,046 36
Gorrie 56 65
Glensandfield..... 42
Stewartville..... 33
S. Wminstr, St. A 190 55
Rv. W. H. Sawers..... 15
Cedar Grove, ss.. ..... 4 50
Vic. Mines, St. A. ss... 25
Glenmorris 4
Berlin, St. A 1,010
Burlington, Kx..... 83 50
Claude 270 34
Stratford, Kx ss.. 50
Seaforth, 1st 45 30
Drummond Hill. 267
Dunsford 40
Markham, St. A ss .. 10 83
W. T. Noble 3
Paisley, Knox..... 26 45
Barrie..... 61
Bradford, abc..... 5
Northcote 3
Dr. T. D. Meikle..... 50
Arthur, St. A..... .. 49 95
Woodland, ... 34
" ss. 6 30
Ayr, Knox 82 75
M. M. A..... 10
Rv. J Argo 14 65
Rv. A. A. Laing.. ..... 6 10
Pickering, St. A..... 20 05
Esplen..... 16
Brook, Chal..... .....39 50
Fairbank..... 13
Reids' Mills 8
T. C. Robertson 7
R. G. Struthers..... 5
Tor., Knox 10
Jennie Christie.... ... 2 50
Merriton, St. A 18
Lachine Locks, St. And. ss., Girls ce 50
Queensboro', St. A 16
Tor. Kx 1
Bromley, Barrs'..... 11
Admaston, Grace.....82
Ottawa, Knox 3,035 50
Carleton Pl. St A. .1,170
Woodsland, St. Matt... 25 50
Cromarty..... 35
Delhi, Chal. 32 60
Vittoria 20 25
Renfrew, St. And..... 14 18
Minesing 30 50
Orono, ce..... 17 85
Ham, St. Paul's 3,905
Caledon, Mel. 34 52
Smith Hill 6 3
Enniskillen..... ..... 22 25
Centreville 35 50
Rv. W. A. McIlroy.... 8
Rv. T G. Thomson. ... 7 15
Rv. D. D. Campbell... 10 48
Linwood 56
" ss. 10
Hallvillle 452
Egmondville... .....154 04
" ss..... 13
Jarvis, ... 44
Beachburg, St. A..... 2
McIntyre 50
Peterboro, St. Pa ...1,373 32
Hopetown,..... ..... 21 15
St. James'..... 5
Zion Ch. 24 35
Zion ces..... ..... 9 50
Rylstone..... 96
Black's Cors, ss. 10 50
Rv. E. G. Walker..... 8 90

Quebec.

William Yuile, David Morrice, Robt. Munro and others... .....396 50
St. L.de Gonz Kx mem.500
Mont. Erskine 30
Fort Coulonge... 12
W. S. Leslie..... 100
Thanksoffering R.M . 20
Est. David Yuile 6 00
O mstown 360
Ormstown Village ss... 65
Ormstown ce..... 20
Est. H. B. Woodrow.25,000
Inverness ss. 7 35
Bristol. 116 10

Rv. T. S. Glassford 7 15
Rv. C. W. Shelley.... 11 85
Buckingham St.A. s.s 17
Mont. St. Giles'.....160
Rv. Rod. McKenzie.... 15 80
Rv. J. M. Sutherland.. 8 30
Chateauguay.....100
Prin. Scrimger..... 18 90
Cote des Neiges 71 05
Mont. St. Paul's ss.... 13 36
Mont. Crescent.....2,000
Kingsbury, St. A 196
Rv. G. W. Mingie..... 7 70
Rv. N. H. McGillivray. 7 70
Rv. Dr. Scott..... 7 45
Lachine St. A. ce 87 65
Beauharnois, St. Ed....144 35
Rv. R. Gamble..... 11 60
Rv. A. S. Ross..... 7 15
Rv. S. J. Taylor..... 5 8.
Rv. W. T. B. Crombie. 6 65
Wmount Wminster... 93 85
St. Lambert, St. Cuth.. 89 38
Quebec, Chal..... 60
Mrs. M. S. Crombie..... 5
Rv. J. R. Douglas..... 10
Rv. D. J. Fraser..... 19 20
Rv. J. F. Macfarlane.. 11 25
Mont. St. Paul's ss.....120
Rockfield ss 16 53
P. V. Pedolin ..... .100
Valleyfield ss 50
Rv. J. D. Anderson..... 6 65
Rv. A. T. Love..... 6 95
Rv. H. Carmichael..... 3 65
Rv. J. B. MacLean..... 5 60
Quebec, Chal. ss. 50
Rv. Dr. Amaron.. ..... 16 10
Rv. J. N. Brunton..... 16 60
Rv. J. L. George..... 5 60
Mont. Erskine.....2,000
Quebec, Chal.. 40
Kingsbury St. And..... 10
Mont. St. Giles' ss..... 70
Bristol Cors 113
Rv. J. E. Menancon..... 10 80
Valcartier 3
Quebec, Chal..... 1,979 70
Mont. MacVicar Mem.. 75
Mont. 1st ss..... 67 16
Mont. St. Giles' ss.....100
" " ce..... 50
Howick, ss..... 20
Rv. G. P. Tattrie..... 9 60
Kinnear's Mills&Reid's 130 40
Lecture on Mormonism 6 85
Rv. C. Lapointe 2 84
Rv. Prin. Brandt..... 8 30
Rv. Dr. Amaron..... 25
Mont., 1st ss..... 30 51
Mont., 1st 981
Mont., Taylor. 260
Mr.Mrs.A. McDougall 450
Est. Alex. McDougall, 328 76
Mont. American 50
Mont. Erskine 2.000
Athelstan..... 70
Mont., St. Mark's.. 30
" " ss.... 10
Isle of Sky.., ss..... 9
Buckingham, St. A. ..307 45
Lachute 93 25
Bristol Cors..... 5
Rv. W. J. Fowler..... 7 70
Rv. M. McLeod 11 25
C. Mathieson..... 10
Shawville 7 20
Starks' Cors. 9
Russeltown, Cov. Hill..144 35
Rv. J. M. Macalister.. 14 10
Hemmingford..... ....251 80
" St. A. ss. 10
Pt. Fortune, St. Col... 5
Verdun..... 40
Rockburn..... 39 45
Valeyfield, Chinese.... 8

Manitoba

Orrwold ss..... 3
Greenridge 48
Pendennis ss 7 90
Mr.Mrs.G. Barnard.. 18
Rv. Hector Mackay.. 73 37
Rv. Jas S. Watson, ... 9 15
Neepawa, Kx. ss.. ..... 15 90
Basswood..... 10
Geo. E Richards..... 3
Mather, Sinkervl 33
Dr. J. K. McLennan.. 300
Holland..... 13 25
N. Brandon, Zion 100
" "ce. 7 50
Deloraine ss 10
Arden..... ....120 10
Rv. Geo. E. Lougheed. 9 60
Holland, Knox..... 12 50
Alexander.....190
Shellmouth..... 4 95
Roseisle..... 6
Makepeace ss..... 55
Assessippi..... 30
Humesville yps 25
Wpg., Augustine... 10,859 68
Rv. D. McVicar..... 15 15
Binscarth..... 50
Bradwardine..... 21 35
Strathclair ss..... 3 30
Gladstone..... 397
LaRiviere, Kingsly 90
St. Louis ss..... 3 50
Strathclair 4 70
Cadurcis 121
Wpg., Pt. Douglas..... 3 30
Rv. E. B Chestnut 14 60
Wpg. Kx. ss..... 74 75
Norwood 95 45
Rv. W. H. May. 10 70
Douglas.....100
Rv. C. Moore 13 30
Rv. Alex. McFarlane... 8 30
Rv. T. R. Scott. 8 60
Inkerman 7 35
Hargrave 57
Deloraine 396
Mordon, Knox. 435
Vista ss 4
Rv. R. S. Laidlaw..... 7 45
Rv. S McL. Fee 7 70
Wawanesa. 80
Rv. W. W. McLaren... 8 30
Humesville 280
Brant, Argyle..... 14 10
Grassmere 33
Stonewall..... 60 25
Rv. H. G. Crozier 6 35
Manitou, St. A..... 286
Wellwood, Oberon. 122
Wpg. St. And..... 10 23
Brandon St. Pa. ss. 25
Rv. E. E. Annand..... 7 70
Rv. A. MacTavish..... 8 90
Rv. D. MacVicar..... 20
Brandon Hills lad..... 14
Rv. J. M. Kellock..... 8
Rapid City St. Pa.. 183
Melita ss. 60
Norwood ss 40
Wpg. Wmster 1,701 2
Norwood ss 7 40
Swan River St. A. ss... 9 50
Reston St. Pa. 24 80
Melita ss 13 0
Russell 400
Wpg. St. Jno. 109 50
Bird Hill..... 15 30
Lyleton 93
Sperling 242 45
Souris, Knox ss..... 5 40
Rv. E. W. Johnson 8 90
Rv. S. C. Murray..... 14 0
Rv. A. Hood.. 15
Beausejour 1. aid..... 10
Plum Coulee, Rosenfeld 11
Riverview..... 55
Souris, Knox.....200

Saskatchewan.

Gull Lake..... 20
Wi-hart.. 17
Rv. Jno. Fletcher..... 60
Tyvan. 16
Latham 7
High View..... 8
Saltcoats 23 35
Broadview, St. A. ss... 16
Buffalo Lake 194 10
Rv. E. McQueen..... 13 30
Rv. Jas. Russell..... 8 90
Francis..... 85 60
Rv. W. G. Wilson.. ..... 10 40
Friends 3
Estevan, Wmstr. ss 6
Carnduff ces 12
Rv. C. & Mrs. Strachan 35
Rv. F. A. Clare,.. 6 95
Rv. R. H. Gilmour..... 6 53
Stony Beach..... 24
" l. aid..... 10
Caron, Knox 25
Estevan, Wmstr 153 05
Carnduff, Calvin ss. ... 1 25
Cupar 14
Rouleau, St. A..... 31
Rv. A. A. Graham..... 10 80
Rv. C. B. Ross..... 10
MooseJawSt.AChineso 25 70
Mrs. W. H. Stewart.... 1
Smithville 14 70
Francis..... 35
Buffalo Lake..... 20
Rv. M. A. McKinnon.. 14 30
Rv. W. P. Adam.., ... 8 30
Rv. A. Henderson..... 10
Pilot Butte..... 36 50
Rv. P. Strang..... 14 60
Rv. Jas. Greer..... 2
Weyburn, Knox.....625 75
Rv. Chas.MacKay..... 33
Prince Albert, Kx..... 10
Miss. Webb..... 2
Arcola..... .....101 15
McTaggart, l.a.s..... 10

Alberta

Jumbo Valley..... 32
Wetaskiwin, Kx..... 50
Red Deer, Kx..... 50
Prairie Park..... .... 31 40
Killam..... 13 55
Rabbit Hill..... 17
Holden..... 4 25
Lille..... 2 50
Stettler, Kx 18 25
Strathcona, Kx 50
Calgary, Hillhurst.... 24 50
R. Wm. Hamilton..... 9 15
Rv. Wm. Millar, ... 12
Camrose ss. 3 35
Vegreville ss..... 26
Vegreville.....165
Lille 2 60
Lavoy..... 4
" Sunshine..... 4
Rv. W. T. Hamilton .. 14 45
Morinville..... 2
Rv. J. G. Meek 10 45
Wetaskiwin, Kx 79
Rv. F. D. Roxburgh .. 8 60
Leduc, St. Stephen's.. 62 15
Rv. J. A. Clark..... 9 6
Hillhurst..... 55 95
Rv. H. McKellar..... 9 15
Rv. W. G. Brown..... 6 95
Rv. J. A. Claxon..... 16 90
Rv. H. Young..... 8 9.
Morinville, Un 7
Strathcona, Kx 100
High River..... 10
Cayley..... 67 65
Rv. G. R. Lang 13 60
Rv. C. A. Myers..... 6 95
Beddington..... 5
Lethbridge, Kx.....292 90
Rv. N. D. Keith.. ..... 7 45
Rv. A. Mahaffy 20
Rv. Jas. Wheeler 7 70
Rv. C. C. Whiting,.. 8
Rv. A. MacWilliams.... 7 45
Rv. W. McNichol..... 6 65
Janet McLennan 10
Rv. And. Russell..... 21 75
Lacombe, St. A.. 50
Red Deer Kx. 7
Medicine Hat, St J 65 60
Claresholm..... ..... 13 15
Coleman..... 14
Pincher Crk. Kx..... 149 85
Rv. J. E. Duclos..... 14 80
Rv. W. D. Reid..... 19 20
Calgary, Grace.....1,425
Delaware St. A.. 25
Rv. Wm. Millar.. ..... 9 15
Ardrossan &c 50
Lamont 61
Morinville..... 1 80

British Columbia.

Vancouver, St. A .. 1,100
Chilliwack. 100
St. Aidan's ss..... 3
Vancr. St. And. 300
Mrs. McDougall cl..... 1
Rv. A. J. McGillivray.. 8
South Arm..... 137
Janet Gunn..... 3
Mrs. W. C. Whittaker. 5
Pender Island ss..... 87 30
J. Alwin..... 3 25
Vancr. St. David's.. ... 2 40
Victoria St. And.. 120
Louis Creek 10
Okanagan Cent..... 7 20
Nanaimo, St. And. ss... 4 20
Denman Is..... 10
Ladysmith 1st ss. 11
D. W. Welsh. 50
Sandon 25
Mt. Lehman..... 21 15
Pine Grove 22 35
Rv. Ng Mon Hing..... 12
Alberni, St. And. 29
Revelstoke, St. J. ss... 55 50
J. D. Kennedy..... 25
N. Vancouver ss..... 54 01
Kaslo 24 30
Vancr. St. Jno. ss..... 187 50
Mt. Tolmie 9
Eburne ss 2 60
N. Lonsdale..... 13 85
Vancr. St. Jno. ss. 101
Eburne ss..... 2 65
Grand Forks, Kx. ce.ss 12 50
Slocan 6
John Park..... 15
Friend 11 60
Peachland 33 55
Rv. Dr. Campbell..... 7 45
Rv. David James..... 10
Rv. W. L. Macrae.... 7 45
Rv. D. MacRae 8
Rv. Wm. Ross..... 6 65
Grand Forks..... 112
" " ss 60
Rv. M. D. McKee..... 13 30
New Denver 18 25
Kelowna, Knox..... 111
Phoenix, St. And..... 30
Chilliwack..... 42 60
Vernon, St. And..... 179 50
Miss. McDonald 1 00
Fernie, Knox Ch 165
Greenwood, t. Col. ss.. 8
Vancouver, 1st. 784 73
Salmon Arm, ss'. 5 20
Rv. T. T. Reikie..... 6 95
Victoria, 1st. 231 34
Cascade..... 2 10
Ymir ss..... ..... 20 50

Nova Scotia

Rv. Anderson Rogers.. 7 15
Pr. Agent, Halifax.....602 93
Rv. Jacob Layton. 2
Rv. J. A. MacKean.. .. 13 60
Rv. D. H. MacKinnon, 5 60
Rv. D. S. Fraser 7 15
Rv. A. V. Morash,..... 5 60
Rv. H. K. Maclean.... 20
Rv. A. B. Dickie..... 8 30
Rv. A. H. Foster..... 5 80
Rv. T. C. Jack..... 6 65
Rv. L. W. Parker 6 65
Rv. D. K. Ross..... 11 85
Senator McKeen.....250
Rv. Hugh Miller... . 8 20
Rv. J. A. MacKenzie.. 13 95
Rv. J. A. McLean, Mahone Bay 6 10
Caledonia Mines ss 6
Rv. D. McD. Clark.... 12 10
Rv. D. M. Gillies..... 12 20

Rv. R. B. Layton,,....	6 60	Rv. M. H. McIntosh...	6 65	**Prince Edward Island.**		Rv. J. S. Sutherland..	8 60
Rv. C. Munro	8	Rv. N. MacQueen.....	17 30			**Miscellaneous.**	
Rv. J. W. M Crawford	6 10	Rv. P. K. McRae.....	60	Tyne Valley ss.....	6 44	Rv. Jas. Anderson. ..	2
Rv. F. J. Jobb	6 35	Rv. A. D. Stirling.....	6 35	Rv. Donald Fraser.....	6 35	Wei Hwei Fu ss..	2
Rv. John McNeil	7 45	Rv. J. F. Polley	9 15	Rv. W. H. Spencer.....	6 65	Rv. E. M. Dill.	12 75
Rv. Prin. MacKinnon.	24	Rv. F. W. Thompson..	7 70	Rv. A. J. W. Back ...	17 85	U. F. Ch., Scotland. .	353 60
Rv. D. McPhon ld.....	7 45	**New Brunswick.**		Rv. J. H. McIlattie	16 1	Indoress.....	2
Rv. A. A. McLeod	7 75			Rv. A. S. Stewart.....	7 45	Rv. Dr. Fotheringham.	20
Rv. D. McLeod..... ...	13 30	Scotch Ridge, St, Jas ss	2	Albro Howatt.....	5	Pr, Rv. S. J. Taylor...	200 80
Rv. J. D. McFarlan. ..	9 15	Rv. Gordon Dickie, ...	9 80	Rv. Robt. Murray.....	9 15	Rv. Robt Hughes.....	10
Rv. P. K. McRae.....	9	Rv. W. H. Smith.	6 65	Rv. A. D. McIntosh....	12 20	Rv. S. C. Gunn.	10
West Bay road ss	75	Rv. J. M. McLeod.....	10 80	Rv. M. N. MacLeod....	13 95	Rv. J. F. McLaren. . ..	6 10
Rv. W. P. Archibald..	5 60	Rv. J. H. Kirk,.....	8 60	Rv. Geo. Millar	6 95	Rv. A. J. W. Myers	6 65
Rv. J. F. Dustan	6 35	Rv. H. R. Read	8	Rv. E. J. Rattee,..... ..	8	Rv. J. B. Edmundston.	10
Rv. D. A. Frame	6 65	Rv. Edwin Smith... ...	6 70	Rv. A. Craise.....	7 15	Rv. W. M. Tufts.	5 60
Rv. H. Michael.....	12 20	Rv. A. D. Archibald,..	6 65	Rv. John Hawley.....	18 90	Rv. J. H. Chase..	10
Mrs. J. C. McLeod. ...	1	Rv. G. A. Graut.	5 80			Mrs. Homeugh.	10
Rv. A. H. Denoon	5 80	Rv. F. C. Simpson	16 70	**Newfoundland.**		Rv. W. W. Hardie.....	10
Marble Mountn. ss....	3 80	Mr. Wm. Maxwell.....	4			Wman's Miss. Soc. ..4,850	
Rv. Malcm. Campbell.	8 60	Rv. J. A. MacKeigan...	1 80	St. John's St. And. ss..	7 30	Ch. of Scotland Col. Com.	28 60
Rv. C. C. McIntosh....	8 30			Rv. F. S. Coffin	7 15	Woman's Miss. Soc...	874 33
Rv. Dr. McCurdy.....	9 60						

The Church Funds, East.

SUMMARY of RECEIPTS

	During Mar. 1, 1911 January 1912	to Jan. 31 1912
Foreign Missions..	$9,466.04	$44,785.65
Home Missions.....	2,248.28	7,951.20
Augmentation.....	1,478.37	4,125.18
College	1,601.48	9,274.12
A. & I. Ministers.....	413.80	2,579.09
French Evangeliztn..	368.49	1,036.31
Pt-aux-Trembles	478.80	688.70
For North West	1,239.64	2,630.92
Children's Day Col..	88.29	1,674.81
Assembly Fund.....	93.50	231.56
Bursary Fund	340.25	2,300.95
Library Fund.....	.....	126.89
Manitoba College...	.....	2.00
Widows' & Orphans.	36.00	357.15
Social and Service Evangelism.....	369.09	842.83
Total.....	$18,222.03	$78,607.36

RECEIVED DURING JANUARY

At the Presbyterian Offices, Halifax, by Rev. E. A. McCurdy, D.D. and divided among the Funds as directed by the Donors.

Acknowledged $60,385 33		Trenton ss.....	9 6	Mrs. Layton.....	5	Dalhousie ss.....	50
Fredricton.....	10	Truro, First ss.....	15 0	Bedford	15	H. W. Brownell.....	5
Gedaies Annuity.....	100	Chipman ss	15	A. C. Thompson.....	30	Mrs. H. W. Brownell.	5
Tatamagouche	5	Halifax, Park	1 64	Bridgetown.....	67	NewGlasgowMem. Un	10
" M. L. Urquhart.	370	Shubenacadie.....	50	O'Leary.....	38	Rev. J. S. Sutherland.	5
" French Rivr. ss..	18	St. John, Calvin ss .	7 05	W. Riv., Green Hill ..	532 51	Tryon, ladies circle...	10
" Balfron ss.....	3 30	Sherbrooke.....	39 12	Loch Katrine ss.....	4	Pictou St And.....	403
Cardigan	68	Gore.....	16 90	Deane.....	1	Princetown.....	29 30
New Glasgow United	1307 61	Alberton	25	NewGlasgowUnited ss	224	Princetown seven ss..	111
Mrs. Campbell.....	5	Cardigan	25	Moncton St. John's ce.	5	W. F. & H. M. S.....	109
N. Riv. Harmony	16	Richmond Bay, W....	15	N. Shore, N. River....	12	Campbelton	25
Lower Stewiack.	75	Bellevue ss..	17	Fredricton	435	Bedeque	190
Kensington, New Lon	43 50	T. C. James.....	5	"E. A. M.".	5	Merigomish, French R	180 23
Mid. Musqdbt. Riverside.	171	G. R. Smith	550	"J. W. M.".	2	Millerton ss.....	3
Rev. E. E. Mowatt...	5	Princetown.	4,7	Miss Mott, Mrs Howe	10	Hx. Fort Massey.....	2615 14
Richmond.....	25	Mrs. Howe, Miss Mott	20 25	New Glasgow United.	236	L. B. McLennan.....	5
Deane	4	W. V. Thomson. .	3	John McKeen.....	15	Bloomfield.....	80
St. John, St. Dav. ss,.	13 76	McLennaan, s Mt & Brk	20	Refund	2	Lower Stewiack.....	20
				Rev. T. Sedgwick DD.	5	Truro St And...	1040
				Englishtown, S. Gut..	8	Truro St. And. ss.	50
				"Personal Friends"..	2	Bridgewater ss.....	50
				New Aberdeen..	76 90	Riv. John ss....	5
				Hantsport.....	4 15	Halifax Chal.....	344
				New Glasgow United	10	Halifax Grove.....	81 07
				Five Islands.....	23	Anna Carmichael.....	25
				Capt. W. A. Downey.	5	Great Village.....	201
				Mrs. W. J. Jones.....	5	Baddeck Forks.....	61
				New Glasgow First..	1534 83	Summerside ss.....	8 40
				Bridgewater.....	332 81	Dalhousie ss.....	10
				New Mills &c.....	300	Mid. Musqdbh.....	151 39
				Hopewell St. Col. wfms	151	Millsville.	65 90
				Hopewell St. Col.....	73	Reserve Mines.....	245
				Truro, First Adult bc.	75	Princetown.....	11
				" ss.....	5	Summerside.....	358 75
				" Mrs. J. E. Dickie	5	Margaree	38
				" J. D. M.....	5	"Feed My Lambs"..	15
				" Mr., Mrs. S. H. Tupper,.	7	Windsor ce.....	16 70
				Hx. St. Matthews ss.	103 50	Centre Napan ss.....	5
				NewGlasgowSt And. ss	50	Mira.....	131 50
				Maitland ss.....	4 55	Hampton Rothesay&c	20 50
				King's Head ss,.	2 75	Goose Cove ss.....	2
				Carleton Village.....	1 75	Woodville.....	16
				Hx. Park St.....	187 80	Interest	154 20
				Picton, Prince.....	59 53	Refund.....	7 72
				Senator McKeen.....	250	Orangedale ss.....	5
				Portaupique ce.	11	Windsor ss.....	62 19
				Riv. Herbert, Maccan	37	Noel	12
				Hx. Park ss....	100	Newport.....	120 34
				Caraquet.....	29 38	Newport ss	6 88
				"L. S. C." ...	2	Truro St Paul's	443
				Memory Mr. & M s. J. N. Hebb.....	2	Castlereagh	24
				St. Peters	160	St. John's St. And....	1010
				River John, ss	5	St. John's St And. ss	50
				Dartmth, Stewart bc.	108	Mrs. J, Margison . .	5
				Greenfield . . .	53	Rv Zacob Layton.....	2
				Bridgewater.	70	M s McGregor	5
				Bay View	2 25	Bass River ss	30 40
				Robert Stewart.....	3 75	River Dennis	44
				St. James & Union...	8	W Branch Riv John	55
				New Glasgow United.	55	Burnr ce	5
				Escuminac	44	Waterville	14
				Rexton	262 40	Lunenburg ss.... : ..	10
				St. George ss.....	4 60		
				Anonymous	2	Total.....78,607 36	

ASK YOUR DRUGGIST FOR McCLINTON'S SOAPS

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants, and are the only Soaps thus made. It is truly said :— IT IS NATURE'S SOAP.

McCLINTON'S, Donaghmore, Ireland

Canadian Agent:
Kenneth H. Munro, 333 Coristine Building, Montrea

Priestley's Dress Fabrics
Always Fashionable
Best Wear. Best Service.

See latest Cloths at the leading Dry Goods Stores.

TEN COMMANDMENTS.

Not the great ten, but echoes from them, which a minister gave for young men:—

"Do not speak of the 'old gent' and the 'old woman.' Fathers and mothers are a necessary evil in the present system of things. They have spoken respectfully of you when outsiders could not see anything on which they could hang even a small compliment.

"Do not give all your attention to the education of the brains on the outside of your head. Football hair and a big letter on your jersey are not a sufficient training for life. The young fellow who is old fashioned enough to go to school for study still has a place in the world.

"Do not invest your nickel in a glass of beer, then afterward criticize the other fellow who has invested his nickel in a savings bank. Beer checks and bank checks as investments are not in the same class.

"Do not put the money of your tailor and your washerwoman in five dollar opera seats and two dollar theatre tickets. They may prefer to spend their earnings in some other way.

"Do not measure your job entirely by the size of the pay envelope and the length of the vacation. Highway robbery is an ideal vocation measured in these ways.

"Do not try to get rich quick; smarter men than you, who have come to town without a cent, have tried it and lost all they had.

"Don't speak ill of women.

"Do not defile your tongue with profane and vulgar speech, revealing ignorance and showing the coarseness in your soul.

"Do not think you have sounded all the ocean of truth when you have let out all your little line. The ocean on whose shore Newton had gathered only a few pebbles can never be all in your little tin cup.

"Do not be a stranger to the church of your father. The old pew looks lonesome without you. Your father went to his honor and his prosperity straight from the church door. The path is still there. You need the church and the church needs you."

Ready!
instantly to invigorate you — to warm you — and keep you warm.

'CAMP'
COFFEE

is superior in every way to all other coffee essences — the next best is a long way behind — make sure you get 'Camp' — 'it is the Best.'

R. Paterson & Sons, Ltd.
Coffee Specialists,
Glasgow.

Man is born to carry burdens. He cannot evade them by the acquisition of wealth nor escape them by voluntary poverty. He cannot avoid them by any art known to man and all the wisdom of the ages shows no way of escape.

Burdens will come. It rests with us simply to choose how we shall bear them. Fretting is foolish and hurtful; impatience and murmuring are unmanly and unchristian; but patience and courage are more than a match for the heaviest burdens.

We cannot escape our burdens, but we need not let them crush us. We can bear them so patiently and so bravely that they shall become to us and to our friends an open door to a higher life.—Ex.

"God speaks only to listening ears."—

Your calibre is measured by the methods and models you follow.

God employs no hired men; his work is done by his sons.

If you don't know, say so. It's a sign of strength to acknowledge your weaknesses.

Hardship at the right time and in the right place is an incentive—a whip for resolution.

How poor and empty is life, when away from the shelter and help of Divine love, grace and truth.

"This is the only generation we can reach, and we are the only ones who can reach this generation."

If you're ashamed of what you are, either your occupation is disgraceful or you're a disgrace to your occupation.

The only real way to "prepare to meet thy God" is to live with thy God so that to meet Him shall be nothing strange.

A Christian need not advertise himself. If there is real worth in him, the world will see it, and do the necessary advertising.

"O Lord, grant that we may not despise our rulers; and grant that they may not act so we can't help it," was the prayer of Dr. Lyman Beecher.

I am glad to think I am not bound to make the world go right. But only to discover and to do with cheerful heart the work that God appoints.

There are two things needed these days. First, for rich men to find out how poor men live; and second, for poor men to find out how rich men work.

The church not only furnishes the morals for the men in the church, but to a large extent it furnishes the morals for the men outside of the church.—W. J. Bryan.

One is shocked when he comes to measure the differences in reward between those who contribute to man's uplifting and those who pander to man's vices.—W. J. Bryan.

Ready to go, ready to wait,
Ready a gap to fill;
Ready for service small or great,
Ready to do His will.
—Phillips Brooks.

Christ was, by a marvelous and most subtle refinement of wickedness, either the greatest, guiltiest of imposters, or He was God manifest in the flesh.

To know one's self is an advantage; to correct one's self, a virtue; and to give thanks to God, the means to obtain success and perseverance.—Bossuet.

The cannon ball passing through a few feet bore receives its direction for the whole range; so the soul in childhood receives its direction for eternity.

You can't pursue a crooked path without leaving foot prints and, sometime in your life, someone is going to trace your course. Go straight and you won't have to turn back.

We may be sure that if there is to be any real service, the heavy sense of burden, the pressure of soul, the consciousness that the price of life is life, must be with the man.—Selected.

Keep the soil of life soft, its sympathy tender, its imagination free, or else you lose the elementary quality of receptiveness, and all the influences of God may be scattered over you in vain.

It is a strange thing that a man who borrows his morals from Christian parents or absorbs them from Christian society should be held up as a representative of what a man can be outside of the church. —W. J. Bryan.

The noisy waves are failures, but the great silent tide is a success. Do you know what it is to be failing every day, and yet to be sure that your life is, as a whole, in its great movement and meaning, not failing, but succeeding?—Phillips Brooks.

"Sin must be exterminated in our hearts and lives before we can be presented before the Great White Throne. The blood of Jesus Christ alone can cleanse us from the guilt and power of sin, and make us fit to appear before the judgment seat of God."

It is impossible to impress individuals with their personal responsibilities unless you feel your own responsibility, and so deeply that it takes you down on your knees and your prayers up to the throne of God, until strength has been given you.

No matter how much a man hears the word, small is the credit attached to him if he fails to be a doer also. In serving the Lord he must remember that he needs to avoid sloth in his business, as well as to cultivate fervency of spirit.—Roosevelt.

VOL. XXXVII APRIL, 1912 No. 4.

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE

The PRESBYTERIAN RECORD.

COMMANDMENTS — CONSUMMATION — KEEP MY — LOVE ME — IF YE

CONTENTS

	PAGE
The "Every Income Canvass"	145
"Minority Rights" and Protestant Disabilities	146
The Gospel to the Jew	147
"Difficulties" and "Encouragements" in Alberta	149
Indore Students and Christianity	153
Aborigines of East Formosa	157
The Uplift of China,—IV.	161
Our Laws affecting Morals	163
Life and Work	166
The Children's Record	173
World Wide Work	178
Our Church Register	185

LO I AM WITH YOU ALWAY

BY AUTHORITY OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

Printed by JOHN LOVELL & SON, LIMITED, MONTREAL.

Ottawa Ladies' College

This College is owned and controlled by the Presbyterian Church and commended by the General Assembly.

Presbyterian parents seeking an Educational home for their daughters should write for a Calendar of the College and all information regarding it. This College is thoroughly equipped in every particular.

REV. W. D. ARMSTRONG, D.D., L.L.D., President.

St. Margaret's College, Toronto.

A Residential and Day School for Girls

Founded by the late George Dickson, M. A. former Principal of Upper Canada College, and Mrs Dickson.

University Matriculation. Thorough equipment for Music, Art and Domestic Science.

Supervised Athletics; Large Lawns, Swimming Bath.

MRS. GEORGE DICKSON, President;
MISS J. E. MACDONALD, B.A., Principal.

THE INTEREST RATE

on investments is the most important single element in a Life Company's affairs.

Last year The Great-West Life earned 7.63% gross (or 7% net) on all investments.

Hence the remarkable

RESULTS TO POLICYHOLDERS.

Ask for a record of these Results—"Profits 1912."

THE GREAT-WEST LIFE

ASSURANCE COMPANY.

Head Office: . . WINNIPEG

Over $70,000,000 of Insurance in force

Church Chime Peal BELLS

Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md., U.S.A.

INDIVIDUAL COMMUNION WARE.

Noiseless—Sanitary—Reverent

Improved Trays and Glasses. Rapid time-saving Filler. Write for Catalogue which gives particulars of Free Trial Offer.

R. DOUGLAS FRASER,

Presbyterian Publications, 60 Bond St., TORONTO.

The "Every Income Canvas," followed by the Duplex Envelope, is the Ideal.

ST. ANDREW'S COLLEGE

TORONTO, ONT.

A Residential and Day School for Boys.

Calendar sent on application.

Rev. D. Bruce Macdonald, M. A., LL.D., Headmaster.

Royal Victoria College

McGILL UNIVERSITY

MONTREAL.

For Resident and Day Students. Students prepared for degrees in Arts, Pure Science and Music. Scholarships are awarded annually. For all information apply to the Warden.

Diamond Engagement Rings

JOHN WANLESS & CO.

TORONTO'S OLDEST JEWELLERS

402 Yonge Street

The temper of the mind in which we meet the hundred and one tiny circumstances of every hour determines our happiness or unhappiness far more than does the detail of what those circumstances are. We cannot choose the circumstances, but we can choose the temper.

In choosing a school for a son or daughter, parents should consider the inducements in about this order: First, health for the soul; secondly, health for the body; thirdly, scholastic advantages. This takes in all in the right order. Those who invert or omit any part of this procedure blunder strangely and ruinously.

Presbyterian Record

Vol. XXXVII. APRIL, 1912. No. 4

THE THIRTY-EIGHTH ASSEMBLY

Of the Presbyterian Church in Canada will meet in First Presbyterian Church, Edmonton, on Wednesday, June 5th, at 8 p.m. The Committee on business, consisting of the clerks of Assembly, together with the clerks of synods and presbyteries who are commissioners, will meet in the same place on the same day at 4 p.m.

Synod and presbytery clerks are instructed to take order as follows:—

1. That all documents for submission to the Assembly be written on foolscap, on one side of the sheet, with a wide margin to the left, and that all matters that may require separate consideration be on separate sheets.

2. That parties who have causes coming before the Assembly are required to send the papers in the case, and five dollars to pay for the printing of the same for the use of members of Assembly.

3. That applications of presbyteries for the reception of ministers from other churches must be accompanied by two typewritten copies of all papers relative to said ministers, and five dollars to pay for printing the same for the use of Assembly.

4. That lists of Presbytery commissioners, as soon as they are appointed, be sent to Rev. Robert Campbell, D.D., 68 St. Famille St., Montreal, together with the post office addresses of all the elders who are commissioners, and the congregations to which the ministerial commissioners may belong; and that all other papers for submission to the Assembly be sent to Rev. John Somerville, D.D., Confederation Life Building, Toronto.

5. That all papers to be laid before the Assembly be in the hands of the Clerks of Assembly at least eight days before the date of meeting.

ROBERT CAMPBELL, } *Joint Clerks*
JOHN SOMERVILLE, } *of Assembly.*

Information as to railway rates, etc., may be had from Dr. Somerville. Details will be given in the May Record.

THE "BUDGET PLAN."

And "Every Income Canvass."

That definite forward movement, the "Budget Plan" is proving a grand success. It is simply this, instead of scattered giving for the Schemes of the Church, and the using of the amounts given, larger or smaller, in the work of the church, an estimate is made beforehand, by the Assembly, of the amount that is required for the work which is laid upon the church to do during the year, along various lines, Home Missions, Foreign Missions, etc. This amount is divided among the synods according to their ability. Each synod in the same way divides up its proportion among its own presbyteries; and each presbytery allots to its congregations, what is considered their fair proportion, and asks them if they will try and do their share.

Many congregations are taking hold of the matter with right good will and are making it successful. The pastor of a large congregation said to the writer a day or two since, "Thirty-eight of my men are starting out to-night at seven o'clock, two and two, to canvass their districts, and will keep at it night after night till the work is completed."

Where a congregation takes hold of the matter systematically in that way, success is assured. Congregations that thought they had been doing well are easily doubling, trebling, or more, their previous giving, and getting a joy and satisfaction out of it more than proportionate to the increase. Some get much more than they aim at.

But no matter how high the attainment, our Great Exemplar is still in the van, leading on, for "He gave Himself for us," and all we are and have and hope to be we owe to that giving of His, and in all that we do we are merely helping to make

that work of His effective to the world by telling them of it and bringing its good to them.

One essential to the best success of the Budget Plan is the "Every Income Canvass." This is but fair. If every synod and presbytery and congregation should have its fair share of the privilege of the whole, then every one in the congregation in receipt of an income should have a proportionate share of the privilege with the others. In many homes there may be but the one income, that of the head, and that one gives for the home. But wherever, from any source, different members of a family are in receipt of a wage or allowance or income, small or large, they should have the opportunity of sharing, as fellow-workers with Christ, in the grandest work in the world, that of making a better world, and the "every income canvass" gives this opportunity.

"MINORITY RIGHTS"

And Protestant Disabilities.

This article has to do with the R. C. Church, not the R. C. people. Presbyterian people are the Presbyterian Church. They govern themselves. R. C. people are not the R.C. Church. They are not self-governing. They have no part in shaping the policy of their church. Their part is simply to accept the teachings of the church and obey her commands.

R. C. people are our good friends and neighbors, respected and esteemed, as are others, not according to their church connection, but according to their character and disposition, and anything that is said regarding the unfair demands and encroachments of that church is not said of the R. C. people, but of the church behind them and above them, directing and controlling them.

The R. C. church is an organization apart from, above and beyond the people. Its seat of authority is Rome, and when anything is said against the unfair and unreasonable demands of the R. C. church, it is said against a foreign ecclesiastico-political organization which claims supremacy, as having Divine authority, over all civil governments and peoples everywhere.

And now to the question before us. All over Canada during these weeks, in re Manitoba schools, is heard the cry of "minority rights"—which are not rights but claims—and in support of these claims is continually urged the privileges enjoyed by Protestants where they are in the minority. We give two illustrations of Protestant "minority rights" in the Province of Quebec:—

(1) The foundation of the whole educational system of the Province of Quebec is the R. C. Church. The Council of Public Instruction for the Province is made up of three parts. The first third is the archbishops and bishops, etc., whose sphere of rule is either wholly or in part in the province. The Council is larger or smaller according to the number of these heads of the Church. The Council has no fixed number. The Government in appointing a Council, must first go to the Church of Rome and ask "how many archbishops and bishops have you, or how many will you appoint, so that we may appoint the remainder of the Council?" The first third is not limited in number by Government nor appointed by the Government nor subject to it in any way. The Government cannot touch them. They control our State education in virtue of their appointment at Rome.

When the Government learns how many Rome has appointed, to be, ex-officio, members of the Council of Public Instruction, then that Government, that is, the people of the province, can go forward and appoint, to assist in controlling and caring for the education of their own children, the other two thirds, one third of R. C. laymen, and the other third Protestants, who may be clergymen or laymen. These two thirds represent the people and are subject to the Government, but their number depends, not on the will of the Government but of Rome, because the first third, more or fewer, are Rome's appointment.

Then the R. C. laymen who make up one-third are, in a sense, subject to the bishops, and thus the latter, appointed from Rome, control the whole educational system of the Province.

It is true they allow the Protestant third to manage their own separate schools, but only on certain conditions, in so

far as it pleases them to do so, and the fact remains that the whole school system is controlled from Rome and not by the Government or people of the Province. What a commotion and cry of persecution there would be if the R. C. church were given these "minority rights!"

---

(2) Another of the "minority rights" granted to Protestants is the division of the taxes. There are separate schools, and the taxes of Protestant and R. C. householders go to support their own separate schools. This is fair and just. But the taxes of all corporations, companies, banks, manufacturing establishments, etc., which make up a large part of the taxable property, especially in the centres, are divided among the schools in proportion to the population.

Now a large proportion of such property has, as a rule, belonged to Protestants, while the population has been chiefly Roman Catholic, and the Protestants thus pay yearly a large amount to R. C. schools, not merely to give a public education—to this they would not object—but to support schools where such public education has a secondary place, and where Protestantism is represented as a dangerous heresy. Even where such property or company is wholly Protestant, the largest part of its school taxes, sometimes nearly the whole, is taken to support, not public schools, but R. C. separate schools, and these same Protestants have to support their own separate schools besides.

In some provinces where there are public schools, the R. C. Church frequently chooses to establish her own separate schools, and complains bitterly that it is unfair, when there is no unfairness, because the other schools are public and not sectarian.

But in Quebec province the Protestant minority is taxed to support, not public schools—to this they would not object—but R. C. separate schools, and have to support their own separate schools besides, an unfairness which has no parallel in any province where Protestants are in the majority.

Such are two illustrations of "minority rights" as enjoyed by Protestants. How would the R. C. Church enjoy such "rights"?

THE GOSPEL TO THE JEW.

The Presbyterians have decided to resume their work of giving the Gospel to the Jews in Montreal as soon as suitable arrangements can be made.

The first attempt, so far as we know, to give the Gospel to the Jews in Canada, was in Montreal, by the Presbyterians, nearly twenty years ago, when the Jews were but few in the city or in the whole Dominion, five or six thousand in all.

The work had varied fortunes for nearly ten years, the chief difficulty being to get a suitable agent, a Christian Jew, fitted for the work. Just ten years ago, it seemed on the eve of a new departure with good promise of success, but was suddenly brought for the time to an end.

The promise and the collapse were on this wise. A young Jew, a professing Christian, who had done some work among his people in Montreal, in connection with the mission that had first been established by the Presbyterians, took a course of study at the Presbyterian College, to prepare for the ministry of our Church and for work in our mission.

The work was to be carried on by the Assembly's Foreign Mission Committee and was under the supervision of a committee of the Presbytery of Montreal. All arrangements had been made for his continuing the work, when the young man informed the Committee that he had decided to transfer his services to another Society that was coming from London, England, to begin work among the Jews in Montreal. This meant the transfer of his work, as well as of himself, and the Presbyterians having neither work nor worker decided to wait for a time. Indeed they could do no other.

The final minute of that Committee, after the loss of its work and worker, was on this wise, "that no steps be taken towards the establishment of a mission to the Jews in Montreal at present, and that we request the Foreign Mission Committee of our Church to allow this Committee to take up the work as soon as they deem it wise to do so."

Ten years have passed. The Society to which our worker transferred himself and his work has kept one man in the field.

The Jewish population has increased from about six thousand in Montreal, where most of them then were, to nearly fifty thousand in Montreal and one hundred and fifty thousand in the whole Dominion.

Large numbers of the poorer class of Jews from Central and Eastern Europe are living in the congested districts of the city, without any religious services of any kind whatever. They constitute a part of the "down town problem." The Presbyterians feel their responsibility as a Church for these neglected masses, and have agreed to ask the Assembly's Foreign Mission Committee, as soon as their way is open, to resume the work.

Men and money are two needs that the church can supply for world uplift. The money is there in plenty when the right spot is touched by Divine power and the eye opened to see the grandeur of using it in this way. And the men are there in plenty when the right spot is touched to see the grandeur of using life in this way. The Superintendent of Home Missions in the Maritime Synod reports that as a result of appeal for men and presentation of facts during the past two years one hundred students are in sight for the ministry.

Rev. Geo. E. Ross, of Goderich, who organized an Order of Recruits for the ministry when in Charlottetown, P.E.I., has organized Chapter Two in Goderich, with an enlistment of eleven. It has extended and now there is a Presbyterial Order of Recruits, with seventeen in sight. This Order has developed slowly but it has all the elements of permanency and bids fair to be a factor of great importance in the future of our Church.

Saskatchewan is to have a Presbyterian Theological College in connection with the Provincial University at Saskatoon. The great need of men for the Home Mission field led the late Dr. Carmichael to seek a site in the University grounds. Then he sought young men who would attend the Arts classes at the University and give every other Sabbath to the mission fields within reach. A band of over twenty have been following this plan for the past winter. A start has been made towards a building for a Theological College. The Presbyterians of Saskatoon have subscribed $50,000 and expect the remainder of the province to raise an equal amount. Having a college in their midst calls forth local support, and supplies local needs by the students going out to preach.

"Aim for every congregation in 1912" is the title of a neat card issued by the Laymen's Missionary Committee of the Presbytery of Montreal, Mr. Robert Munro, chairman. It lays down the following as essential in a missionary campaign:—

(1) Visit by delegate.—(2) Presbytery's Allocation adopted. (3) Adequate Missionary Committee to promote the spirit of Christian service. (4) Weekly use of Duplex Envelopes by every member and adherent who has an income. (5) Monthly Missionary Prayer Meeting. (6) Mission Study Classes. (7) More Prayer for More Power.

At High River and within Chalmers Church there, February 29th, 1912, Presbytery met and was constituted.

Inter alia: It was moved by Supt. W. D. Reid, seconded by Rev. J. D. Mackenzie and carried, that a recommendation be sent to the General Assembly requesting that arrangements be made whereby commissioners should visit fields within the Synod's bounds during their stay in the West and conduct special services.

Part of China is in a pitiful condition. The area of the affected districts is thirty to fifty thousand square miles. From two to four millions will starve before next harvest unless help is given. In any case many are perishing from hunger. A Canadian National Fund has been established for famine relief. Send all monies to "Joseph Henderson, Toronto," Honorary Treasurer.

A new missionary book and a new missionary magazine, both very excellent, can be had on application to our Foreign Mission Office, Toronto. The book is by Sir Andrew Fraser, "Among Indian Rajahs and Rayots" price $3.00. A sample copy of the Magazine for 7 cents to pay postage.

HOME MISSIONS IN THE WEST.

Rev. W. D. Reid, B.D., Supdt., Alta.

(1) The Difficulties.

The Great Distances constitute one of the difficulties of pioneer mission work. Few people have any adequate idea of the tremendous distances of the West until they stand face to face with its immense stretches of territory. Great tracts of country are held by individuals or land companies who are waiting for the improvement of surrounding settlement in hope that their land will double in price. Millions of acres are thus held by the great C.P.R. corporation.

Because of this evil, the country is but thinly and sparsely settled. People are frequently isolated and lonely for want of company. I have been in some shacks where the poor woman has not had a visit from another of her sex for months. One woman informed me that she had not seen a train for over three years. How often I have pitied the poor women of the plains in their little one roomed sod shacks patiently treading the round of duty in that narrow sphere, shut in from the outside world.

As a result of all this, congregations are very small, and in winter-time there are often none at all at the service. Even the very largest gatherings are but a handful in this pioneer work of the West. Frequently the missionary has to ride thirty or forty miles on a Sunday and when the night has come he has perhaps only preached to sixty or seventy people.

The Difficulty of Language is a very real one. It is estimated that there are about thirty languages spoken in this western country. Our Church has had services in Russian, German, Finnish, French, Norwegian, Swedish, and English. This great country has become the veritable meeting place of the nations of the earth. Sometimes I have stood before audiences, have spoken to them, have sung their hymns, have endeavored to organize a cause of Christ among them and I did'nt know whether or not they understood a word of what I was saying.

This is a very real difficulty inasmuch as men have to be secured who can preach the Gospel to these people in their own language.

The Difficulty of Poverty. In some of the out-of-the-way places I have seen very great poverty in this rich land. So many there are who arrive in the West with only a few dollars left in their pockets with which to homestead; and have to depend entirely upon what they can make in the vicinity in which they live. For three long years they have to endure pinching poverty; sometimes on the ragged edge of starvation. More than once I have lodged in little sod shacks containing only one room and one bed.

The people have always been kind and have made for me the best bed they could on the floor, but I have on some occasions had difficulty keeping the tears back as the poor people told me of their trials. Many of them would gladly help the cause of Christ, because they prize the ordinances of the Gospel highly, but they cannot possibly assist as they have barely enough to keep soul and body together. The Church must provide the funds necessary to send services to such people.

The Difficulty of Materialism. Men have told me "We did not come out here to be pious, we came to make money." And some have made great wealth in a very short time. This materialism militates very strongly against the spiritual side of life. Perhaps there is nothing that will more quickly wither up a man's spiritual sympathies, deaden his susceptibility to higher things, and contract his spiritual horizon than this struggle after gold.

Another thing that must be always kept in mind is that it is the very people who are most susceptible to that sort of thing who come out to the West. It is not the weaklings or the unambitious or the neer-do-weels who, as a general thing, come here. The strong, the robust, the ambitious are the ones who invade this great West. Because of this fact we are in peculiar danger from the evil of mammonism. In our mission fields, how few there are who will sacrifice for the cause of Christ. How often the missionary has

to be fire kindler, floor-sweeper, salary-collector, preacher, visitor and even then perhaps only a dozen will attend service.

The Difficulty of Open Hostility to True Religion. We find this sometimes among the Mormons. Perhaps nothing will be done that will in any way break the law, but I have been informed more than once that the little petty annoyances and persecutions that the missionary living among them has to endure, sometimes make life well nigh unbearable.

This downright antagonism to all religion is most plainly revealed in the mining camps. Usually many of the miners are infected with a sort of wild atheistic something they call "Socialism." "Rabies" would perhaps be a better name for the disease. It is a pity to degrade the word Socialism by using it in this connection. In many cases these men are out and out opponents to all religion. However, in all the camps we have our missionaries doing good faithful work and in time they will have their effect.

The Difficulty in Getting Preachers of the Right Stamp is a very common one. The man is the strategic point of almost any situation. Many men fail, but of course according to their story the fault always lies elsewhere. In about nine cases out of ten, the man is the all-in-all of the field. Get the right man and any door will unlock in a short time; get the wrong man and the finest field in the West will soon become one of the poorest.

Some fail for lack of adaptability, others because they have no "gumption," more again because they have no "snap," are lazy and useless, and others because they have no message to preach. More than one field has been broken up in Alberta because some swelled-headed young man fresh from college, was continually telling the people the folly of the ordinary evangelical beliefs, disgusting the congregation and driving them from church altogether.

Many of the young men coming from the Old Land know nothing about western conditions and for a while at least some are bound to fail. Still the great majority of our men "make good" and become splendid missionaries. Taking the men as a whole, I have never met a more earnest hearted, loyal, consecrated, faithful body of ministers anywhere than are to be found in this province, and the Church has but little idea as to the gigantic work some of these noble men are doing for the Kingdom of God and for our beloved land.

(2) Encouragements.

The Possibilities of the People encourage us. Ethnologists tell us that the mingling of the races always produces a particularly strong, robust, virile people. If this be so, then we ought to have the strongest race the world has yet seen. History tells us that the northern nations of the world have always been the dominant races. If that be true then this great north land should one day produce the greatest people the world has yet beheld.

We would draw a like inference from the fact that it is not the weak or the brainless of the nations that are meeting on our western plains but the strong, the daring, the dominant of all peoples. With the prospect of this quality of men to be bred in this great North land with all its material possibilities, should it not encourage us to go on and evangelize and carry the Gospel to every rancher, farmer, lumberman and miner in our West.

The Possibilities of the Soil encourage us. The land is surely one "flowing with milk and honey." Translated into modern phraseology it means a land abounding in wheat and coal and all sorts of minerals. A province more than twice the size of Great Britain and with but little untillable soil, largely underlaid with coal, here awaits the incoming population.

Millions of acres of the finest soil here await the plow of the farmer in order to blossom into fields of waving grain. Illimitable quantities of coal await the pick and dynamite of the miner in order to come forth and provide fuel for the world. The material possibilities of this West have never yet been dreamed, by even the most daring. At the present time we are calling for money from the East to help support our western mission fields but the day will come and that before very long

when this West will not only support her own missions but will send out thousands and tens of thousands of men and money to the great lands that lie beyond. Surely this should encourage us to greater effort in this moment of opportunity.

We are encouraged by the Law-Abiding Character of our Citizens. Human life and property are as safe in this western province as in any of the older towns of the East. We have good laws, well administered. It is almost impossible for crime to escape detection and punishment owing to the presence of the Mounted Police. Sunday is as well kept as in any part of Canada, and a lynching in the Canadian West is unknown. All this is a matter of great encouragement to the patriotic Canadian.

We are encouraged by the Progress our Church has made. The work of the Presbyterian Church has simply gone forward during the last two years with leaps and bounds in this Province of Alberta. The number of mission fields (i.e. groups of mission stations) has risen from one hundred and twelve to one hundred and fifty. The augmented charges have been swelled by even a larger percentage, and quite a number have become self-sustaining. In the last two years the Presbyterian Church in this province has erected and dedicated to the worship of God thirty-five new churches. During the two years, our Sunday School attendance has increased just eighty per cent., and S.S. organizations sixty per cent. Surely these facts and figures should encourage all to greater earnestness in the support of this work than ever before. This is but a prophecy of the development that lies ahead.

We are encouraged because the Presbyterian Church Specially Suits the Needs of the West. People of the West care but little for frills or trimmings of any kind. The question they ask is "Can it make good." Satisfied of that point, they will give a fair and patient hearing. People of the West are above everything democratic. The people of the West are essentially virile. The people of the West hate "cant" of any kind. They love and reverence that which is true and honest in life rather than mere loudness of profession. Because of these characteristics we believe that the Presbyterian Church is specially adapted to and has a great work to do in this Western Land.

---

(3) Our Opportunity.

The country has a certain future. It is our own country. We are responsible for its future. It is now in the making. Our Church in the early days lost heavily in the East because of neglect. We should guard against making the same blunder again. So far, we have more than held our own. Our Church is the predominating church of the west. We must keep it so. Not for the sake of the Church, but for the sake of the kingdom of God.

Now is the time of opportunity. Ten years now of the right kind of work will mean fifty years later on. The majority of the people are comparatively new in the West. They have cut from all their old associations and in a new land they are peculiarly susceptible to the influences of either good or evil. When lonely and poor and discouraged, the missionary can often wield an influence that is never lost. When people are left without Gospel ordinances for a number of years and have become comfortable or well off, then it is ten times harder to reach them. "Now's the day and now's the hour" to save and hold for Christ this great West Land.

---

(4) Our Needs, Men, Money, Prayer.

We need MEN of the right type for the mission fields; men of faith and zeal, with good, strong, sterling, wholesome lives, who have an evangelical, positive message for the people. Then we need MONEY, so that every minister and student and catechist may receive a proper remuneration for his services. And above all we need the fervent believing PRAYERS of God's people. With all these combined the future is assured.

Mr. Reid's excellent article, given above, should be an inspiration and a stimulus to the Church. Ed.

Our Foreign Missions

Our own mission field in North Honan, has been free from the horrors of famine and war. Last season gave good harvests. Apart from the near approach of some robber bands at Wu An, the new station in the extreme north of the field, there has not been the slightest interference in any way with the work of the mission, either at the centres or touring in the country. Reports that gave anxiety to friends of the missionaries were entirely unfounded so far as our field is concerned.

Of the David Yuile Memorial Hospital, in the new station at Wu An, Dr. Scott writes under date, 7 Jan.:—"It was a great satisfaction to-day to have public worship in the new Hospital chapel for the first Sunday of the New Year. Mrs. Yuile will be pleased to hear of it. Have been rushing the workmen lately for that purpose.

The outpatient wards are all built and the dispensary block with operating room complete, except for interior work, so that we hope to open up dispensary work after the Chinese New Year. The people here are looking forward eagerly to the opening of the Hospital.

The ministerial Jubilee of Rev. Dr. Morton, recently celebrated in Thinidad, is of a kind unique in our own mission history and rare in any mission. Dr. and Mrs. Morton, the pioneers of our Mission to the East Indian Immigrants in the West Indies, have labored there for forty-four years, and have seen the first missionary audience of three little Indian boys grow to a large Christian community, with a number of congregations, some of them wholly or in part self supporting. The jubilee services were an occasion of great joy and thanksgiving. The presence of Rev. D. MacOdrum, Convener, F. M. C., E.D. gave added interest, while his visit to the field will deepen interest at home in this must successful mission.

The season that has given joy to Dr. Morton has brought sorrow to his co-pioneer, Rev. Dr. Grant, who went to Trinidad only three years later. For well on to the two-score years Dr. and Mrs. Grant had their centre at San Fernando, and won from Hinduism a congregation that in later years assumed his entire support. Age, and Mrs. Grant's failing health compelled return to Nova Scotia two or three years ago, and now "one is taken and the other left" for "a little while."

Dr. Buchanan, not long since, sent an appeal for $4,000 to relieve distress among the Bhils, not for gratuitous distribution, but to save life and help the mission by giving employment that will bring some return to the mission. He now cables asking if it is not possible to send $6,000. Evidently the distress is increasing. Those who know Dr. Buchanan, knows that nothing is asked but what is absolutely necessary, and that every cent will be utilized to the best advantage. These Bhils are, in a sense, our own children, won from savagery by our own mission, and now a considerable Christian community. Send contributions to Dr. R. P. Mackay, Confederation Life Bldg., Toronto.

Rev. and Mrs. J. S. MacKay of India will visit all the congregations of the Presbyteries of Whitby and Lanark and Renfrew during April and May.

It is the policy of the Foreign Mission Committee to have all the congregations in every Presbytery of the Church visited by missionaries on furlough, during the next five years. Other Presbyteries are planning for tours this spring by Messrs. Thomson, Lochead and Mowatt of Honan.

Dr. Donald MacGillivray of Shanghai is at present engaged on a tour of Western Ontario lasting from January until the middle of May. He will probably go to the Assembly and visit a number of points in Alberta under the arrangement of that Synod's Committee.

INDORE STUDENTS AND CHRISTIANITY.

That eighty-five per cent. of this year's graduating class at our Indore College are more Christian than Hindu, so far as thought is concerned, is the encouraging estimate made by Rev. R. Schofield who for the past two years has been doing Christian work among the students in the College as our missionary.

Thirty young men will go from the Mission College to take their final examinations in Arts in connection with the University of Allahabad, and the influence of these men as future leaders in India will be very helpful to Christianity.

Mr. Schofield says: "The Bible work in the College has been more satisfactory this year than last. The boys were more attentive and many of them gave evidence of interest. I have taken up this year the Gospel of St. John, together with "The Teaching of our Lord" in the Guild Handbook series.

I also went through in the early part of the season most of J. R. Millar's 'Building the Character' and 'Seeking the Way.' Principal McNaughton's 'Talks on Serious Subjects' and Drummond's 'Greatest Thing in the World' proved interesting and helpful, as did also some of the Old Testament characters which I took up occasionally. Just now I am going through Simpson's 'Fact of Christ.' All of these give ample opportunity for pretty direct teaching.

Some time ago I asked one of our Christian boys what the boys in general thought of these things. He told me that at least one-third of the boys in the College no longer paid any attention to the old Hindu beliefs and that some of the Hindu boys often sat up well into the small hours of the morning discussing questions relevant to Christian life and teaching. He gave me the name of one student who had decided to come out as a Christian.

I am convinced that if it were not for the fear of public opinion most of the college men would go the length of repudiating the Hindu teaching and belief altogether. I venture to say that in our graduating class 85 per cent. of the men are to-day more Christian than Hindu so far as thought is concerned. These are the men who are going out yearly from our Christian Colleges and who if they do not actually profess Christianity will in days to come be kindly disposed toward Mission work in whatever district they may reside. This is actually the case as many of our missionaries report.

Fine building sites for mission compounds have been secured at the three cities which will be the present central stations in Korea, of the Western section of our Church, viz.—in Hoi Ryung, Kyung Sung and Yung Jung. In Hoi Ryung $700 was paid for eleven acres in a very suitable location. The Kyung Sung field is smaller, about six acres, but its situation is ideal both in its convenience to the city and work, and in freedom from unsanitary surroundings. The Yung Jung property is the finest of all and the cheapest relatively. It comprises about twenty-six acres on a finely sloping hillside just outside the city, and yet the cost was only $440. The putting through of these transactions, however, involved no small amount of trouble. Negotiations had to be carried on in Japanese and Korean, while the deeds were written in Chinese.

Sabbath School Committees contemplating additions to their libraries will do well to communicate with the Foreign Mission Office, 439 Confederation Life Bldg., Toronto, and procure their catalogue of publications and supplies. Among their list of books will be found several most attractive selections of missionary books brightly written and illustrated especially for boys and girls. Among the supplies furnished is the latest missionary map of the world, printed on muslin five feet by nine feet, with Canadian Presbyterian Missions marked with a gilt star, the price being $3.00. The new World Atlas of Christian Missions is also a very valuable publication handsomely printed and bound, price $4.00.

REMARKABLE TESTIMONY.

By a Leading Hindu Judge.

Justice Sir N. G. Chandavarkar, himself an orthodox disciple of the Hindoo religion, made a remarkable admission of the corruption and superstition of Hinduism and the power and vitality of Christianity, in an address on "The Kingdom of Christ and the Spirit of the Age," delivered before the Y.M.C.A. of Bombay. In concluding his address Mr. Chandavarkar spoke as follows:—

"In spite, however, of the fact which I have endeavored to outline to you, that the Hindus have known all through their history the great truth of the oneness of God and the obligation that lies on men to worship Him in spirit and truth, I am sorry to have to confess the strong hold that corrupt and superstitious notions have on the minds of the vast majority of my countrymen.

"The participation in religious privileges and duties is freely conceded to Brahmans and Sudras and also to various other castes that lie between these two extremes; but go below the Sudras to the Chamars and the Mahars and what do you find? These poor people are thrust out; they are denied participation in religious benefits. If a Mahar wishes to enter a temple he is rudely repulsed and told that it is no place for him.

"There may be much talk of a truly spiritual religion, about the ties of human brotherhood, about measures for religious and social reform and so on, but the great curse of our country is that we say and do not; we make great professions but do nothing practical to remedy the evils that we pretend to deplore.

"The Kingdom of Christ and the Spirit of the Age." Let me tell you what I consider the greatest miracle of the present day; it is this, that to this great country, with its three hundred millions of people, there should come from a little island, unknown by name even to our forefathers, many thousand miles distant from our shores and with a population of about fifty or sixty millions, a message so full of spiritual life and strength as the Gospel of Christ. This surely is a miracle if ever there was one.

"And this message has not only come, but it is finding a response in our hearts, for, as I have already indicated to you, the old conception of a spiritual worship of God has not entirely perished from the minds of the people though it may be buried below a mass of ceremony and superstition.

"The process of the conversion of India to Christ may not be going on as rapidly as you hope, or in exactly the manner as you hope, but, nevertheless, I say India is being converted. The ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought. And this process must go on, so long as those who preach this Gospel seek above all things to commend it not so much by what they say, but by what they do and the way they live.

"And what is it in the Gospel of Christ that commends it so highly to our minds? It is just this, that He was 'the Friend of sinners;' He would eat and drink with publicans and outcasts; He was tender with the woman taken in sin; all His heart went out to the sinful and needy; and to my mind there is no story so touching and so comforting as the Prodigal Son.

"Christ reserved His words of sternest denunciation for hypocrites, and especially for religious hypocrites whose lives and conduct utterly belie the great professions that they make. The Gospel of the Kingdom of Christ has come to India, and when it is presented in its fulness and lived in its purity it will find a sure response among the people of the land.

"I will speak no longer. I have no right to speak at all about the Kingdom of Christ; but I believe that it is working amongst us to-day; it is the little leaven that will in time leaven the entire mass. The Kingdom of Christ, I say, is working out its own ends, slowly, silently and yet surely."

A PREACHING TOUR IN CHINA.

Rev J. D. McRae.

Chang Te Fu, Honan.

Dear Dr. Scott,—

"P'ing an, P'ing an," from the throats of some half a dozen Christians, was the first intelligible sound we heard on stepping from the north-bound train the other morning at Ts'i Chou. This Pauline salutation of "peace" came from a little group of men who had been waiting on the station platform for the arrival of their pastor, Mr. Eadie.

Our bedding and other luggage safely entrusted to a carter, we made our way, in company with an evangelist, to the mission quarters in the city near at hand. Here we paused before starting on a cross country tour, to have a talk with the local elder and deacon about the temporal and spiritual well-being of their flock.

Modest enough in their proportions are many of these little "chapels" throughout the many mission fields of China, but they are often real centres of light in whole cities of darkness. The few Christians usually attempt to rent or build a small structure for a place of meeting, with one or two rooms attached, in which evangelists or the pastor may live for a few days during their periodical visits. On this occasion we were cheered by what we saw and heard, and the bowl of tea which we were urged by our hosts to drink, did not prove any less invigorating because of the gazing company about us.

Our party were soon on their way to Lin Chang, where there is a large and growing congregation of Christians. One could not find much in the landscape to interest; the country in this as in so many sections of Honan, and indeed of China as a whole, is very flat.

Yet it is by no means a treeless plain. Ever and anon the traveller passes villages partially hidden in clumps of tall lithe willows, with here and there a rugged elm standing apart like a sentinel on guard. Or he may see a garland of cypress trees which wreathes round a group of mounds, where lies the dust of buried generations. By the roadside is a flowering wild vine creeping stealthily, like some timid creature, over a grey mud wall.

On the outskirts of every village are the threshing floors. These are typically eastern. I should not wonder if that sturdy Boaz who so mechanically wields his winnowing fan, has allowed his thoughts, even now, to wander off to yonder Ruth who is gleaning in the neighboring cotton field. This has been a year of plenty in our district and the floors are piled high with sheaves.

The following day, the Sabbath, was spent with the company of Christians at Lin Chang. We rose in the morning with the sun, but even this was not too early. The would-be worshippers soon began to arrive, some from distant places on donkeys, others on foot from the city, near the wall of which the compound and place of worship are located.

A strange assemblage they are; aged and weather-beaten men who spend the interval of waiting in trying to spell out the Gospel from a verse of Scripture or a few lines of a hymn; the city man too, with his long outer garment made of better fibre than the plain blue cotton of humbler folk, his speech and whole manner of address are the essence of politeness.

As the hour for service approaches, another type enters the little compound. This is the scholar, with slow stately tread and forward look. Not many such are among those whom God has chosen out of heathenism, but their number is increasing. Women and children have come too; the former occupy a separate wing of the building, from which they can see and hear the preacher without being exposed to the view of the male portion of the hearers.

What most appeals to the observer is the change which has been wrought by the grace of God in the countenances of this varied assembly of hearers. Hope gleams from their mild and sympathetic faces, such as is never seen on the faces one meets in the street, among the heathen.

Mr. Eadie conducted the morning service and afterwards dispensed communion. All was as solemn and stately as a Scotch session could have desired.

The local elder, who took the largest share in distributing the symbols, was a man worthy of more than passing notice. Imagine an elder, of his own accord, coming to the pastor with a full list of all the names and addresses of Christians in his district who had been remiss in their attendance at church since a former visit. Were there more of his kind, there would be fewer grey hairs in the heads of ministers and fewer stray sheep to be recorded at the close of each church year.

We were awakened by our "boy," the next morning at 3.30. A little later we breakfasted, packed our possessions and were soon on the road. Belated stars still lit up the sky; the whole countryside was just awakening to the new day.

The night watcher on the threshing floor creeps lazily from the only opening in his straw-built hut and kindles a fire which gleams like a beacon in the distance. As we pass he ventures to remind us that we "have risen early;" we had almost forgotten this self-evident fact, in the keen delights of the morning air.

In all directions the rustic emerges from his hut, shouldering his wooden fork, and wends his leisurely way to the threshing floor to begin the day's work. By 8.30 our party arrived at Cheng K'ou Wan, having covered a distance of nearly twenty miles in our morning walk.

Here quarters were secured in an inn where the throng of spectators was seldom absent from the door or the windows of the room occupied by the two foreigners. It happened to be a day of one of their fairs, and the street before our inn was filled with people. Mr. Eadie had a newly purchased gramaphone which acted as an aditional attraction during the days we remained at this centre.

It is most interesting to watch the crowds which come and go as the preaching proceeds. Some are from small hamlets and outlying districts where the white face of the foreigner has not been seen. These can only gaze in open-eyed wonder at the curious "creatures." Anon comes the merchant who lingers a few moments on the outskirts of the group to listen and then passes on, only to return after a time. Or again there appears the good natured countenance of the town sporting man who carries in his hand or under his arm the innocent-looking little fighting-quail by whose prowess in the fight he wins his stakes.

The corpulent figure of a merchant seated at some distance attracted our attention on the first day; on the second day he had drawn his improvised seat a bit closer, so that he was within ear-shot; on the third day he was found on the outer rim of the circle of listeners; the last day found him seated on one of the little benches immediately in front of the preachers.

The approach of many of his fellow countrymen to Gospel influence, is just of this cautious and deliberate sort. We left him sitting on the porch of his shop deep in the perusal of John's Gospel.

There was ample evidence, throughout this whole district, of a more than usually ready reception of the Word, as a result of seed sown years ago in the first mission centre, Ch'u Wang.

Our doctors, too, have cause for satisfaction in the fact that their work in the various hospitals, serves to disarm suspicion and prepares the way for a ready hearing in many a hamlet from which patients have come.

Missionary Map of the World.

A new missionary map of the world is now available. Every Church or Sunday School should have this map. It preaches a constant missionary sermon. It reaches the mind through eye-gate—thus making the most indelible impression. It ornaments a bare wall. It costs only $3.00. Its size is five feet by nine and a half, printed in several colours on cotton.

If desired, our own mission stations will be indicated by gilt stars and our statistics inserted in two corners; world statistics being found in the other two corners. This map can be secured from our Foreign Mission Office, W.D., Confederation Life Building, Toronto.

AMONG THE ABORIGINES OF EAST FORMOSA.

By Rev. Milton Jack, M.A., B.D.

Dear Record,

For many years, the Canadian Church has heard of the Pepohoans of the Gilan Plain, East Formosa, owing to the labours of the late Dr. G. L. MacKay among that people.

But less is known of the kindred people, the Ami, or aborigines of the Kilai Plain, East Central Formosa.

The Kilai Plain is long and narrow; one hundred miles in length, but at its widest it probably does not exceed ten miles and the average width is much less.

It lies between two ranges of mountains. The range on the east side is narrow and low, separating the plain from the Pacific Ocean. The range on the west side is high and precipitous, in some places rising almost perpendicularly from the plain to a height of several thousand feet.

Here and there the range is broken by swiftly flowing streams that take their rise in the heart of the island, in the great central range that forms the backbone of the island, and some of whose peaks rise to a height of nearly 14,000 feet.

These mountain fastnesses are as yet largely unexplored, owing to the hostility of the head-hunting aborigines. But when in a few years these savage tribes shall have been subdued, then a very large part of the wealth of camphor, timber, rattan and minerals in which the interior of the island abounds, will find their natural outlet through the Kilai Plain.

These Ami, like the Pepohoans, belong racially to the numerous groups of aborigines of Malay extraction who inhabited the island before the arrival of the Chinese in the time of Koxinga.

They resemble the Pepohoans in that they are largely submissive to the established authority, but are unlike them in that they retain much more of their original customs, still wear their own style of dress and speak their own dialect.

From the point of view of morality, the Ami seem to resemble the Pepohoans very closely in their lack of thrift, their fickleness, fondness for strong drink, etc.

The Ami, like their savage kinsmen, the headhunters, vary considerably in the dialects spoken. In the Kilai Plain there are several subdialects, the dialect of the inhabitants of one group of villages varying considerably from that of another.

The customs, physical features and style of building also exhibit certain differences in detail, though similar in the main. In the matter of house building, the houses of the different groups have the same general features, sloping roofs thickly thatched with straw and with low projecting eaves, the wall and flooring of the better constructed buildings being of stout rattan firmly lashed together.

These houses are strong, and the low nature of the structures makes them less subject to damage from the typhoons that sweep up the east side of the island working destruction in this fertile plain.

The only means of securing light in the buildings is through the doors and the open spaces between the strips of rattan, or in some cases, through a small opening cut in the end of the building.

The family cooking is done on an open flat fireplace in the middle of the floor. As there is neither stovepipe nor chimney, the smoke is somewhat inconvenient, but I suppose this is compensated for to a certain extent at least in cold weather, by the fact that the inmates get the benefit of the heat as well as the smoke.

In their manner of eating these aborigines follow the good old custom that was in vogue before the invention of knives and forks, or even chop-sticks. I happened to call in on one family when they were enjoying their midday meal. The members were all sitting round in a circle and helping themselves from a common bowl, each one using his fingers in lieu of forks.

Unlike the Chinese, these aboriginal men and women eat together. In a typical Chinese heathen home this is not the case, the men have their meal first, then the women and children.

The Japanese Government has acquired some of the land originally held by the

Ami. Whether in all cases it has been acquired by fair means, is a question on which there will be a difference of opinion.

The case of Chhit-ka-chhoan might be cited. This is the name of an Ami settlement containing between one and two thousand inhabitants. It was situated in a fertile valley near the north end of the Kilai Plain not far from Karenko. An insurrection broke out and the village was razed to the ground by the Japanese soldiers, the inhabitants who were not killed being compelled to flee to the mountains.

Here they were in a very difficult position. They dare not penetrate inland and form settlements, for fear of the head-hunting savages. On the other hand, they dare not return to the plain for fear of the government troops.

The real cause of the insurrection may possibly never be known. The government official records doubtless contain some explanation that is satisfactory to the authorities. The local report would seem to indicate that the insurrection was caused by injustice.

Be that as it may, the valley is now held by the government, and plans are under way to move in several hundred families of Japanese colonists, to settle in the district thus acquired. In other cases the land of the Chinese also has been acquired by the government by means which seem unfair.

It is perhaps only just to the Central Formosa Government to state that many cases of apparent injustice are due to the action of local officials, and if known to the authorities would doubtless be strongly condemned.

Along some other lines the action of the government has been beneficial to the Ami. Among other things is the establishment of schools. There are half a dozen of these schools in the Kilai Plain.

Being anxious to see as much as possible of these aborigines, I journeyed south down the plain to a place called Tsui-be, about thirty miles distant from the town of Karenko. In this district there are several settlements of Ami, and a school with about two hundred Ami children in attendance. I visited the school and was courteously received by the Japanese headmaster. The school has been organized for several years. It was originally conducted in a cheaply constructed, thatched building which was replaced last year by a substantial frame structure.

Of course in these government schools, the chief subject is the Japanese language, but there is also elementary instruction given in some other useful branches of knowledge which will help to fit the Ami for citizenship.

The Kilai plain at present has a very sparse population but is destined to become a very important part of the island. It contains long stretches of fertile soil, capable of supporting a considerable population.

Not only so, but as already mentioned, its central position makes it of great importance in the development of the great wealth of the interior of the island. Already the town of Karenko is making rapid growth and bids fair to be one of the busiest ports of call in the coasting trade of the island.

A great drawback at present to this coasting trade on the East Coast is the lack of good harbourage. Both Karenko at the north of the plain and Pinam at the south are open roadsteads. But the government engineers have already surveyed the coast at these two anchorages with a view to providing safe harbourage to coasting vessels. This is said to be quite feasible at Karenko, but more difficult in the case of Pinam.

When these anchorages, which are at present quite dangerous in the winter months, are made more safe, the immigration into the plain which has been going on during the last few years will be greatly stimulated. Already there is a coast service of steamers between Keelung and Pinam about every four days, calling at So Bay and Karenko, which greatly facilitates travel.

The government railroad which is at present being constructed from Karenko to Pinam, a distance of about eighty miles, will also greatly facilitate the settlement of the plain, and the development of the resources of the adjacent mountains.

Already there are ten miles in operation and fifteen or twenty more graded up to be opened at no distant date. When the whole section between Karenko and Pinam is completed in the course of the next few years, it will then be ultimately linked up with the main line running from north to south on the west coast of the island.

Thus we see that a part of the island that was until recently extremely difficult of access, is being opened up and brought within comparatively easy reach of the rest of the island. This brings the responsibility for the evangelization of the people still more heavily upon the church. Not only is there the responsibility for the several thousand Ami and Pepohoans who have been for many years on the plain, but also for the many thousands of Chinese who have already settled there or are at present flocking in to take up land, engage in business, open camphor distilleries, or seek employment in other forms of work.

Our Mission has for several year had a preaching station a short distance from the port of Karenko, in a Pepohoan settlement known as Ka-le-oan. A description of the settlement may be found in Chapter 24 of "From Far Formosa."

Perhaps no more striking instance of the fickleness and instability of the Pepohoan character could be found than in this settlement, whose inhabitants were once so ready to abandon their idols and engage in the worship of Jehovah. At the present time, apart from the family of the evangelist who was stationed there, there was not one Pepohoan Christian whom we could describe as zealous in the worship of God.

It is true that during our visit several scores crowded into listen to the foreigner, but on careful enquiry we learned that the only regular attendants at the Sabbath services were some Chinese families residing near the town of Karenko, who regularly walked several miles to be present, and the preacher's own family.

This being the case, and owing to the growing importance of the town of Karenko, the mission has decided to move the preacher from Ka-le-oan to the more important centre. Karenko at present has a population of only two or three thousand, but at its present rate of growth, is likely to have a population of many thousands in the course of a very few years.

During our trip to the East Coast, we visited the interesting island known as Botel-Tobago, about thirty miles off the south-west coast of Formosa. This island is inhabited by a tribe known as the Yami, allied in some respects to the aborigines of Formosa, but with certain peculiar racial characteristics that mark them off both from the aborigines of Formosa and from any other known tribes.

Owing to the smallness of this island and the fact that it is out of the beaten track of travel, the people have very little intercourse with the outside world. The result is that they have retained their primitive customs and manner of life in a way that many aboriginal tribes have not done.

They are very fond of silver dimes for making an ornamental head-dress. Anyone who wishes to trade with them must take a supply of bright ten-cent pieces. Paper money or nickels have no attraction for them. We were very much amused when buying some of their ornaments and earthenware as souvenirs, to see the scorn with which they would regard two nickel five-cent pieces if offered for any of their articles, and the eagerness with which they would exchange the same article for a silver dime. This lack of knowledge of the real value of money is but one striking example of their primitive characteristics.

There is no mission work among the people of Botel-Tobago, nor is there likely to be for many years. Their dialect is distinct from any of the dialects spoken in Formosa and would have to be specially learned by any one going among them to carry on mission work. They number only about fifteen hundred altogether, so that no missionary society is ever likely to establish a separate mission among them.

Our hope is that the Formosa Church will undertake the evangelization of these people as part of her mission work, but at present the Church is not strong enough, nor is it likely that the Japanese authorities would permit it at present, as they

seem jealous of the influence of the Chinese Formosans among the aborigines.

But the day is not far distant we hope, when the Chinese of Formosa will be admitted to the full rights of citizenship in the Japanese Empire. When that time comes, we trust the Christian Church in Formosa will be able to exert a still greater influence on society, and to reach all classes that are now more difficult of access.

In the meantime the Chinese Church in North Formosa has made a beginning in an effort to give the Gospel to the aboriginal races. A small fund has been raised by the church to pay the salary of a Chinese evangelist who will be appointed to work in the Kilai Plain and learn the language of the Ami, with a view to giving the Gospel to these needy souls. Every year a special collection is taken by the Church for this work—it is the "foreign missions" of the North Formosa Church.

OPIUM DECREASE IN CHINA.

The cultivation of the poppy has practically ceased in six of the twelve original provinces.

Edwin J. Dingle, in a letter to the Shanghai Times, declares that in a journey of over 2,000 miles in Yunnan, recently, he saw not more than 100 acres of poppies growing. In Kweichow, the sister province of Yunnan, the conditions are very similar to these in Kansuh.

When Mrs. Bashford and I first visited the Szechuen province in 1905, we saw about one-third of the arable land devoted to the poppy, and were told that from 60 to 70 per cent. of the men were using opium—perhaps 25 per cent. of them to excess—and that from 10 to 15 per cent. of the women were also using the drug.

These observations in a province numbering some 69,000,000 people, were the most discouraging facts we have ever seen in the empire.

But when I passed through the Szechuen province in 1910, I traveled during the same season of the year over all the territory we had covered in a thirty days' trip in 1905, and traversed considerable additional territory; and where we saw one third of the cultivated land devoted to the opium poppy five years ago, I did not see a single poppy growing."—Bishop Bashford.

A Sikh's Idea of Religion.

Sir Monier Williams tells how he met in India an intelligent Sikh from the Punjab, and asked him about his religion.

He replied: "I believe in one God, and I repeat my prayers, called Japji, every morning and evening. These prayers occupy six pages of print, but I can get through them in a little more than ten minutes.

I have made one pilgrimage to a holy well near Amritsar. Eighty-five steps lead down to it. I descended and bathed in the sacred pool, then I ascended one step, and repeated my Japji, in about ten minutes.

Then I descended again to the pool and bathed again, and ascended to the second step, and repeated my Japji a second time.

Then I descended a third time and bathed, and ascended to the third step; and so on for the whole 85 steps, 85 bathings, and 85 repetitions of the same prayers. It took me exactly 14 hours, from 5 p.m. one evening to 7 a.m. next morning."

SOME TESTIMONIES TO THE BIBLE.

At a gathering of Indian Christian workers in Meerut testimonies were given to the benefits experienced in regular Bible study. All these testimonies refer to God's Word, which these Indian workers are pledged to read daily for at least one hour.

"In it I hear the voice of Christ."

"It presents to me the picture of my Lord."

"It is as sunlight to my soul."

"It satisfies my spirit."

"It purifies my heart."

"It is to me the fountain of the water of life."

"It quenches my thirst."

"It is my food."

"It is the living Word."

"It is my great teacher."

"It is to me the way to heaven."

"It is my special friend."

"It is God's dwelling-place."

"It is to me a bazaar of heavenly supplies."

"It is God's letter of love to my spirit."

"It is the ship that carries me home."

"It is the touchstone of my soul."

"It is my spiritual pasture."

"It is the spiritual garden of Eden."

"It is my sword in warfare with sin and Satan."

"It is a province of the heavenly kingdom."

Young People's Societies

TOPIC FOR APRIL.

"THE UPLIFT OF CHINA" IV.

By Our Missionary, Rev. D. MacGillivray, D.D., Shanghai.

(Illustrating Smith's Chapter 4, in the "Uplift of China" entitled "Strength and Weakness of the religions.")

CHINA'S RELIGIOUS NEEDS.

Readers of the newspapers are now fully seized with the idea that China is very poor. Her material needs are doubtless very great. Millions in ordinary years are on the ragged edge of starvation. An unusual rain or lack of rain may precipitate a famine, and all the world is touched by appeals of this sort, and money is freely given to relieve the suffering. Even ship loads of flour are hurried out in Government transports.

This philanthropy is indeed most praiseworthy, for does not the Scripture say that "whoso seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

And China needs clothing as well as food. She needs education also. She needs a whole world of political wisdom to help her solve her problems.

Her problems, too, deal with larger numbers of people than was ever before the case in the history of the world. Some political doctrine or economic theory may work all right in a small State, but it does not follow that it will work well when you have to deal with four hundred millions.

Thomas Carlyle, the sage of Chelsea, wrote badly enough of the fools of his day in England, and the worst of it was that of the forty millions most of them were fools according to him and therefore incapable of understanding his message and panacea. If he said that of England what would he say of China's millions, of whom perhaps only about five per cent. could read? Undoubtedly Chinese political needs are appalling.

How strange it is that even Christians think first of such needs as these, for great as these needs are they are not the greatest! The greatest need of China is the need of God. They are without God and without hope in the world.

Their ideas of divinity are indeed not debased as is the case in India, but God to the multitude is a shadowing fear, half being or principle, whom the Emperor alone is supposed to worship; while the common people are content to reach him through inferior deities. The Chinese dearly loves a middle man and he prefers to go straight to the numerous middlemen such as the deified heroes of Chinese history. There is one God, and one Mediator between God and man, Christ Jesus.

God has not indeed left Himself without a witness in China during the past centuries, in the starry heavens, in the wonders of the earth, and in the awe-inspiring, moral law written upon the conscience. Yet as they would not have God in their knowledge, He gave them over to a reprobate mind; and an absentee God has, in spite of the exhortations of their own sages, landed the nation in a slough of moral filth.

When the first missionaries went forth from England and America their knowledge of the heathen world was almost entirely based on the New Testament, and we must base it there too, especially when we hear travellers tell us about the goodness of the human heart in heathen lands.

But we moderns have a great advantage over our forefathers, for we have the eye-witnesses of the wickedness of the heathen, and even the telegrams in our newspapers would be sufficient corroboration of the charges of the first chapter of Romans.

Surely the first need they have is for repentance and forgiveness through the Saviour. The times of their ignorance God winked at, but now commandeth every man to repent. It is difficult to

convince a Chinese that more than repentance is needed, but the popular idea of a middle-man harmonises well with the Christian doctrine of the Cross.

They need the Holy Spirit to convince them of sin, of righteousness, and of judgment to come, and the recent revivals supplied a wonderful illustration of His wonderful power. They need a new heart; they need to be born again.

A visitor to the home of the Pilgrim Fathers, pointing to the rocks and sand-heaps, contemptuously enquired "What can you grow here?" The answer was, "We grow men."

All parties in China need men; men whom they can trust even to the uttermost; men to whom the destiny of a mighty nation can be entrusted; men who will not sell their country to a foreigner for money; men who will have clean hands where immense sums of money are at stake; men who will love the people and do their utmost to lighten their burdens; men whom no bribes nor threats can turn aside from a lofty purpose; men who can be depended upon to exhibit these characteristics not spasmodically and uncertainly but with a final perseverance.

Where can such men be found except among men of the new heart? Yes, China needs the power of the Holy Spirit to produce holy men and women by the ten thousand. Said a Japanese observer "We have honest men, but you Christians have good men, and that is what we have failed to produce."

China needs Jesus Christ in the home as we said last month; on the farm to produce among other things kindness to animals; in the shop to prevent false weights and measures and dishonest trade generally; in the schools to produce honest students who will study honestly and honestly pass examinations; in the courts of law to produce honest judges, litigants, juries, lawyers and witnesses.

In a word, China needs Jesus Christ in every stratum of her society, in every portion of her national life, to promote everywhere high ideals and hopes and powers, and finally, He is the greatest need of every man, woman and child in their inmost souls.

"IT COSTS ONLY—"

A young lady one day went to her pastor and placed on his desk a brass box. A card was pasted on the lid, bearing the inscription, "It costs—."

She asked him to open the box; he found it filled with greenbacks, and when he counted them, the result was $300.00.

Thereupon she told him to take the whole pile of notes and spend it all for objects of charity. He looked at her wonderingly, for he knew her family which, although wealthy, was not known for being charitably inclined.

The young lady answered his silent question this way, "I like to go shopping and to look at nice things. Father provides me with plenty of pin-money, and I may spend as much as I please. Up to last Christmas I never left a store without having bought something. Bargain sales were a specialty, as it is with many other well-to-do people. The legend, 'This article costs only $—— to-day,' had a particular attraction for me.

Last Christmas, however, something on a sudden moved me to say to myself, 'You are foolish, my dear, to spend your money for things you really do not need. There is a better way to get rid of your dollars; give them to those who are poor and needy.'

When I got home, I emptied my purse into this box and fastened that card on it. And from that day on until now I put my shopping money into the box before I went down-town. I still look at the things in the show-windows, but the desire to buy them has gone. I am glad to know of a better way to spend money. Now let me have my box again; I shall bring it to you from time to time."

She is doing it, for she is tasting the sweetness of charity.—The Lutheran Witness.

A WOMAN'S JEWELS.

There are so many jewels that may be worn day and night; so many gems that are always and only your own, that you need not grieve for those that show their brightness only by day.

There is the jewel of Consideration, that you may wear just over your heart; there is the moonstone of Hope, that may glitter over your brow, filling your eyes with brightness; there is that brilliant stone of Sympathy, the emerald, that makes you put out your right hand of help; and there is the beautiful one of Loving Kindness, that makes the left hand help the right.

But above all, overshadowing all, pinning down your tresses, is the diamond of true Love—love which endureth all, suffereth all, hopeth all. Are not these better than jewels dug out of the earth? For, indeed, these jewels come from the heavens above.—Ex.

Presbyterian Guild

TOPIC FOR APRIL.

OUR LAWS AFFECTING MORALS AND THEIR ENFORCEMENT.

JOHN A. PATERSON, M.A., K.C.

This is not intended to be a treatise on Criminal Law or the practice appertaining thereto. All criminal law is simply a reflection of the sum of the Ten Commandments, and particularly of that part relating to our duty to our fellow-man to love our neighbor as ourself, and as further illustrated by the Golden Rule. Our human laws are but the copies, more or less imperfect, of the Eternal Laws so far as we can read them.

The ingenuity of some men has been much exercised and is being continuously exercised in discovering methods of offending these eternal verities; and the ingenuity of other men to codify and tabulate these offences and meet new attacks and make the "punishment fit the crime" has been also exhaustively exercised. The result of it all has been a mass of law, civil and criminal, with all its multitudinous precedents and mazy windings accumulating through all the ages since "Noah was a sailor."

The British North America Act, which is the constitution of Canada, places criminal law under the exclusive jurisdiction of the Federal Parliament; while the laws regarding property and civil rights are under the exclusive jurisdiction of the provincial legislatures.

But still these provincial and municipal laws contain many regulations enforced by penalties that also fall within the domain of laws affecting morals. It is impossible in this short article to give anything but a mere sketch of the subject.

One of the most important of our laws is that relating to the preservation of the Sabbath, and it must be remembered that whatever Parliament does must only affect the Civil Rest Day.

It has often been asked by men opposed to this legislation "Do you wish to make men moral by Act of Parliament?" To which we reply, "No, we despair of that as much as we despair of giving the men that ask such questions common sense by Act of Parliament."

We expect legislation to make it hard for men to do wrong and easy for men to do right. We expect legislation to add to the material and economic prosperity of the community, and this result Sabbath Day Legislation will accomplish.

A man's purse or house is his material wealth and the law protects that; a man's fair character is his moral property and the law of libel protects that; a man's person is his God-given property and the law guarantees to him liberty of movement and freedom from attack. The Rest Day is a hygienic property; it is a Divinely bestowed right; let the law protect that too. But we know that after all the ultimate appeal is not to Parliament but to principle; not to king but to conscience; not to Cæsar but to God.

The Federal Lord's Day Act of 1906 aims to protect every Canadian in the enjoyment of a right to Sabbath rest with all the domestic, social and religious privileges which every man may choose to add to it.

We are naturally proud of our Lord's Day Act. It has been stated by those who understand the subject that it is the very best Lord's Day Act the world round and generations through; and the people in the neighboring republic wonder how it ever became law in the face of the strenuous opposition that summoned its forces to battle it down. Both Protestants and Roman Catholics united in its advocacy and it was passed almost unanimously.

It prohibits corporations of persons from employing others to labor on the Lord's Day and any person from doing the work of his ordinary calling or any work for gain on that day. It also prohibits persons from selling or buying anything whatsoever and many other things too numerous to mention. It permits of

course any work of necessity and mercy and enumerates a great many such necessities.

The laws relating to Temperance are very various in the different provinces. Prince Edward Island is under prohibition. So also is Nova Scotia, but Halifax has the option of deciding whether it shall come under the prohibition law or remain under license. New Brunswick is under license, but nine counties have the Scott Act.

All the other provinces are under license, although local option by-laws are enforced in more than half of the municipalities of Quebec, Ontario and Manitoba and in many of Saskatchewan. Alberta is wholly under license. British Columbia is also under license, and so far as the writer knows, its municipalities have not the power of local option.

The laws regarding gambling have created a great deal of discussion. Before the Amendment of 1910, passed by the Federal Parliament, keeping a common betting house was illegal, and a common betting house was defined as a "house, office, room or other place" used for the purposes forbidden by the Act.

And it was discovered that if a "bookmaker" did his betting moving back and forward or circling round it was perfectly legal, because he was then not in any "place." But if he stood still, then it was illegal because he was then in a "place." Movement changed the essential character of the act and made that moral which was otherwise immoral as interpreted by English and Canadian laws.

Then followed the work of the House of Commons Committee in 1910, and the "Miller Bill," which cured the difficulty as to the word "place;" but in its emasculated form, as passed by the Senate and Commons, it presented other equally serious difficulties.

The business of gambling or betting is prohibited, but not gambling or betting in itself. Conducting a lottery or selling a lottery ticket is a crime; gambling on any railway train or steam boat is a crime; but gambling, betting, book-making or pool selling are permitted on race courses, during racing meets, on races being run thereon, providing these meets do not exceed seven days each or fourteen days in the year; so that what is criminal outside a race track is protected by the law inside of the race track.

This provision it seems was intended to improve the breed of horses. The evidence before the House of Commons Committee proved conclusively that it corrupted the breed of men. We have read somewhere that men are of more value than many sparrows, but in the view of the last House of Commons the proportionate value is different when horses are in question.

It is a crime to make or sell or distribute or exhibit to others immoral or obscene books, pictures or other objects. The test of obscenity contains two elements: (1) that the matter in question tends to corrupt those open to such influence and (2) that it is accessible to such person. That test has been accepted by the Courts.

Immoral theatrical performances are prohibited. The laws governing moving picture shows vary in different Provinces. In Quebec and Ontario the law is provincial, children under fifteen cannot enter unless acompanied by an adult. In Ontario there is a Board of Censors whose certificate must be on every film shown.

In the Maritime Provinces, Alberta and British Columbia the municipalities are left to regulate them by by-laws. In Manitoba the law authorizes the City of Winnipeg to appoint a Board of Censors, and the Lieutenant-Governor-in-Council to pass regulations governing the shows, and so too in Saskatchewan.

Prize fights are prohibited. Parliament has lately dealt with the opium habit and other drugs of a similar nature. The use is prohibited unless by doctor's orders.

An "Act to restrain the use of tobacco by young persons" was passed in 1908, both sides of the house concurring, the chief criticism being that it did not go far enough. It is a crime to sell, give or furnish to a person under the age of sixteen any cigarettes, whether for his own

use or not. It is also a crime to sell, give or furnish to such a person tobacco in any form other than cigarettes if the seller knows or has reason to believe it for the use of that person.

It must be remembered that the laws regarding morals, like all other laws, do not represent the views of those who are often satirized in bar-rooms or gaming infernos as religious cranks; but these laws represent the view of the people of Canada as a whole.

Law was said by the great Apostle to be our "school-master." In another sense the laws of our land are "school-masters." They are educative in the best and highest sense when reasonably and properly enforced. They raise the moral tone of the whole community. Shakespeare makes the duke say in "Measure for Measure."

"We have strict statutes and most biting laws.
"The needful bits and curbs to headstrong steeds."

By these curbs being properly used the steeds become less headstrong, and so citizens become more amenable to law and of a higher moral level.

The enforcement of our criminal law in the Territories, and to some extent in Alberta and Saskatchewan, is in the hands of the Dominion; the Minister of Justice being the attorney-general for that purpose and the Royal North West Mounted Police being the agents.

Generally however the laws affecting morals are in the hands of the provincial or municipal police. Where municipal police are, as in Toronto, under the control of a non-political body, the system is all that can be desired. But where the municipal police are controlled by municipal politics, then the evils of a democracy often become too apparent.

Our Board of Social and Moral Reform, to whom our Church is much indebted, recommend the extension of the provincial or general police force being encouraged throughout the Dominion; and that in every case the municipal police forces be placed under the control of some governing body not subject to local public opinion.

Canada is a Christian nation and Christianity is part of its common law, yet it is remarkable that if any legislation along moral lines be proposed in parliament or legislature, no man would support it avowedly by any religious argument. Such argument would be received with surprise or with actual dissent. "Tis strange, 'tis passing strange" that religion, the corner stone of our civilization and liberty, must be apologized for.

Members of these Houses will listen to a scientific and economic or an industrial argument in support of moral reform, but any appeal to the precepts of Jesus Christ, which both Protestant and Roman Catholic profess to believe and venerate, would never be made.

Carlyle, in his rough, direct way, said that England has a population of several million, "maistly fules." Is that true of Canada?

It is a far cry from the days in the reign of that gracious and much lamented monarch, Charles I, when the Larger and Shorter Catechism and the Westminster Confession of Faith were laid upon the table of that august assembly, the Long Parliament. The old order changeth and in most respects for the better. It is quite clear, however, that this short synopsis touches only the fringe of our great subject.

BOOKS AND LIFE.

The world's treasury of books is one of the richest and most fruitful that it possesses. And yet there are so many that have never discovered that fact, or that have failed to profit by it in any real way.

It is a crime against oneself, as well as against the world in which one lives, for him, either carelessly or deliberately, to shut himself away from the inspiration and helpful influence of good books.

These are the ripened fruit of the world's best thought and feeling, meant for the strengthening and enrichment of every man's life. Without them we cannot live either as happily or as helpfully as we ought; with them life should have vigor and fruitfulness to the very end. —Ex.

Life and Work

RELIGIOUS "EXERCISES."

By Prof. G. A. Johnston Ross.

What is the minimum of religious exercises upon which a man can at all get along day by day?

1. It is impossible that a man can live as God meant him to live, without some daily expression of gratitude to God. Each new day is a new, undeserved gift—its contents in detail are unknown, but we do know it is full of unexampled and unrepeatable opportunities.

For this new adventure which faces us each morning, none of us has strength or equipment of his own. A man should adjust himself to this fact, at the beginning and during the course of each day. A man cannot be religious unless he adjusts himself daily to the fact of his dependence, and cultivates the habit of conscious, grateful debtorship.

The form and expression of this self-adjustment may be brief, and in a sense inarticulate; yet it must be in the mind a definite act, occupying an appreciable moment, and it should be frequently, and especially before and after crises of action, repeated.

2. Next, it is impossible for a man to live well who does not make daily some attempt to revise the facts regarding his own relation to supreme goodness, who does not try to pierce through to God, and bring himself face to face with God's holiness.

I am not thinking primarily of contrition; but I am thinking of the practice of submission to judgment. I know we have not time nor inclination for introspection, nor much belief in it; and I do not advocate anything that would tend to make a man a religiously self-conscious prig.

But what I mean is this: the drift of a man's life is in the direction of comparison of himself with others, and this habit of judging one's self by the light of the examples and warnings around is responsible for a great deal of lowering of ideals.

Now it is not other people's standards or verdict that a man should first care about; it is the verdict which is being passed daily by God. A man must somehow get himself into the sunlight of that verdict, and suffer himself to be judged by it.

And this should be done daily, for standards of moral living are elusive and fluctuating things. Nothing will do but a daily return to the sources of goodness, and the quiet saying of "Amen" to the divine judgment.

3. Thirdly, I do not see how a man can spend any day well who has not tried to think of his fellow-men as needing God, who does not deliberately adjust himself to this view of his fellow-men, "considering" them until this pathetic and sympathy-begetting view of them comes forward to the front of his mind.

This is not a natural view; it is supernatural. The drift of a man's life is in the direction of thinking of his fellow-men as likeable or unlikeable, useful or useless, successes or failures, good or bad; and sometimes the drift of a man's life is in the direction of nearly total indifference to his fellows anyway.

Now in a world like ours it needs effort —and the effort should be daily renewed— to call one's self back to the view of men as needing God, Christ's view of them as sheep without a shepherd.

4. And finally, surely there must be an extension of this sympathy toward the world at large. Many of us have every little margin of time for thought of the big round world; it takes us all our time to hold our own on the little patch where we are struggling for foothold.

Yes, but this crushing limitation of outlook which is forced on us by modern industrial conditions, is the very thing we must fight against. It is our moral opportunity to resist the provincial spirit.

Let us insist on our birthright, the birthright of a world-view. Let us daily emancipate ourselves in mind, and batter down the walls of our imprisonment, by taking thought for the world as a whole.

How we love to open our evening paper in the car on the way home, and reading it, get away, away from the choking incarceration of our office or our shop!

Yes, but if we are to get the full benefit of the change of view, we must breathe pure air; we must so read our paper, so think of the great world around us daily shrinking in size, that we shall fold up our paper, saying quietly, "Thy kingdom come."

I cannot see that you can reduce the activities of a man's daily religion to smaller range than is marked out by these four points; gratitude, the practice of the presence of a judging God, an effort toward kindly regard of our neighbours, and an intercessory attitude to the great world about us.

I cannot confidently say how every man should organize the daily expression of these things. A morning act of retreat, and somewhat deliberate and exhaustive prayer is beyond question of inestimable value, and if a man wants the best results he should clear a morning space for this if he can. But the morning session of prayer must not take the place of what used to be called "ejaculatory prayers" throughout the day; I should prefer to call them mental acts of self-adjustment.

And there is no sort of doubt that a man runs a risk in his religion who leaves the Bible day after day untouched. I hate to say, and decline to say, that daily Bible reading is essential to "everyday religion," but the humbling fact is that in moral and spiritual matters we have terribly short memories; also that we imagine we know what goodness is.

Now, as a matter of fact, none of us really knows what goodness is; and our highest ideas of it have to be kept up and up, else they will drop down insensibly. It is this that the Bible does for us—it lifts us up into a region from which we see goodness from fresh points of view, and from which memory is stimulated. It keeps up our idea of what life ought to be. But just how much of this each man needs and can bear, depends on his background and circumstances.

The advantage of this conception of everyday religion is that Sunday worship is just its deliberate, extended expression. To render thanks to God, to refer our personal life to his august review, to "consider one another to provoke unto love and good works" and to intercede for the God-needing world; it is for these things that we go to church, and to these ends the collective worship and the exposition of the Bible in church are subordinate.

If we get well into our minds that everyday religion and Sunday religion are thus related in thought, both containing essentially the same elements, but the one being a more leisurely and restful expression of them than the other, we shall see how Sunday and week day are one, and yet that the exercises of Sunday worship are not futilities, but an integral part of the discipline of a well-ordered life.—In "Westminster Adult Bible Class."

WHY SHE WAS POPULAR?

She was a very ordinary woman. She was not beautiful to look upon. In fact, she was very homely and people wondered why she was so charming to so many. At first sight no one admired her, because of the coarseness of her features and the awkwardness of manner, but after becoming acquainted with her she was loved by all.

This woman was an exceptional one in many ways. She showed no evidence of very great wit, neither did she possess an unusual education. She was not wealthy. She cared very little for society, yet she was very popular. She was sought after by everyone in her community, and invited to all social functions because her company was so much to be desired. Someone in astonishment, once said of her; "Why is that homely woman so popular? Why do the people think so much of her? Why does everyone seem to love her so much?"

This person didn't know her. He had never investigated the secret of her popularity. Had he so done he would probably have found that her life was dominated by acts of kindness to others; that she lived on the sunny side of life and carried sunshine with her wherever she went; that she would say only pleasant things; that she would not repeat ill-natured remarks, remarks likely to make others unhappy; that she was always quick to do a kindness and slow to believe ill of anyone.

She would not gossip; she would not engage in ridicule; she would not assume haughty or superior airs. She was always the same and always knew her acquaintances wherever she met them, whether at church or on the street. In fact, hers was a life of sunshine and she radiated with sunshine wherever she went. Consequently she was always welcome and wanted.

Is it any wonder that this woman was popular? The wonder would have been had she not been popular. The person who possesses the above qualities is sure to be popular. Her life teaches us that there are greater things in life than wealth and beauty.—In Presbyterian Advance.

WHEN TO BEGIN?

A young man who had heard the Gospel, accepted Christ. A little while after this, he was asked: "What have you done for Christ since you believed?" He replied: "Oh, I am a learner!" "Well," said the questioner, "when you light a candle, do you light it to make the candle more comfortable or that it may give light?" He replied: "To give light." He was asked: "Do you expect it to give light after it is half-burned or when you first light it?" He replied: "As soon as I light it." "Very well," was the reply, "go thou and do likewise. Begin at once."—Gleanings.

STRENGTH AND BEAUTY OF SELF-CONTROL.

In one of Paul's clusters of the qualities of a noble character, he names love, joy, peace, long-suffering, kindness, goodness, fruitfulness, meekness, ending with self-control. Self-control is self-mastery. It is kingship over all life.

Perfect self-control is ideal life. A man is kingly when he has complete mastery of his temper, his speech, his feelings, when he can be quiet under injury or wrong, hurt to the quick, but showing no sign, patient and still under severe provocation.

A man when insulted may break out into a passion of anger, and become a very son of thunder in the vehemence of his rage. But that is not strength. The man who when treated unjustly answers not a word, with cheeks white, yet restraining himself, showing no resentment, but keeping love in his heart, is the strong man.

There are men who rule other men and cannot rule themselves. They are mighty and victorious in battle, but they cannot control their own temper, restrain their own speech, or hold in calm quiet their own spirit. "Alexander conquered all the world, except—Alexander."

Not only is self-control strong—it is also beautiful. Anger is not beautiful. Ungoverned temper is not lovely.

The Bible furnishes examples of self-control. One is in the story of King Saul's anointing. The people received him with great euthusiasm. "All the people shouted, and said, Long live the king." He then went to his house, and there went with him the host.

But there were a few who refused to shout. "Certain worthless fellows said, How shall this man save us? and they despised him, and brought him no present."

Saul might have resented the insult offered him, for he was king now, but he restrained himself and spoke not a word. Amid the scoffs of these worthless men he was as though he heard nothing of all they said.

It is in Jesus that we have the finest illustrations of self-control, as of all noble qualities. The tongue is the hardest of all members to control. Yet Jesus had perfect mastery over his tongue. He never said a word that he had better not have said. He never spoke unadvisedly. When bitterly assailed by enemies, when they sought to catch him in his words, when they tried by false accusations to make him speak angrily, he held his peace and said not a word.

Some men can keep silence with their lips though in their hearts the fire burns hotly, but Jesus kept love in his heart under all provocation. When he was reviled he reviled not again, when he was hated he loved on.

Nor was it weakness in Jesus that kept him silent under men's reproaches and revilings and under all injuries and insults. There was no moment when he could not have defended himself and with a word stricken down his persecutors. He never lifted a finger on his own behalf though he could have crushed his enemies. He returned kindness for unkindness.

Thus he set us the example of patient endurance of wrong, of silent suffering rather than angry accusation.

The words of Christ teach this lesson of self-control. Meekness is one of the Beatitudes, and meekness is the ripe fruit of restraint under insult and wrong.

"Accustom yourself to injustice' was the counsel of an English preacher. It is not easy to accept such teaching. We can learn to endure a good many other things and still keep patient and sweet. But to endure injustice seems to be beyond the "seventy times seven" included in our Lord's measurement of forgiving.

Yet it is not beyond the law of love. The Master was silent even to this phase of wrong, and he leaves the lesson of his example to us.

The beauty of self-control! It is always beautiful, and the lack of it is always a blemish. A lovely face which has won us by its grace instantly loses its charm and winsomeness when in some excitement bad temper breaks out. An angry countenance is disfiguring.

Self-control gives calmness and poise. It should be practiced not only on great occasions but on the smallest. A hundred times a day it will save us from weakness and fluster and make us strong and quiet. It is the outcome of peace. If the heart be still, with the peace of Christ, the whole life is under heavenly guard. The king is on his throne and there is no misrule anywhere.

How can we get this self-control which means so much to our lives? It is not attained by a mere resolve. We cannot put self on the throne by a mere proclamation. It is an achievement which must be won. It is a lesson which must be learned, a long lesson which it takes many days to learn.

But however long it may take us to reach this heavenly achievement we should never be content until we have reached it. This is the sum of all learning. It is the completeness of all culture. The man in us is only part of a man, while we are not master of ourselves.—Selected.

NO "RENUNCIATION" IN CHRISTIANITY.

No one gives up nearly as much by living the Christian life as he gives up by rejecting the Christian life.

We talk about the costliness of Christian service: it does not compare with the costliness of Satan's service.

Whenever we reject Christ and take Satan,—and there is no half-way ground between these extremes—we give up love, joy, peace, power, usefulness, prosperity: everything that makes life worth while. When we give Christ the right of way over Satan we win all these things and we give up only the things that make for misery and distruction.

Let us forever cut loose from the devil-fostered idea that to be a Christian means renunciation, a life of constant giving up. The very terms are laughable to one who is living the life of wealth in Christ.

To be sure, we must give up ourselves and all that we have, unconditionally and forever, into Christ's keeping and mastery. But this simply means that a slum-dweller is asked to give up his slums and live in the home of a loving millionaire who wants to make a will leaving all that he has to the newcomer. The slum-dweller would scarcely call that renunciation.

The only thing that ever makes the Christian life hard is the attempt to serve Christ and Satan. When we finally give up everything to Christ we find that nothing that we care for needs to be given up.—S. S. Times.

HOW HE WAS WON TO CHRIST

A Japanese Christian tells how he was won to Jesus:—

"A missionary lady got twenty-five Japanese boys into a class to tell us of Jesus. We had great curiosity to see this foreign lady, and not caring about Jesus, we did care to see how everything looked —her dress, her books, her furniture, her pictures."

But every time she would have us read the Bible. We had the Gospel of Luke. We read till we came to the crucifixion. She could not speak Japanese; she had an English Bible, we had a Bible in Japanese language.

When we read the story of the Cross, she got down on her knees and prayed for us. We could not understand what she prayed, but we watched her close. Soon she began to cry. Then she fell on her face, weeping bitterly. Then twenty-five Japanese boys cry too. Then inside of three weeks, all us twenty-five boys give our hearts to Jesus.—Ex.

HANDEL.

His father was merely a barber-surgeon, living in the suburbs of Halle. Not only did this worthy person care nothing for music, but he was resolved that the son of his old age should become a lawyer.

The child, however, when he was barely out of the cradle showed infinite delight when chorals were performed by the town musicians. At Christmas, when musical toys were given him, trumpets, flutes and horns, he did not use them as most children do, filing the house with momentary discord and then throwing them away, but he organized them into a little orchestra. Instinctively he made harmonies where others would have made noise.

So great was Handel's passion for music that at the age of six he incurred his father's anger. His little orchestra was taken from him, and he was forbidden to visit homes where music was performed. The poor little child, then as fragile and sweet-faced as a girl, was bullied and threatened and told that he must never think of music.

It was then that his god-mother, seeing his distress, bought a little clavichord for him and smuggled it up into the attic of the house. Its tones were muffled, so that they would not reach the ears of his father in the floor below; and with his crude little instrument the little Handel taught himself.

At the age of seven the boy was taken to the palace of the duke, whose organist was Handel's relative. One day, after the Sunday service, the organist lifted young Handel upon the organ bench and let him play. What joy! His tiny hands made the great instrument peal forth triumphant music, and then sink to clear tones of melodious thunder.

The duke, who was listening, started with surprise, and when he heard who this wonderful musician was he filled the child's pockets with gold pieces and gave orders that his gifts should be fostered, and not discouraged.

This was the beginning of that great career, during which Handel was the friend of kings and gave the world the famous oratories, "Samson," "The Messiah," and "Saul."—The Munsey Magazine.

Daniel Webster was once asked if he could comprehend how Jesus Christ could be both God and man. "No, sir," he replied, and added, "I should be ashamed to acknowledge Him as my Saviour if I could comprehend Him. If I could comprehend Him, He would be no greater than myself. Such is my sense of sin and consciousness of my inability to save myself, that I feel I need a superhuman Saviour, one so great and glorious that I cannot comprehend Him."

THE WOMAN WHO PLEASES.

"She knows just how to talk to all kinds and conditions of men," was the recommendation given for a bright woman who makes her living as much by her ability to please as by her actual labors.

Seeing that woman afterwards and observing her closely, one could not but be impressed with the truth of what had been said. She was gay with the gay, silent when anyone else wanted to talk, talkative with the shy, always good-tempered, never too animated, and never, never visibly in pain or in tears.

She was always charming, bright, sympathetic and sweet. She was witty, too, but not terribly so. She kept her wit to illumine conversation and to lighten dull spirits, not to burn hearts nor scorch sensitive feelings. Everybody went from her presence, feelng comfortable in spirit and with reasonably satisfied hearts. She was a peace-maker and a courage-strengthener.

There are two or three dozen such women in the world; and when you find one, she will tell you that it is almost impossible for her to get an evening to herself, because so many dear, kind friends are apt to drop in of an evening.

And she will add: "I am glad it is so, for I should not be able to get through the day without the prospect of these pleasant evenings. I wish the day might be all evenings with a time-table that never crept beyond the limits of eight to eleven."—Ram's Horn.

HOW TO BE STRONG.

Rev. Dr. Cuyler.

He who would be most like Christ must pay the cost. If a furnace is needed to purify and brighten you, do not shirk the furance.

Patience is an admirable grace, but is not oftenest worn by those who walk on the sunny side of the street in silver slippers. It is usually the product of head winds and hard fights—of crosses carried and of steep hills climbed on the road to heaven. "The trial of your faith worketh patience."

So it is with all the noblest traits of a robust, healthy and symmetrical character. No man is rocked into godliness in a hammock. Christ offers you no free ride to heaven in a cushioned parlor car.

John Bunyan sent his sturdy "Pilgrim" to the "Celestial City" on foot, and some pretty rough walking and hard conflicts did he encounter before the pearly portals welcomed him to the streets of flashing gold. His piety was self-denying, stalwart and uncompromising; he relished even the stiff severities of duty, and was never coddled with confectionaries.

Self-indulgence is the besetting sin of the times; but if you long to be a strong athletic Christian, you must count the cost. It will cost you the cutting up of old favorite sins by the roots, and the cutting loose from entangling alliances, and some sharp set-tos with the tempter; it will cost you the submitting of your will to the will of Christ; but it is worth all it costs and more.

COMMON STONES AND DIAMONDS.

By the Rev. R. A. Torrey, D.D.

If it were announced that I were to speak in this hall to-morrow morning to the business men of the city upon a process which I had discovered by which common ordinary stones taken out of the street could be transformed into real diamonds, and if the business men of this city knew that I really had discovered such a process, and this was the only occasion upon which I was to explain it, do you think there would be any one here to hear the adddress?

The building would be packed to its utmost capacity. The business men of this city would begin to gather hours before the appointed time of the meeting. They would camp out all night before the doors, and a few moments after the doors were open the building would be filled, and when I had finished describing the process, they would not wait for the benediction, but would run out into the streets and into the country roads, and you would see the leading men of this city forgetting their dignity, down on their knees in the dirt and mud hunting for stones.

If some friend should come along and say, "What are you doing down there in the dirt?" they would say:

"Don't bother me." If they should still inquire:

"What are you doing?" he would reply:

"Looking for stones."

I can tell you that very thing. I can tell you how to go out into the streets and alleys of the city, out into the roads and lanes of the country, and stoop down into the mud and mire of sin, and take up the common ordinary rude stones, lost men and women, and by the glorious art of the soul winner, transform them into diamonds worthy of a place in the Saviour's eternal diadem.

Is not that worth while? Is there any other work in the universe that really is worth while?

THE POWER OF THE BIBLE.

When a man preaches much upon the "beauty" of the Bible, he gives himself away. It is not beauty, but power, says St. Paul, which distinguishes the Bible.

It is not to Paul a "sweet story" or a "charming lyric" or even a "noble epic," but "the power of God unto salvation," to the Jew first, but not the less to the Greek.

The Bible is worthy to be called "the world's noblest literature," but he who knows it only as literature does not know it at all. Just what literature lacks the Bible has—and that is power.

Literature does not recall the prodigal from the field of swine, but the Bible does Literature does not redeem the drunkard from his slavery, but the Bible does. Literature does not cast the devils out of the Magdalen's life, but the Bible does.

Beauty, whether of the sun or the waterfall, is only a phenomenon. Power lies down deep and belongs to the essential being.

Let not a man flatter himself that he knows the Bible, because he admires its beauty. To know that is to know only its surface. To know it as the power of God for the redemption of a world from sin is to know its essential being as Paul knew it, and as saved souls in every age have known it ever since.—Sel.

"JOINING THE CHURCH."

It is theoretically possible to live a Christian life outside of the church, but is it possible to live so good a life outside as within? Christians need all the help which they can get; they need the full use of the means of grace. Therefore, every one who believes himself to be a Christian ought to avail himself of this help by uniting himself to the visible church of Jesus Christ.

This does not in the least involve the profession that one is better than his neighbours. No true Christian has place for any such pharisaism. It is the simple fact that the best people in the world are to be found in the communion of the Christian Church. But every one of such people says, "I am a sinner, saved only by the grace of God in Jesus Christ."

The true Christian does not boast of his righteousness; his boast is only in the cross. Entering into the communicant membership of the church is virtually saying, "I have no strength in myself, no excellence in myself; I simply trust in Jesus Christ. I take Him at His Word. Hence I am a Christian, and I confess that emphatically by uniting myself to His people in the visible church." There is no pharisaism here.

On the other hand, however, this does involve helpfulness from Christ's people. It is in the household of faith—the Church of God—as it is in our own homes. There is a bond which holds the members together; there is a fellowship that is delightful. In this communion of heart with heart, there is true helpfulness, life touches life, life helps life. Christian fellowship is a real thing, and it cannot be had in all its strength and beauty save in membership in Christ's Church.—New York Observer.

"I JUST FISH IN IT."

There was an old physician whose recreation, when worn with duties, was to escape from them all for a day of fishing. There was rest in the silence and calm of the wood, healing in the voice of the wind through the trees, and the murmur of the mountain brook, and he came back fit for life and its work again.

Once he took with him an eager hearted skeptic. But the younger man, though enjoying his surroundings, was inclined to argue about everything. "Doctor, where does this stream come from? You say you have known it a long time, and its volume of water seems unaffected by heavy rains or long droughts. How do you account for it?"

"I don't," answered the doctor, with twinkling eyes; "I just fish in it."

There was wisdom in the reply. Life holds many a blessing, many a truth that is ours for rest and comfort, if we will simply appropriate and use it, but which eludes us and becomes only a vexing puzzle if we insist upon analysis.

We are surrounded by mysteries. Love and faith can never be wholly understood or explained; the divine and the human alike baffle us. The very life we live will not reveal to us whence it comes or whither it goes, but it is ours for our using. We may not account for it, but we may draw out of it its treasures.—Ex.

A MAN'S TASK.

To be honest, to be kind; to earn a little more and spend a little less; to make upon the whole a family happier for his presence; to renounce when that shall be necessary and not to be embittered; to keep a few friends, but these without capitulation; above all, on the same grim condition, to keep friends with himself, here is a task for all that man has of fortitude and delicacy.—Robert Louis Stevenson.

The Children's Record

THE DEVIL-HAUNTED HOUSE.

By Rev. E. C. Cooper, of Hunan, China.

When we went to Yung-Chowfu, in the province of Honan, the only dwelling we could get was a devil-haunted house. Such was its reputation, and I suppose they thought that the "foreign devils" would find themselves at home there.

Did the demons trouble us? Not exactly, but, curiously enough, during some alterations, a big stone fell and crushed one of the Chinese workmen.

Now the Chinaman is a terrible gossip. If he gets hold of a piece of bad news, he not only tells it, but exaggerates it. It was soon all round the city that the devils had killed the poor man, in revenge for being disturbed.

Was he killed? Not a bit of it. I took him in hand and patched him up. In a few days he was nearly all right again.

We sent him all round the city as an advertisement. It was immense, for they exaggerated again, and the tale spread in all directions that we had turned the devils out and had raised the dead man to life.

Then we were deluged with patients. Every morning I talked to the crowd, forty or fifty of them, before I doctored them. Then I went down on my knees and examined their ailments, washed their wounds. I was at it sometimes, examining, dressing, doctoring, from nine in the morning until four or five o'clock in the afternoon, and there is no doubt that what we did for the bodies of the people gave us a great leverage when we talked to them about their souls.

What sort of patients did we get? Babies, any number of them. Some really needed no physic, but only food; but, as the mothers would never have been satisfied unless it had been administered under the guise of medicine, I told them to bring their little ones to the dispensary three times a day, and I dosed them with—Nestle's milk!

There were others, of course. The thing got beyond bounds. The fame was exaggerated, and impossible cases were brought.

Then, if ever a young man longed for the days when the Lord Jesus Christ walked the earth, that medical missionary wished for His visible presence. The blind, halt, and maimed were carried—sometimes a three-days' journey on the shoulders of their friends—to our Dispensary, and how hard it was to tell many of them that we could do nothing for them.

When you tell a Chinaman that, he always asks "How much more do you want for the job?" He cannot believe that you are really unable to help him.

THE GREAT GODDESS MA.

By Miss Barnett, Tainan, Formosa.

You may often think how strange it is that the Chinese, so clever and so far advanced, could believe in these lifeless idols—so hideous and gruesome. We who live and have spent a long time there and see them wonder too—wonder how they could go to them for the tiniest thing; and yet there they are, educated and uneducated, big folks and little folks, beseeching these idols to give them very big things. It is give, give, give all the time.

There are idols and idols; some, though allowed to stand on the table with the others, are out of repute, and not much sought after.

I am going to ask a very big thing of you for this year, and that is to help to overthrow an idol who has gained a big reputation and has many followers. She is in your own island of Formosa. When you know about her, I am quite sure you will all agree that the sooner we get her down the better.

If you turn to the Formosa map you will soon find the headquarters of this goddess. The town is called Pak-kang, or North-Mouth. It is on the coast, at the mouth of a river some forty miles North from Tainan. They call her The Pak-kang Ma, or Grandmother. She has two sisters, who are also worshipped. She always stands in the temple.

The idol makers are always making small idols, which are seen in every heathen home. These are believed to protect all the women and children. Besides the small images of this Ma there are four large life-sized ones, which are carried all over the island to cities, towns, and villages. Every now and then they are carried back to Pak-kang to get fresh power from the Ma.

I wish you could see the huge cumbersome chairs in which they are carried, hung on long poles, across which bars of wood are fastened. Men carry this on their shoulders. They require sixteen to thirty men.

When they are carrying, they strike up a weird dirge, and swing and tilt to and fro. Clad in thin cotton jackets, you can imagine how sore these poles of bare wood make the shoulders. They get skinned and bleeding, but the bearers do not seem to mind. Poor working men will give up several days' work to carry this wooden image.

I was staying at a market town to which the idol was coming. For over a week before her arrival great preparations were being made; roads and bridges were repaired, temples swept out, drums and gongs were sounded night and day. When the beaters got tired, there was always a willing band to take their turn, and so the sounds were kept up, much to my discomfort.

When the day of her arrival came, great were the doings, flags were hung out and tawdry decorations were stretched across the street, tables were set out on the pavements laden with offerings of food and fruit to the idol; specially big sticks of incense were lighted, and big heaps of paper money burning at every door, men, women, and children bowing as she passed—the tiny wee tots being led into position by older ones.

I was in the midst of neighbours, all heathen with the exception of the preacher's family. I could hear the older women giving instructions to their grown-up families, and to their grandchildren. When they went to the temple they must put on good garments, and clean, be careful to see that all the buttons were properly fastened, use clean language, walk facing the idol with slow steady steps, no turning their backs, and no bouncing in and out without order.

Next day this Ma was carried through the streets; a tremendous crowd followed. They had a great many kinds of uniforms and dress. Some had come miles and miles; they looked battered and dirty, footsore and weary. If you had been there and seen it, I am quite sure our summing up would have been—It's a silly, tawdry show.

There was, to me, a very sad element. The head men of the villages—men who, like our town councillors, are with the Japanese managing the daily affairs of the people—were there; teachers, too, many of whom had been trained in the Japanese Normal School, dressed in long silk robes. In the evening they dined together on the food that had stood as an offering to the idol.

I spoke to some of them in the evening; I felt ashamed for them, or rather, as the Chinese put it—I felt in place of them ashamed. Men who should be helping their fellows to rise to better and higher things, following a dumb useless image like that. They said: "True, true, we do not believe, but we follow our ancient custom."

The Japanese, too, joined in the feasting part; they laughed at the whole matter, and pretended it was good for trade. They were supposed to be collecting for the grand temple which Japan had authorised them to build for their Ma, or rather for idols, though they are always referred to as if they were one.

Many in the town told me they were deep in debt over Ma; they had to borrow money the previous year in order to buy food for the crowds of relations and visitors who came to worship the image. This was not yet repaid, and now they had another big borrowing. Many were putting things in pawn to get money. I was told that many of the decorations and things used for the feasts were got out of pawn for these days.

This is the idol that we have got to overthrow; we and the Christian Church in Formosa could do it. I am sure you could make a big try. It would be one of the finest battles ever won. The downfall of Ma would lead to the overthrow of many another false god.—Messenger for the Children.

THE SOLDIERS IN WAR.

A striking test of the value of temperance among the soldiers was afforded when the troops were under great stress in South African War. Sir Frederick Treves said, after his return from the war:—

"It is well known that troops cannot march on alcohol. I was with the relief column that moved on to Ladysmith. It was an extremely trying time, apart from the heat of the weather.

In that column of 3000 men, the first to drop out were not the tall men, nor the short men, nor the big men, nor the little men, but the drinkers. They dropped out as clearly as if they had beer labeled with a big letter on their backs."

RAMLAL.

One day, some seventeen years ago, a poor cripple came crawling into a mission compound in India on his hands and knees, begging for food.

His story was a sad one. He had served a well-to-do Hindu man, and accumulating a little sum of money had invested it according to the Indian custom in jewelry which he wore on his person for safe keeping.

While visiting a religious fair, Ramlal was one night invited by a respectable looking high caste man to go to the top of a fortress. As they stood together near the edge of the high wall this seeming friend gave him a sudden push which sent him to the ground below, then hurrying to the spot where his victim lay unconscious, robbed him of all his valuables and fled.

Poor Ramlal was at last discovered by a passer-by, picked up and cared for, but his spine being seriously injured he was brought to the Civil Hospital for treatment, where he so far recovered as to be able to crawl about on his hands and knees.

Being unable to again take up service he began begging, which, in India, is considered a very respectable way of gaining a livelihood, especially for the aged and infirm.

Some fortunate individuals find this calling so lucrative that they are able to hire coolies to carry them about in "doolies:" some ride from village to village on ponies.

Our hero, however, belonged to the humbler class, crawling about the city on hands and knees. His condition excited pity and he never wanted for food. Besides, "Dan-dhar-rama" (charitable and religious giving) is placed high among works of merit in Hindu religion.

Day after day, as Ramlal came to the mission house for food, he listened to the story of salvation, and as he used to say afterward, he "came seeking bread for his stomach, but found living Bread for his soul."

In time he was baptized.

He grew in grace, and his gratitude for the love and care received knew no bounds. He made himself generally useful, cleaning shoes, washing kettles, mending clothes and doing all sorts of odd jobs about the place; but, like Stephen of old, being a chosen vessel, no work appointed by man could hold him from the ministry to which God had called him. He always found time and opportunity to give out the Gospel.

Ramlal did not seem a very hopeful candidate for the ministry,— unlovely in form and feature—his body deformed—his face pitted by small-pox and bearing deep traces of suffering;— yet within this unattractive earthly tabernacle was a soul in which a spark of divine life had been kindled, creating an intense desire to know more of God and this wonderful salvation, also a longing for the salvation of others.

At first his ministry was confined to the beggars, which class form a large proportion of the inhabitants of every city in India.

Soon, however, the missionary began taking him into the public bazaar, where he gave out the Word with no uncertain sound. He knew whereof he spoke. There was a real experience back of his messages as he told others of the Saviour that had saved him. Men of learning listened intently. If any were inclined to argue, he usually gave a word that brought silence.

When persecuted, he bore it patiently. Once in a great while a wicked man would strike him, or a mischievous boy steal some of the books which he was selling, but he never retaliated.

One time when they were camping at a village where there had been a great deal of interest, and also much opposition, Ramlal went from the tent into the town alone.

On his return he told that while talking to a company of people, some of the men got angry and ordered him to leave at once, declaring that if he ever came back they would beat him. To their astonishment, instead of leaving, he knelt down and prayed for them. There was no more trouble from that time on.

About five years ago Ramlal came to the missionary saying, "I am so burdened for my relatives that I must go and tell them about the Saviour."

Knowing that his home was in the Central Provinces, a thousand miles distant, and the missionary realizing what such a long journey would mean to him, the missionary tried to discourage him; but in a few days he came again with a sad, anxious face begging to be let go as he could not rest until he had taken the message of salvation to his people.

After united prayer with the other missionaries in the station, all felt it to be God's leading, so sent him away to the home of his childhood, where he remained for more than two years.

During this time quite a number came out from among his relatives and caste people and were baptized by a neighbouring missionary, who afterward wrote saying he felt "that Ramlal had been sent of God to open the way for work among a large community of his caste people to

whom missionaries had vainly tried for years to carry the Gospel."

He has been specially blessed in the selling and distribution of Scripture portions and tracts, thus scattering the word among many who perhaps would not listen to preaching.

Surely, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty: that no flesh should glory in His presence."

THE INDIAN'S VISIT.

Mr. Black came into the kitchen just before he started for the woods. He had a long tin horn in his hand.

"Here's the horn," he said to Florence, who stood at the sink, washing the breakfast dishes. "If your mother's headache should grow worse, or you should need me for anything, all you have to do is to go to the back door and blow this. You're not afraid, are you, little daughter?"

"No, indeed!" Florence declared sturdily. "If only the Indians don't come!"

"Indians!" laughed her father. "You funny little girl! The Indians hardly ever come over here. They take their baskets over to Port Townsend to sell. And, even if they should come," he went on, "why, daughter, they are nothing to be afraid of. They are just grown-up children. Good-bye. I'll be back at noon," and away he went.

When Florence had finished the dishes, she tiptoed into the bedroom, and found her mother fast asleep. She closed the door softly, and ran outside. She paused on the doorstep and drew a long breath. The front of the house faced Discovery Bay; on the other three sides were great fir-trees.

"It's like living in a park," Florence often said, as she made play-houses on the rocks, carpeted with thick green moss.

This morning she went to the edge of the cliff and looked out over the water. She was so busy watching the steamers, that looked like wee toy boats out on the horizon line, that for some time she did not see a small boat that was inside Discovery Bay near the shore. Suddenly she saw it. "Looks as if it were coming this way," she said to herself. "Oh, I hope it's not full of Indians!"

She could see, as it drew nearer, that the boat had two occupants. A few moments more, and she could tell it was a canoe, and that the people in it were Indians.

For a moment she was too frightened to move. "Father said they wouldn't hurt me, and I must'nt wake mother," she kept saying to herself. "But, oh, how I hope they will not stop here!"

For a little while it looked as if they were going past the landing, and Florence breathed more easily; but with a sudden turn they headed for the land, and, pushing the slight canoe far up on the beach, they jumped out. Florence could see that one of them was a squaw, with a shawl tied over her head. She did not look so very fierce, Florence thought; but the man striding ahead of her up the path was very terrible to look at.

Florence swallowed hard, and sat down on the step. Her knees trembled so that she could not have stood any longer. Whatever happened, she said to herself, she must not waken her mother.

The big Indian, as soon as he came near enough, said, "How," and Florence answered, "Good morning," in a very shaky voice.

"Want to see 'quality lady,'" he announced. "Squaw make basket—sell."

"My mother is sick," Florence answered.

To her surprise, they both sat down on the ground.

"Too—bad," the man said, and he smiled in such a friendly way that Florence smiled back.

The Indians began to display the baskets they had to sell, and Florence was much astonished at the beautiful designs.

Finally, the squaw took from under her shawl a little birch-bark canoe, about twelve inches long. In it were tiny dolls made of rope.

"Oh, how cunning!" Florence cried, and the two Indians laughed heartily over her pleasure in the dainty craft.

Just then Mr. Black came around a corner of the house. He had seen the Indians land, and was afraid Florence would be frightened. He was quite surprised to find them talking together like old friends.

He bought all of the baskets, and wanted to buy the canoe, but the Indian shook his head.

"Me give him to your papoose," he answered, pointing to Florence. "She my friend now," and he put the tiny canoe in her arms, laughing and chuckling at her surprise.

After that, you may be sure Florence was not afraid of Indians. Instead of dreading to see them come, she would stand on the bank, watching, and, whenever the canoe appeared, she would run down and stand on the beach to meet it.—In the "Churchman."

THE LOCKET CORDELIA EARNED.

"Auntie, Jessie's got a birthday present. I just saw it. It's the prettiest, loveliest gold locket, like a heart."—The wistfulness of Cordelia's eyes finished the sentence.

"I would be as happy as you, if you could have one," answered Auntie! "but you know Jessie's father has plenty of money to buy things for his little girl—while Uncle—"

"Yes, I know." Cordelia winked very fast and looked hard at the toe of her shoe. "But if I earned it—"

"How could you earn it, girlie?"

"I know!" she shouted, spinning on one foot. "I just thought. Blackberries! That place back of the pasture—they must be lovely and ripe—oh, Auntie, would you—?

"Yes, I would," replied Auntie. "I'll pay twelve cents a quart if they're very clean and nice, and I think perhaps Grandma Bennett and Mrs. Austin—"

"So do I," laughed Cordelia. "Won't Jessie be surprised? It's a thousand times nicer to earn things. Where's my sunbonnet? Where's a pail? Oh, I want a big one." Then she was out of the door like a summer breeze.

The blackberry patch was not a very large one, but the thorny bushes were bending invitingly with luscious, purple-black fruit.

Suddenly, there came to her a faint little murmur of voices. And—yes, it was the soft thump, thump of berries dropping into a pail. Cordelia parted the bushes with a savage little frown.

"Well, whoever—the idea—coming here to steal berries! This is Uncle's land. I shall just tell them—Oh, it's that new little Jenkins boy and girl. They live in the old Tilford house, and their mother does washing. Oh, dear! What are they talking about?"

"Do you 'spose we ever can, Jimmie?" Cordelia heard the tiny girl ask the question.

"Course, we can." Jimmie was larger and full of manly assurance. "We've got a whole week before her birthday. An' you know that chair only costs four dollars. Why, yes, it's quite a lot of money, but it's only forty quarts at ten cents a quart. Aint these berries dandy?

Won't she be 'sprised, though? When she comes home from washin' at Mrs. Gardner's, we'll have it all ready. An' when she says, 'Oh, I'm so tired,' then I'll say, 'Here's somethin' to rest you, ma,' an' then you'll bring out the chair an'—an'—" The little girl stopped, and swallowed hard and laughed.

Jimmie rubbed his eye very swiftly. "It'll rest her a lot," declared he, gruffly, "an' we'll buy it all right—if somebody don't drive us out of here. I don't b'lieve, though, that any one cares if we pick 'em."

Then both children started and shrank back as the bushes flew apart to disclose an excited little girl with sparkling eyes and glowing face.

"I heard," she announced breathlessly, "I couldn't help—well," I guess I listened. I was picking berries to earn something, too, but I've—I've changed my mind about it." The berries flew from her pail into the little Jenkins girl's.

"You needn't be afraid anybody'll turn you out. This land belongs to Uncle. And you take your berries to Auntie—Mrs. Phillips—and she will pay you twelve cents, if they're nice and clean."

"But they're only ten cents," protested the astonished Jimmie.

"Well, you'll take more if you can get it, won't you?" flashed Cordelia, "and you go to Grandma Bennett and Mrs. Austin, too. I'll introduce you. Now, let's pick berries."

"But I thought—you said you changed your mind about picking—"

"Jimmie Jenkins," said Cordelia severely, "you are certainly stupid—but then you're a boy. I've changed my mind about what I pick berries for. That's all. Don't you know three folks can earn a chair easier than two? Now, I'm going to work."

It was a very tired, sunburned Cordelia who finished telling Auntie all about it that night.

"We sold fifteen quarts," said she, very proudly. "That's one dollar and eighty cents; and you and Grandma and Mrs. Austin all want more. Why, we'll have that chair before we know it, and I'm going to be there when they give it to her."

"Will you work for the locket, after that?" asked Auntie, softly.

Cordelia shook her head. "There won't be enough. But I'll have a locket," whispered she, with a queer little smile. "It won't show like Jessie's, but I'm going to use Mrs. Jenkins' chair for one. I can wear it inside my heart.—In Northern Christian Advocate.

THE BEST BOOK.

I have carefully and regularly read the Holy Scriptures, and I am of opinion that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than could be collected from all other books, in whatever age or language they may have been composed.—Sir William Jones.

"I THOUGHT OF YOU, MOTHER."

A boy who afterwards rose to a high place in his country, came near being drowned. The boat in which he was sailing was capsized, and he had to swim more than a mile; but he finally reached the shore in safety.

When he reached home and told his mother what a long distance he had to swim, she asked him how he managed to hold out so long. "I thought of you, mother," replied the boy, "and kept on swimming." The thought of mother helped him in the moment of his greatest need, and thus saved his life, not only to himself and to his mother, but also to his country.

The thought of mother has saved many boys and girls, men and women, from sinking. Indeed, it has done more than that. The thought of mother has not only saved men from death, but it has inspired them to the most noble and heroic achievements. The thought of mother's love, mother's life, mother's toils, mother's endless sacrifice, mother's sleepless nights for our comfort and safety—thoughts of these things have helped many souls over the rough and dangerous places in life, and finally into the Father's house.—Ex.

YOUR MOTHER: DO NOT FORGET—

To manifest an interest in whatever interests or amuses her.

To remember that, though she is old and wrinkled, she still loves pretty things.

To make her frequent, simple presents, and be sure that they are appropriate and tasteful.

To remember that she is still a girl at heart, so far as delicate little attentions are concerned.

To give her your full confidence, and never do anything you think she would disapprove.

To make her a partaker, so far as your different ages will permit, in all your pleasures and recreations.

To lift all the burdens you can from the shoulders that have grown stooped in waiting upon and working for you.

To never intimate by word or deed that your world and hers are different, or that you feel in any way superior to her.

To treat her with the unvarying courtesy and deference you accord to those who are above you in rank or position.

To study her tastes and habits, her likes and dislikes, and cater to them as far as possible in an unobtrusive way.

To bear patiently with all her peculiarities or infirmities of temper or disposition, which may well be the result of a life of care and toil.

To remember that her life is monotonous compared with yours, and to take her to some suitable place of amusement, or for a little trip to the country—or to the city, if your home is in the country—as frequently as possible.—Success.

BURNING THE STICK.

A doctor had forbidden one of his patients to take alcohol, and yet the man pleaded the need of a stimulant. "I get cold, doctor, and it warms me," said the patient.

"Precisely," replied the doctor. "See here, this stick is cold," catching up a stick of wood from the box on the hearth and putting it in the fire. It was soon alight.

"Now," said the doctor, "it is quite warm, but is the stick benefited by the warmth?"

The invalid watched the wood, as first of all there were little puffs of smoke and then consuming flame. "Of course not," he had to admit at last, "the stick is burning away."

"Well, that is just what you are doing when you take alcohol. You are literally burning up the delicate tissues of your stomach and brain. Do you wonder that I hate alcohol when I see it destroying men and women every day of my life?"

TRIFLING WITH A SERPENT.

There is a fable that a serpent found himself surrounded with a ring of fire, and said to a man standing near, "Lift me out," and the answer was, "If I do, you will bite me."

Over and over the serpent pledged himself that he would not do it, and finally, the fable goes, the young man reached over and lifted the serpent from his perilous position.

But he was no sooner safe than his fangs protruded, and he made ready to strike with the sting of death.

"But you promised you would not," said his rescuer.

"I know I did," said the serpent, "but it is my nature to sting, and I can't help it."

And this is true of strong drink. Men have trifled with it, and they imagine that when they choose to do so, they can break themselves free from its power; but it is its nature to sting and kill and destroy, and no one is so strong that he can overcome it in his own strength if it once gets a hold upon his life.—Ex.

A lecturer, speaking of the drinking young man, said: "The railroads don't want him, the ocean liners don't want him, the banks don't want him, the merchants don't want him." Then, referring to an advertisement of a saloonkeeper for a bartender who does not drink: "the saloonkeeper does not want him." Turning with his most winsome smile to the audience, he said: "Now, girls do you want him?"

World Wide Work

Dr. Aspland, of Peking Hospital, was one of those who fought the recent pneumonic plague in Manchuria. He writes thus concerning the result:—

"The epidemic is now over, and the death-roll was only about 60,000, instead of devastating, as we feared, the millions of North China.

Out of this calamity has come for China the birth of western scientific medicine. Dead is the faith in quacks, charms and incantations, and amongst the officials of Manchuria there is the imperative desire to accept and use all that medical science can give."

Mr. J. L. McPherson, M.A., a son of the Presbyterian Church in Canada, who has been for some years Secretary of the Y. M. C. A. in Hong Kong, reports a membership of 1,400, of whom he is the only white man.

Of the members, 400 are professing Christians, and of the Board of Directors four are members of the Cabinet of Fukien Province, which indicates the stamp of men who are attracted to Christianity in Hong Kong.

So thoroughly is the organization of the Association developed that Mr. McPherson's work is now principally advisory, as there are Chinese secretaries capable of taking charge of each department.

The story of a Christian colony in the Punjab, some ninety miles from Lahore is told in the Indian Witness.

Because of congestion of population, Christian natives petitioned the Government for a grant of jungle land near the great canal of the Chenab.

Four thousand acres were turned over to them on which nearly 2,000 men, women and children are now settled. The jungle has been all cleared, wells dug, houses, schools, post-office and a stately church built.

The farmers assess themselves to support a pastor and school-teachers and have established a mission to evangelize the heathen villages in the neighborhood. The religious guidance of this community is in the hands of Scotch and American Presbyterian missions.

"I went out to India for the Crown, to serve the Crown, and I have served the Crown of England for these thirty-seven years. I have taken care to know the missionaries, to inquire about their work, to see what they were doing. I have gone to their schools. That was part of my official duty. It was also my pleasure. I have gone to their congregations. I have seen the missionaries preaching in the villages, teaching in their schools, treating patients in their hospitals. I know something about the Indian Missions. You say, Is it worth while to give myself to this work? And my answer is emphatically, worth while."—Sir Andrew Fraser.

The colonization of Palestine by Jews is now being promoted without a definite assurance from the Turkish government.

The recent Zionist Congress decided that in future all their debates shall be in Hebrew. The Jewish colonies in Palestine have also decided that no other language but classical Hebrew should be spoken in Jerusalem. It is expected that this will result in making Hebrew a real and living language, and already there is a great demand for Hebrew Bibles, as every child must be supplied with a Hebrew Bible according to the new policy.

A Hebrew High School was started in Jaffa a few years ago, with half a dozen children, and now has over 300 pupils and a fine building. With the help of a donation of $400,000 from a Jewish resident of India, a Hebrew University is about to be established with this school as a nucleus.

NON-CHRISTIAN RELIGIONS INADEQUATE.

"They are inadequate to meet his moral needs, because they present no perfect moral ideal to men; because they offer no living, transforming power, by which the ideals that they do present can be realized.

"They are inadequate to meet his social needs because they make no provisions for a satisfying home life; because they deny a woman her right place in society; because they deny the unity of mankind—Hinduism with its caste, Confucianism with its conceit, Islam with its fanatical bigotry and Buddhism with its damnation of all women.

"They are inadequate to meet his spiritual needs; they have never taught men to say 'Father;' they speak to him no word of hope."—Robert E. Speer.

THE RELIGIOUS RENAISSANCE IN ITALY.

When the Bishop of Rome, in early Christian history, began to assume that authority over the rest of the primitive churches which developed into the Papacy, certain little congregations in the north of Italy refused to recognize that authority.

All through the centuries, though at some periods more violently than at others, they were persecuted. Some fifty popes endeavored to subdue or exterminate them. It is one of the curiosities of history that they survived at all. But a few always persisted, huddled among the Cottian Alps of Savoy.

After the Reformation was established, Luther sent envoys to examine this tiny, ancient, primitive church. He found it practically an evangelical Protestant church, with a polity resembling that of the Presbyterian organization. This was the Waldensian Church, familiar to all Italians as the "Valdesi."

Tradition has it that it had its origin, as well as its growth, in persecution; that the Valdesi were originally a group of Christians of Rome, who fled northward to escape the persecutions of the Roman emperors.

Even when crusades against them ceased, the day of the Valdesi had not yet come. In 1848 this Church, as old as the Church of Rome, had only fifteen parishes in the world, all in Savoy.

To-day its churches are scattered through the length and breadth of Italy, and in Egypt and Malta, Argentina and the U. S. A. It has in Italy important schools, colleges, and other institutions. And yet its growth has only just begun. For long years after toleration was proclaimed in Italy it grew but slowly. To-day it is advancing by leaps and bounds The day of the Valdesi has come.

To understand this one must comprehend the religious situation to-day in Italy. For long years after the present government was established, interest in religion of any form was dead in Italy. Not a review, not a periodical of any description, ever published an article on any religious or church matter. Not a newspaper referred to the subject, unless compelled to chronicle news matter. Discussion of such matters was never heard; the whole subject was utterly ignored by the educated classes.

One reason for this was that the ablest minds in the country were absorbed in the great, practical problems connected with the founding of a new government, the establishing of new, educational, industrial and political systems, the creation of a new country.

Another reason was that the Papacy refused to recognize the new government. This put Italians in an extremely embarrassing and delicate position. They took their religion from the Vatican, their government from the Quirinal. Italians met the situation by ignoring it.

A third reason was the medieval character of the Papacy itself, which became increasingly apparent as education spread in the country. The present writer has seen, within three years, poor idiots and insane persons beaten with sticks before a certain statue of the Madonna in a Sicilian city, to make them utter a certain formula, which, it was believed, would restore them to their senses.

In the same city not long before a number of sailors, in fulfilment of a vow made while in peril at sea, entered a church at the front door on their hands and knees, and proceeded in that manner around the church, at each step stooping and licking the floor with their tongues.

Apart altogether from the alleged venality of the Roman Church or corruption of the priesthood, features like those described, of which Italy is full, were enough to disgust intelligent Italians.

And yet, where were they to turn? Italy was the eldest child of the Church, the seat through all the centuries of that Papacy which in its time gave law to Europe and still controls the consciences of a large portion of the civilized inhabitants of the world. They could not conceive belonging to any other Church. They simply ignored the whole subject of religion, never spoke of it, never wrote of it, while educated men lapsed silently into French atheism.

Within a very few years all this is changed. To-day one can scarcely pick up a scholarly review in Italy without finding a long article on some religious or ecclesiastical subject. The topic is on every lip and pen. Italy is in the midst of a vast religious awakening, a great religious renaissance.

Italy has had a renaissance twice before—of art and culture in the sixteenth century, of liberty in the nineteenth. Now it is of religion.

One reason for this new phase was Lombroso. This great scientist, whose name has acquired international fame, was a confirmed materialist, a positivist. Through his researches into psychic phenomena he became convinced that there is a realm in which spiritual entities act.

independently of the body. He thereupon retracted his former position, acknowledged the existence of a spirit world, and as a logical corollary the possibility of a life after death.

He had a great following in Italy, including many scientists as well known there as Lombroso himself. Many of these men went with him. The effect was more sensational in Italy than it would have been in America had Robert Ingersoll retracted and accepted revealed religion.

Another influence has been that of Arturo Graf, professor in the University of Turin, and a writer of extreme popularity among the educated classes. He began to write constantly and very strongly on the necessity of some religion, on the belief that no nation could reach its full height, or even endure, without some faith; on the danger that intellectual Italy was cutting loose from all religious moorings whatever. His writings had great influence in calling the attention of intellectual and patriotic Italians to the subject.

An event which broke through the wall of icy silence and threw the whole subject into a furore of discussion was when Romolo Murri took his seat in Parliament wearing his priest's robe. Since the foundation of the Government the Pope had forbidden faithful Catholics to vote or participate in national politics. When a priest defied the Vatican, was elected to Parliament, and actually took his seat wearing his priestly garb, the excitement was intense. Hundreds of columns were printed about it in the newspapers, with abundant illustrations. The whole subject of the Vatican's attitude was thrashed out in print and speech.

But perhaps the greatest influence in forcing the discussion of religious matters has been the growing power of the Socialist party, which first appeared in Italy twenty years ago.

To understand present-day conditions in Italy, British and American readers will have to approach the subject of Socialism with a perfectly open mind. Whatever Socialism may be in England or France, the United States, in Italy it stands for exactly those things which we mean when we say "Reform," "Progress," "Constructive civilization," and so on. In no way can this be made so plain to church people as to say that Italy, with her 1,900 years of Christianity, never had a Sunday-closing law until the Socialists secured it in Parliament.

The natural result was that the plain people began to say, "What! In 1,900 years the Church could never get us a weekly day of rest, and the Socialists, whom we first heard of twenty years ago, have got it already!"

There never was a law against child labor in Italy until the Socialists got it; never a law for the protection of women in industry, for the compensation of working men injured while at work.

These and other beneficent measures for the common people have been secured by the Socialists, and the result is that the intelligent young working men have been swept by thousands into the Socialist party. Everybody who works for human rights, human freedom and opportunity in Italy is called a Socialist, and usually he is one.

The unfortunate thing about this, from the churchman's standpoint, is that the Socialist party in Italy virulently assails all religion. This is not strange. It knows no religion but the Roman Church, and it knows that Church as consistently and permanently on the side of the classes against the masses—as the policeman who is to keep the masses in order for the benefit of those who exploit them. Whenever the people get this thoroughly into their heads about any church, that church is in danger.

The Italian Socialist organ is L'Asino, (The Ass), published at Rome. The Ass, of course is the common people, who do not know enough to get their rights.

L'Asino, which now has a New York edition, fights all religion and all churches, savagely, virulently, wittily, with a wealth of information and caricature. The intelligent young workman in Italy generally has a copy of L'Asino stuffed in his pocket.

Combined with the services of the Socialist party to the plain people, with the drift of educated men toward French atheism, and the silent indifference to all religion which has prevailed so long in Italy, this gave room enough for Professor Graf's fear that Italy was going to lose all religion and become a churchless race, with only a mass of degrading superstition among the illiterate masses at the bottom.

It is these things which have produced the religious renaissance which is now boiling in Italy. The extent to which this awakening has penetrated into the Roman Church itself can scarcely be comprehended by the people in Britain and America; and since this is a theme which no secular magazine or newspaper in the U. S. A. will touch, there can be no more fitting place for it than a church periodical.

Romolo Murri, the cleric in Parliament previously referred to, is a case in point. He was a very intelligent and consecrated young priest. Perceiving the good accomplished for the people by the Socialist party, he yearned to take the Church into this great movement, instead of leaving the latter to the forces of irreligion. He began to organize Catholic Socialist leagues within the Church itself.

Ordered to desist by the Vatican, he hesitated a little, then went on with his organization. Suspended from orders, he founded a paper of his own, was elected to Parliament, and took his seat with the extreme radical wing, clad in his priestly vestments.

The exodus of priests from the Roman Church is now continuous, though small. The priests who leave it have no trade, no profession. It commonly causes a break between them and every friend they have in the world.

Some of these priests are to-day chauffeurs, waiters, cab-drivers. The former chaplain of the hospital of Santo Spirito, in Rome, is to-day a chauffeur in that city. Another is breaking stones in the streets of Genoa. So strangely does that power work through the centuries which compels men to "come out," to leave ease and dignity for hardship and contempt, when their higher nature is no longer satisfied with the life they are leading.

One must know the revolutionary state of affairs existing in the Roman Church to understand this "coming out." Not long ago a petition signed by 2,500 Italian priests was presented to the Vatican, asking that priests be permitted to marry. That such a petition could be even thought of shows the turbulent condition in the Church itself.

The Roman Church is to-day divided into three parties, which are called by the time-honored European terms to designate three parties: The Left for the radicals, the Right for the conservatives, the Center for the Moderates.

The Left in the Roman Church in Italy to-day is composed of men who have gone the extreme length of the higher criticism of the most extreme German school.

The higher criticism came upon the Roman clergy suddenly. They have accepted dogma unquestioningly, unaccustomed to weigh and compare and exercise their private judgment like the Protestant clergy. Suddenly Modernism swept upon them like a flood. The men of the Left were carried away by it. They reject all revealed religion and the historical Christ. They believe in nothing.

But these men are perfectly content to retain their places in the great scheme of Roman organization, to say mass and endorse the adoration of relics of whose falsity they are convinced. In the Left it is a renaissance of intellect but not of conscience. They scoff at dogma but retain the system.

The Right is made up of those who hold to the old dogma, the old practises in everything; who are content and zealous Romanists and see no need for change.

The Center is made up of devout and earnest Catholics, who desire wide and sweeping reforms in the Roman Church. They perceive that the church of the twentieth century can not retain the theory and practise of the twelfth.

Bishops Buonomeli of Cremona, and Scalabrini of Piacenza, were leaders in this movement among the high clergy. They were ordered by the Pope to recant, and did so from the pulpits in which they had preached reform.

Fogazzaro, author of "The Saint," is a leader of the laity in this movement, and there is a group of intellectual young men of the nobility. Count Scotti, Marquis Alfieri, Count Celezia, Marquis Saragna and others, who are very earnest in this matter.

Reform is a word heard so often in Britain and America that it almost loses its significance. It is applied to everything, from spelling to trust regulation. It is difficult for us to understand the life-and-death importance which devout and intelligent Romanists in Italy attach to reform in the church which they reverence as the great, historic church of the world.

Such men realize that a church which still permits its devotees to lick the floor in payment of vows; which gathers great crowds to see the blood of a dead saint boil in public; which permits the adoration of relics which any intelligent person must consider spurious, can not long stand the white light of the twentieth century.

The twentieth century is questioning everything—the Bible, the church, the school, the government, even the home. There is not an institution so ancient or so sacred that it is not obliged to make good its claims to the respect of the twentieth century.

I have heard a Sicilian engineer, choking with laughter, tell how his captain prayed fervently to a wooden image in a storm at sea, and when the storm con-

tinued, seized the image and flung it into the sea, with the remark, "Since you are so fond of water, go there and get a plenty."

When even the skilled working men are jeering at "religion," and subscribing to L'Asino, devout Italian Romanists realize that the church is in deadly peril. So far from the intellectual side.

On the moral side, one incident will suffice. In 1907, while the present writer was living in Italy, accounts were published in all the Italian dailies of a convent school in Milan attended by young girls ranging down to ten years and younger. When these little girls went home for the vacation the parents of some of them found that they were afflicted with a disease which can not be named.

Investigation showed that the only men who had access to the place were priests. Columns were published in all the papers, discussing the matter with a plainness of speech incredible to one not familiar with the press of Latin countries. One can not know Italian and Italy without hearing these shocking things continually.

In September, 1908, Pius X, speaking to the Venetian pilgrims visiting him, discouraged the reading of "even Roman Catholic books and newspapers." "The less you read the better it will be for you," said he. This in one sentence expresses the attitude of the Vatican. The Vatican meets the inrushing tide of modern thought by instructions not to read.

The Roman Church "stands pat." It stands pat for a twelfth-century Christianity in the twentieth century. Every man who desires reform is denounced as a modernist or atheist. Monks are degraded from the higher offices and set to scrubbing the monastery floors; priests find every avenue of preferment closed to them.

And because of this attitude, because the movement for reform is just as ineffectual as it was in the days of Savonarola or Vittoria Colonna, this slender stream of priests is silently dropping out of the "Center" day by day, and betaking itself to the seats of chauffeurs or cabdrivers, or even the stones of the street.

When they drop out, if they still want a church, they turn to the Waldensians. It is their natural refuge. The Protestant sects are as foreign to Italians as the Waldensian Church is to us.

Moreover, to the Italian mind, trained in the shadow of the oldest and hugest of all the churches, historical Protestantism has no standing at all. The Waldensian is recognized as one branch of the Apostolic Church—an evangelical development of that Church, as Rome was the ritualistic development. It is as ancient as Rome itself, and it is Italian.

As the princes of Savoy came down to rule over United Italy, so this ancient little church of Savoy has come down from its Alpine fastness to spread over the peninsula. It seems as if it had been preserved almost miraculously from apostolic times until the day when Italy was ready for a native evangelical church.

It is necessary to understand this situation to understand the strange receptivity to evangelical teachings found among the Italian immigrants in America. A rich field, ripe for the harvest, lies waiting for the Protestant Church of America. The Waldensian Church is back of it. It sends us better materials for citizens in the first place. Finding no Waldensian church here, Waldensian immigrants turn naturally to the Protestants.

Some regular system should be devised by which every Waldensian emigrant from Italy should be given letters on his departure to some fixt representative of the Protestant Church on this side, by him to be directed to a suitable church home.

And letters to the Waldensian Church in Italy should be given to returning Protestant immigrants. The threads of this web that the ocean shuttle is weaving should be gathered up and added to the fabric of an Italian Protestant citizenship in both hemispheres.—Abridged from Missionary Review of the World.

WHY ONE WIFE.

A woman missionary in China was taking tea with a mandarin's eight wives. The Chinese ladies examined her clothing, her hair, her teeth and so on, but her feet specially amazed them.

'Why," cried one, "you can walk and run as well as a man!"

"Yes, to be sure," said the missionary.

"Can you ride a horse and swim, too?"

"Yes."

"Then you must be as strong as a man!"

"I am."

"And you wouldn't let a man beat you —not even if he was your husband— would you?"

"Indeed I wouldn't," the missionary said.

The mandarin's eight wives looked at one another, nodding their heads. Then the oldest said, softly:

"Now I understand why the "foreign devil" never has more than one wife. He is afraid!"

DOUBT AND RELIGION IN FRANCE.

By Prof. Jean C. Bracq.

The stern fact is that the French nation is moving away from its religious moorings. The priest has been deprived of his former non-religious powers. . . . No more can he molest the non-Catholic pupil or terrorize the lukewarm Catholic professor, even the doubting one, by the prospect of dismissal. . . . The recent political defeats of clerical candidates show that the clergy have lost their former hold, and that the causes which they indorse are decidedly unpopular.

As Comte G. d'Avenel, a distinguished French Catholic, puts its: Catholicism "has lost its material domination, the secular arm. It no longer leads the State and has no longer any place in the State. It has lost the masses. Its temples in a thousand places are deserted." . . . Anti-clericalism is often synonymous with anti-religion. Socialism, long and bitterly antagonized by the priests, has become a unit against them. . . .

The churchless are, however, far from indifferent to religious problems, and any able religious speaker will find hearers outside of the church more easily than in America.

In the early part of 1907 the Mercure de France organized an extensive inquiry, asking eminent men "whether we are witnessing a dissolution or an evolution of religious thought?" The overwhelming majority of French contributors decided for the second alternative, that we are in the presence of a religious evolution.

The editor of that interesting symposium wisely says it is undeniable that religious studies have taken of late years an extraordinary development; never, perhaps, since the Reformation has there been such a display of curiosity for all that concerns religion, such labors of erudition, of criticism, and of propaganda. . . .

The College de France has had for many years an admirable course of highly important scientific studies on religions. Professor Reville, long the incumbent of this chair, was a radical Unitarian, but a most candid and able scholar, ever insisting upon the transcendent importance of religion. Professor Loisy, recently elected to the same chair, is animated with a kindred spirit.

The Practical School of High Studies, in the Sorbonne, has a score of courses by specialists devoted to the religions of the great people of the world while the Sorbonne itself has now three chairs studying different periods in the history of Christianity.

The feeling grows that religion has been one of the most fundamental determinants of the character of various civilizations. . . . There was never, during the preceding regime, such an intellectual zest for the problems of religion.

The philosophers have given—and are still giving—a large place to this subject. They admit more and more the importance of religious feelings in the evolution of society and in comparative psychology, as well as the bearing of those feelings upon the various aspects of metaphysics. The majority of them are ready to concede the practical value of the idea of God in ethics as well as the great action of religious forces upon sociological phenomena.

In the philosophical teachings of the secondary schools there is a general insistence upon the existence of God and the immortality of the soul. . .

"Atheism," says M. Georges Lyon, "is exceptional in the French philosophical world." This opinion of the distinguished rector of the Academy of Lille has been again and again endorsed before the writer by other prominent speculative thinkers.

At the same time the spiritual autocracy of the Vatican is as absolute as ever. The Gallican liberties, episcopal dignity, and the independence of theological research are things of the past. Some bishops—not those appointed since the separation—have endeavored to modernize the education of their clergy, and have advocated the study of science as a help to faith. In some ways the Catholic universities of Paris and Lille have done nobly in introducing into their work modern, critical and scientific methods, but with only a very moderate success.

But whatever be the system of training, Catholic clergymen show a greater readiness to break away from the Church, and several hundred priests have left it during the last third of a century.

One may say of the clergy, both secular and regular, that they have grown in intensity and earnestness where they are dominant, in intelligence and moral power where they have been in touch with the philosophical and scientific life. Politically and socially they move in a narrower range, but their real lasting spiritual influence is greater.

Huguenot history renders to the Christian Church and to historical science a great service in being a complete refuta-

tion of the historic theory of races as the ultimate determinants of religion. The study of the rise and development of French Protestantism shows us how untenable is the assertion that Germanic nations are Protestant and that the Celtic are Catholic. . . .

The formula which represents the history of French Protestants during the last hundred years is the expansion of life. This expansion has been manifested in the making of a new Protestant ministry, in the development of a Protestant literature, in their large and varied philanthropies, in their missions, home as well as foreign, in "the men whom Protestantism has produced"—a truly remarkable list—in "the high place in the world of thought" taken by their ablest men in their self-organizing power.—From Chap. IX of "France Under the Republic."

HALF CENTURY IN JAPAN.

It is difficult to believe that two generations ago Japan was even more completely closed to Western influence than was China. She was then under a feudal form of government, divided into clans. Those of the warrior clan, the Samurai, were intensely devoted to their lords and jealous of other clans. The rights of the common people were greatly restricted.

One policy was chiefly enforced—exclusion of the foreigner and of foreign customs. No Japanese was permitted to leave the country, and any who escaped were not permitted to return.

Not until 1868 did a revolution make the emperor actual as well as nominal head of the nation. In 1871 the feudal lords voluntarily surrendered their rule, and, at the advice of a missionary, an embassy was sent to Western lands to observe and report. This tour led to the systematic appropriation of Western ideals, culminating in a constitutional government, proclaimed in 1889.

Since then Japan has proved herself, in some respects, the most brilliant nation in the world. She has achieved greater progress in one generation than any other country has achieved in two, if not in three generations. She has gone to school to the whole world, and has learned her lessons with remarkable facility.—Missionary Review of the World.

"Would'st thou bring the world unto God? Then live near to him thyself. If divine energy pervades thine own soul, everything that touches thee will receive the electric spark, though thou mayest be unconscious of being charged therewith."

WHAT IT COSTS IN CHINA.

The break of the genuine convert with his past in China is far more abrupt than anything with which we are familiar. He turns his back on opium, gambling and unchastity, the besetting sins of his fellows.

He abandons cheating, lying, back-biting, quarreling and filthy language, which are all too rife among the undisciplined common people. He shuns litigation, the ruin of the villager. By withdrawing from the festivals in the ancestral hall and from the rites at the graves of his ancestors, he sunders himself from his clan and incurs persecution.

Thus, the converts become separatists, with the merits and defects of separatists. Cut off from the world and thrown on one another, they form a group apart, a body of Puritans that will one day be a precious nucleus of moral regeneration for China.—Century Magazine.

HINDUISM AROUSED TO ACTION.

A missionary in Allahabad, India, tells in the C.M.S. Gazette, of a Conference of leading Hindus, to consider what steps should be taken to prevent people going over to Islam or to Christianity. This Conference was the first of its kind in Indian or in Hindu history. It was called a "Ghuddi" (purification) Conference; and its object was to consider the admission of non-Hindus and of the outcastes to Hinduism, and the readmission of repentant converts.

Till this present moment it has been neither possible nor desired that a non-Hindu or a lapsed Hindu should join or rejoin the Hindu fold. But the Christian propaganda has awakened Hinduism to the fact that it must be missionary or die.

The most amazing thing is the newborn desire to lift the outcastes, numbering 60,000,000 in India, lest they should be driven into the fold of Christianity or Islam.

The first two resolutions adopted by this Conference are :

"That in the opinion of this Conference it is necessary and desirable:

"(1) That the depressed classes throughout India be raised socially, spiritually, mentally and morally, and that steps be taken for the achievement of this end;

"(2) To admit to the fold of Hinduism those who desire it, after the performance of Prayas-chitta (penance, including the eating and drinking of the five products of the cow) and Homa.'

"Truly, Hinduism is fighting in its last lines of defense!"

Our Church Register

CALLS, INDUCTIONS, RESIGNATIONS.

Calls from

Kew Beach Ch., Toronto, to Mr. J. H. Stewart, of Hespeler.

Erskine Ch., Meaford, Ont., to Mr. Robt. Barbour, of Stouffville.

Chalmers Ch., London, Ont., to Mr. Frank C. Harper, of Hillsdale.

Knox Church, Fort Francis, Ont., to Mr. J. Russell Harris.

McIntosh & Belmore, Ont., to Mr. A. R. Gibson.

Brucefield, Ont., to Mr. I. Hall Woods, of St. Thomas.

St. And., Scarboro, Ont., to Mr. H. Carmichael, of Richmond. Accepted.

Glenboro, Man., to Mr. J. L. King, of Roblin.

Nesbitt, Man., to Mr. R. A. Hanley, of Winnipeg.

St. John's Ch., Hamilton, Ont., to Mr. Thos. A. Mitchell, of London.

St. Stephen's Ch., St. Stephen's, N.B., to Mr. E. B. Wylie.

Gull Creek, Sask., to Mr. W. A. Black, of Rocanville.

St. Paul's, Port Hope, Ont., to Mr. T. D. McCullough, of Harriston.

Taylor Ch., Montreal, Que., to Mr. A. C. Manson of Detroit, Accepted.

Red Bank, N.B., to Mr. J. F. McCurdy, of Upper Canard. Accepted.

Waterville & Lakeville, N.S., to Mr. Wm. McPherson. Accepted.

Bankview, Alta., to Mr. Rannie, of Gleichen.

Willis Ch., Clinton, Ont., to Mr. D. K. Grant.

Kinmount, Coboconk and Rosedale, Ont., to Mr. Walker, of Toronto.

Dorchester and Crumlin, Ont., to Mr. John Smith, of London. Accepted.

Wetaskiwin, Alta., to Mr. C. E. A. Pocock, of Lyn.

Bracebridge, Ont., to Mr. Calvin McQuesten, of Hamilton.

St. Johns Ch., Hamilton, Ont., to Mr. A. W. McIntosh, of Saskatoon.

Inductions into

St. Johns Ch., Brockville, Ont., 28 Feb., Mr. S. S. Burns.

Moorefield, Ont., 29 Feb., Mr. L. Perrin.

St. Andrews, Kingston, Ont., 6 Mar., Mr. S. J. M. Compton.

Grove Church, Halifax, N.S., 18 Mar., Mr. C. J. Crowdis.

Kenyon, Ont., 14 Mar., Mr. W. A. Morrison.

Div. Ch., Owen Sound, Ont., 26 Mar., Dr. Thurlow Fraser.

St. And., Nth. Lethbridge, Alta., 28 Feb., Mr. W. W. Bryden.

Knox Church, Lethbridge, Alta., 28 Feb., Mr. A. G. Cameron.

Knox Church, Ayr, Ont., 29 Feb., Mr. W. M. Grant.

Resignations of

Avonton, Carlingford, Ont., Mr. J. H. Graham, Int. Moderator, Rev. J. G. Miller, St. Mary's, Ont.

Harrington West, Ont., Mr. A. H. Kippan, Int. Moderator, Rev. S. M. Whaley.

Hampden, Que., Mr. Dun. Fraser.

Cranbrook, B.C., Mr. C. O. Main.

Prince St. Ch., Pictou, N.S., Mr. G. C. Taylor.

Harbor Grace, Mr. F. S. Coffin.

Death.

Suddenly, at his home, Westboro, from heart failure, Rev. T. G. Thompson, aged over seventy years.

NOTICE.

The attention of Presbyteries is called to the rule adopted by the general assembly in 1909, encouraging them to forward to the convener of the Committee on the nomination of standing committees, (at present the Rev. S. H. Eastman, Port Stanley, Ont.), "the names and addresses of any who, in their opinion, possess special qualifications for service on any of the standing committees."

Conveners of standing committees which meet between assemblies, are also reminded to forward to the same convener, a record of attendance; or, if they do their work by correspondence, to report failure to answer communications.

(See Assembly Minutes of 1909, page 61, I, 4, and III, 3 (a) and (b).)

MEETINGS OF ASSEMBLY, SYNOD, PRESBYTERY.

The General Assembly. Edmonton, 1st Wed. June, 1912.

Synod of the Maritime Provinces. Pictou, 1st Tues. October, 1912.

1. Sydney, Sydney, 7 May, 10 a.m.
2. Inverness, Hawkesbury, 14 May, 11.
3. Pictou, New Glasgow, 7 May, 10 a.m.
4. Wallace, Wallace, 21 May, 7 p.m.
5. Truro, Truro, 2 July, 10 a.m.
6. Halifax, Halifax, 24 April, 7 p.m.
7. Lunenburg, Rocks, 19 Mar., 10 a.m.
8. St. John.
9. Miramichi, Campbellton, 25 June, 11.
10. P.E.I., Charlottetown, 14 May, 10 a.m.

Synod of Montreal and Ottawa. Vankleek Hill, 2nd Tues. May, 1912.

11. Quebec, Quebec, 3 Sept., 4 p.m.
12. Montreal, Montreal, 14 May, 10 a.m.
13. Glengarry, Lancaster, 2 July, 1.30 p.m.
14. Ottawa, Ottawa, 7 May, 10 a.m.
15. Lanark, Renfrew, 23 May, 10.30 a.m.
16. Brockville, Kemptville, 21 May.

Synod of Toronto and Kingston. Toronto, 2nd Tuesday of Oct., 1912.

17. Kingston, Sand Hill, 25 June, 2.30 p.m.
18. Peterboro, Port Hope, 9 July, 9.30.
19. Lindsay, Lindsay, 21 May, 10 a.m.
20. Whitby, Oshawa, 16 April, 10 a.m.
21. Toronto, Toronto, monthly, 1st Tues.
22. Orangeville, Orangeville, 7 May, 10.30.
23. Barrie, Barrie, 8 May, 10 a.m.
24. North Bay.
25. Temiskaming, May.
26. Algoma, Webbwood, 17 Sept., 8 p.m.
27. Owen Sd., Owen Sd., 2 July, 10 a.m.
28. Saugeen, Harriston, 2 July, 10 a.m.
29. Guelph.

Synod of Hamilton and London. London, Last Monday of April, 1912.

30. Hamilton, St. Catharines, 7 May, 10.30.
31. Paris, Ingersoll, 9 July, 11 a.m.
32. London, London, 7 May, 10 a.m.
33. Chatham, Chatham, 25 June, 10 a.m.
34. Sarnia.
35. Stratford, Stratford, 21 May, 10 a.m.
36. Huron, Brucefield, 14 May, 10.30 a.m.
37. Maitland, Wroxeter, 21 May, 10 a.m.
38. Bruce, Paisley, 7 May, 11 a.m.

Synod of Manitoba. Winnipeg, 2nd Tuesday of Nov., 1912.

39. Superior.
40. Winnipeg, Man. Coll., bi-mon.
41. Rock Lake, Miami, 7 May, 2 p.m.
42. Glenboro, Sperling, May.
43. Portage, Gladstone, 3 Sept.
44. Dauphin, Dauphin, 10 Sept., 10 a.m.
45. Minnedosa.
46. Brandon, Brandon, 2 May, 7.30 p.m.

Synod of Saskatchewan. Regina, 1st Tuesday of Nov., 1912.

47. Yorkton, Yorkton, July.
48. Abernethy, Rocanville, 16 July.
49. Qu'Appelle, Sintaluta, 14 May, 10 a.m.
50. Arcola.
51. Alameda, Macoun, 10 Sept., 9.30 a.m.
52. Weyburn, Weyburn, 10 Sept., 8 p.m.
53. Regina, Moose Jaw, 22 May, 1 p.m.
54. Saskatoon, Saskatoon, 28 May, 3.30.
55. Prince Albert.
56. Battleford, N. Btlford, 19 June, 10.30.
57. Swift Current, Swift Current, 11 Sept., 10 a.m.

Synod of Alberta. April 22nd, 1912.

58. Vermilion, Lloydminster, 20 June, 9.30 a.m.
59. Edmonton, Edmonton, 25 June, 10 a.m.
60. Lacombe, Stettler, Sept.
61. Red Deer, Olds, Sept.
62. Calgary.
63. High River.
64. Macleod.

Synod of British Columbia. New Westminster, 1st Wed. May, 1912.

65. Kootenay, Nelson, Sep.
66. Kamloops, Penticton, Sept., 8 p.m.
67. Wmnster., N. Wmstr., 30 Apl., 10 a.m.
68. Victoria, St. And. Victoria, Sept.

Foreign Mission Presbyteries.

69. Trinidad, West Indies.
70. Honan, China.

The Bible is the only book which shows us what we are—not only our needs, but our possibilities. Too many men are content to live in the valley or to roam about among the foothills, who might be climbing upon the peaks of the higher Christian experience.—John R. Mott.

The Church Funds, West.

SUMMARY OF RECEIPTS

	During February	Mar. 1, '11 to Feb. 29. '12
Home Missions	$125,016.76	$208,547.96
Augmentation	28,439.69	39,974.12
Foreign Missions	106,692.53	177,981,85
Widows & Orphans	9,036.67	14,107.98
Aged Ministers	11,766.29	19,536.47
Assembly Fund	4,748.52	8,271.59
French Evangeliztn.	11,233.07	19,585.82
Pte-aux-Trembles	7,978.71	22,435.42
Social Service and Evangelism	16,595.96	29,339.84
Jewish Mission	2,931.61	6,688.41
Deaconess Training Home	1,375.18	2,944.36
Knox College	8,407.22	11,506.18
Queen's College	3,262.86	4,405.25
Montreal College	1,898.63	3,108.11
Manitoba College	4,734.58	5,875.48
Westminster Hall	1,955.63	2,622.83
Robertson College	1,395.73	1,740.73

RECEIVED DURING FEBRUARY

at the Presbyterian Offices, Toronto by Rev. John Somerville, D.D.; and divided among the Funds as directed by the Donors.

Ontario

Caledon E. 5
Keene ss. 101 50
Lindsay 134 28
Cornwall, St. John 1,000
S. Plympton ss 5
Dracon 45
N. Luther ce. 178
E. Oxford 40 50
Unionville 9 09
Brougham 37 70
Walpole 45
Stratford, Knox 400
Port Carling ss 3 10
Dr. A. J. Murray 105
Otta., Wmstr. 10
Rv. T. L. Turnbull 9 15
Rv. W. W. Peck 13 80
Arnprior 23 55
Lon., New St. Jas' 898 75
Tor., Wmstr bc 40 93
Tor., Grosvnr ss 4 05
New Glasgow, 1phms. 58
Rv. D. Kelso 6 35
Tor., St. Jas' Sq. 4,939 57
Norval 6 15
Orillia 1 75
Pr Rv. S. B. Rohold 11 25
Tor., Dufferin 30 66
Belmore 5 50
Lucknow 769 11
Tor., Dovercrt 200
Edenvale ss 7
Mitchell ss 54 84
Rv. S. W. Fisher 6 95
Dunbarton 25
Kirkhill 15
Rockland 5 56
Martintn 932 36
Carp 76 10
Pembroke 25 75
Shakespeare 246 2
Rv. W. J. Dey 18 90
Rv. J. B. Hamilton 8
Rv. J. McP. Scott. 12 75
Napanee 141
Est. Ken. Urquhart 338 30
Elora, Knox 792 81
Petrolia 195
Turin 129 10
Brussels 20
Rv. J. Johnston 9
Paisley ss. 14 70
Nichol 8 55
Grand Orngе Lodge, E. Ont. 50
Ethel 70 44
Cedar Grove 54 15
Amherstburg 2
Wroxeter ss. 20
" bc 3 20
Rv. David Ritchie 22 64
Dresden ss 32
Dal. Mills, Cote St. Geo. 224 75
Victoria Hrbr., guild 8 79
Corbett 15
Bryanston 45
Rv. J. A. McConnell 9
St. Cath., 1st. 231
" ss 97
Rv. R. J. Craig 10
E. Zorra 73 37
Tor., Rhodes ss 50
Tor., Wmstr ss. 201 61
Ham., St. Jas' 142
Elphin 36 17
McDonald Cors. ss. 2 40
Logan 13 50
St. Helen's 1 40
Tor., Grosvnr st bc 22 56
" " ss 162
Carleton Pl. Zi 1 30
Kingston, Zi. 35
Rv. D. L. Campbell 7 70
Rv. H. S. Graham 8
Rv. John McNair 6 95
Rv. F. C. Overend 8 00
Tor., College 1,666 50
Rothsay 19
Victoria Mines 8 25
Tor., Bloor 4,372 12
Rv. J. A. Matheson 6 35
Priceville 5
Friend 5
Sarawak, 1
" ce 3 60
Rv. W. McKinlay 6 95
Mrs. Margaret Goldie 500
Woodville ce 2 40
Cranbrook 154 78
Minnie Milliken 5
Woodlands 122
Roxboro' 1
Tor., St. And 3,054 75
Eglinton 370 02
Norval 309 60
Moore 1 40
Pr Rev. J. McP. Scott. 13
Prof. Ballantyne 14 35
Rv. T. D. McCullough. 6 10
Rv. M. MacGillivray 7 15
Rv. D. A. McKenzie 8
Rv. D. Perrie 15 30
London, King 176 25
Mattawa ss 2 50
Huntsville 58 12
Brampton 734
" ss 55
Newtonville 11 45
Georgetown 638 70
Limehouse 77 35
Tilbury, Fletchr. 8 89
Mount Albert. 169
Rv. D. G. Cameron 14 50
Markham 25
Hornby 3 75
Woodridge 45 90
Rv. M. McKinnon 24 50
Thames Road 114
Dungannon 47
Puslinch 10
Rv. W. W. Craw 5 60
Strange 70 25
Tor., St. Jas' sq. ss. 160 51
Mrs. M. Elliott 25
Galt, Central 6
Beaverton Kx. 25
Whitby 326
Fergus abc. 1 85
Cameron, Euphemia 12
Beaverton, Kx 100
Daywood 5 50
Caledonia 475
Wallaceburg 280
Palmerston abc 25
Cranbrook ce. 5 25
Brussels 932 35
Mitchell 181 67
Bayfield 103
" ss 7
Osgood Sta 40
N. Mornin ton ss. 15
Moose Creek ce. 2 85
Ham., McNab ywbc 2
Rv. W. D. Bell 8 30
Dunbarton ss 29 65
Woodstock Kx 713
Barwick 2
Hon. E. H. Bronson 900
Tor., Erskine ss. 15
Smith Falls abc. 25
Oakville 278 75
Mrs. R. G. Struthers 4
Camlachie abc. 1 15
Strabane 9
Campbellvl ss 28
N. Easthope ss 10
Sydenham 183 90
Oshawa yps. 18
Keene ces 2
Rv. Jas. McCrae. 5
Mrs. McCrae. 5
Gore Bay 50
Moonstone 30
Rv. S. S. Burns 10
Blind River 20
Rv. A. E. Mitchener 31 04
Rv. Wm. McDonald 31
Toronto, Kx ss. 421 67
Rodney 35
Sault S. Marie, S. Pa. 2
Uxbridge 91 50
Carluke ss. 25
Otta., St. Paul's. 200 45
Mainsville 29 25
Parry Sd., St. And. 2
Tor., Dovrcrt ss. 174
Prescott. 62 50
Brocke 2
Whitby 73
Stratton 13 60
Ignace 12
Alma 31 25
Ham., McNab ss 1.0
Fergus yps 2 50
Cobourg 4 02
Essa 39 37
Loring bc. 2
St. Vincent 32 95
Carluke ce. 70
E. Ashfield 10
Rv. D. Stewart. 10 25
Chesterville. 53
Gordonville 16 60
Kilbride 15
Springfield 25
Milberta 7
Hanbury 7
Rv. W. J. Knox. 10
North Brant 87 55
Rev. A. Leslie. 25
Clayton 77 95
Pakenham 185 35
Beachbrg, Wmeath. 61 78
Gamebridge. 269 50
Furgusonvale. 13 50
W. Adelaide 31
Rv. J. G. Stuart 6 65
Rv. D. D. McDonald. 7 70
Burgoyne 64
Leamington. 207 70
Nelson 60
Elora, Chal. 26
Forest 98
Morewood ss. 29
Walkerville. 40
Sutton W. ss. 8 40
Brockvl. Pres. 310
Keene. 344 55
K, Y, Z. 1
Cheltenham. 150
Blenheim 403 10
English Settlmt 37 37
Crinan, yp guild. 38
Markstay 2 10
Manitowaning 7 92
Cardinal 145 70
Prescott 510
Pittsburg 43
Alexandria. 240 60
" ss. 10
Indian Lands 77
Shelburne 152
Lakefield. 115 90
" ss 69 24
North Smith. 11 65
Mary Moore. 9
Meaford bc 1
Tor., Ersk. ss 554 91
Eganville. 65 25
Wminstr., 1st. 75
Beeton 156 30
Tottenham 64 70
Rv. John Currie. 7 70
Little Brittain. 20
E. Garafraxa. 101 50
Normanby ss. 7
Collingwood. 341
Big Fork. 10
Swansea 35 61
Rv. Jas. Murray 15 65
Claudè 52
Holstein ce. 2 18
Tor., Bloor 250
Pr Mrs Jas. Paterson. 2 75
Oshawa. 643
Lobo 8

Cold Springs..... 233
Oshawa bc. 7 10
Rv. Arch. McVicar.... 16 60
Rv. S. D. Jamieson.... 9 15
Jos. Henderson 100
Madoc St. Paul's 15 50
Foxboro' 20
Kintore 171 70
Middle1..... 22
Darling 32
Pleas. Valley..... 42 33
S. Mountain.....226 61
White Lake..... 44
W. M. Gartshore..... 15
Brantford, Balf.. 64
Matheson..... 3 85
Kendal 10
Riversdale yps 15
Latona yps 2 60
Atwood ce..... 50
Sonya, St. And..... 2
Chippawa ce. 50
Drayton ss 6 65
Scotland, &c..... 53
W. Fort Wm., 1st bc .. 63 60
Ailsa Craig ypg 3 08
Cresswell 3 95
Allensville..... 3 80
Aspdin 9 25
Sand Point..... 25
Crawford 62 55
Blenheim ces..... 2 30
Alton..... 50
North Erin..... 25
Bala 25
Port Carling..... 26
Pine River..... 135
Magnetawan..... 12
Fort Frances ss..... 16 40
Otta., Bethany yps..... 1 35
S. River yps..... 1
Kingston, Cooke 504 22
London, King yps..... 7 10
Rv. A. Macgillivry.... 17 85
Rv. J. F. Scott 7 70
Streetsville abc..... 3 61
Tor., Baraca 15
Laurel..... 97 79
" guild..... 20
" ss 30
Black's Corners 143 23
Est. Jas. McLaren..... 20
Brigden.....150
Cochrane 31 50
Campbellvl..... 2 30
Owen Sd., Kx..... 982
Oshawa, boys' mb..... 13
Kenora..... 31 60
A Friend 10
Rockwood.....121
Chatsworth..... 165 55
Keene w.f.m.s..... 54
Midland 575
Smith Falls yps..... 3
Oshawa ss 36
Vars ss 7
Rv. D. A. Thomson..... 7 15
Brampton. 55
Oxford Mills..... 36 25
Blyth 114 89
The Maples..... 30
N. Luther..... 8
Woodland 6 55
Yarmouth 69
Belmont..... 173
" ss 93
" yps..... 25
Yarmouth ss..... 10
W. Puslinch.....132
" ss..... 35
Woodstock, Kx ss..... 77 50
Rv. A. McD. Haig..... 7 45
Castleford..... 90
Est. Dr. D. Young..... 50
Bethesda 5
Guelph, Knox 887
Carleton Pl., St. A ce.. 60
Rummymede ss..... 50
Morrisburg.....276 61
Wyoming 75 11
Orono 139 54
Everett..... 31 25
Cedar Hill 15
Fairbank ce 2 31
Bar River..... 17 50

Sylvan Valley 1 30
Cowal yps..... 4
Atwood 425 76
St. George.....286 27
Barrie ss..... 5
Grafton 291 55
Havelock..... 70 64
Norwich..... 99
" ss..... 2
Ross 78
Proton..... 8 87
Norwood 133 90
Cecil, Jffry scl..... 25
Rainy River..... 46 40
J. Gowanlock..... 50
Mrs. A. G. Muir..... 1 15
Vars, Navan..... 43
Brantford, Zion 2,677 52
Geo. F. Dewar.....100
Grattan yps..... 2
Deseronto..... 93 45
Port Arthur..... 47
Pt. Stanley..... 67 38
North Bay.....800
Tor., Chinese..... 38 0
Markdale.. ..... 29 45
" ss..... 26
" abc 5
Berkley.. ..... 11 35
" ss..... 5
Jas. Lockie, Jr..... 2
Tor., Knox.....113
Grand Bend yps..... 1
Baxter..... 5
Ivy..... 12 50
Town Line..... 12 5
Galt, 1st ce..... 2 25
Tor., Wminstr bc.....125
Mrs. P. Patterson.....125
John D. Patterson... 125
Beeton 4 90
Rv. G. B. McLennan .. 8
Dewars..... 28
Goderich 826 51
Valens ss, bc..... 5
Owen Sd., Kx ss..... 10
Tor., Ersk. ss, boys cl.. 25
Tor., College ss.....105
Mildmay 85 50
Ham., St. Jas' ss 146 67
Walton..... 11
" ss 18
Inwood ss..... 3
Bethesda 2 80
Est. Jos. Madill..... 5 25
Wychwood Park 245
" " ss..... 25
" " Chinese 5 81
Mandaumin yps..... 2 36
McIntosh 121 85
" ss..... 6 20
Brussels ss 65
Bruce Presby.....120
Guelph St. And 16 70
Farrans' Pt..... 57 02
Hecksston 18 86
Tor., Knox 432 81
Chatham 1st.....114
Korah..... 31 63
Brantford, Alex.....510
Port Credit.....127
Dixie 45 58
Mrs. Dunbar..... 25
Rv. D. C. MacGregor.. 10 45
Orillia yps, ... 3 60
Wolfe Island 17 25
Campbellville..... 83
Rv. J. M. Goodwillie.. 5
Ham., Erskine ss.....205
G. A. Kerr 20
Harriston yps..... 4 05
Tor. Queen E. ss.....100
Blyth ce..... 14
Markham 30
Stratford Kx.....243 99
Coldwater..... 38 25
Nairn, y.p.h.m.s..... 45 45
Listowel..... 90 53
"Hungered"..... 2
Moore 50
Otta., Bank ss..... 80
New Liskeard 47
Ottawa, MacKay.....276
S. H. Blake..... 25
Woodstock, Chal. bc .. 15

Teeswater..... .....491 85
" ss..... 50
Glencoe.....384
Singer salary..... 15
Queensville..... 38
Innerkip 6 50
Duart 41
Stratford, Kx ce 2 50
Tor., Knox..... 10
Russell 235
Cornwall, French..... 20
Maxville..... 64 50
Prescott..... 6 13
Dresden 118
Rv. N. Lindsay..... 5 60
Lynden 93 07
Latchford..... 1 25
Florence..... 22
Campbellville 15
Newbury..... 11
Millbrook 7 21
Kingston, Chal.....1,413 77
Brockville, 1st. 493 68
" " ss 130
Dorchester 8 30
Tor., Old St. A. 442 27
Est. Miss M. Gilgan... 50
Est. Miss A.E. Fleming 300
Merritton..... 3
Varna ss..... 2 35
Norwood ss..... 25
Brantford, Balf. ss.... 24
Ottawa, Kx ss.....189 82
Otta., St. And..... 30
Tor., High Park. 16 84
Gravenhurst ss..... 18
Beaverton, St. And.....484
Avonmore guild 50
Depot Harbor 38 65
Grand Valley ss 7 07
Galt, Central 1,529
" " ss.....103
Tor., Davenport..... 62 73
Tor., Cooke's.....818 58
Lowry..... 20
Ballinafad..... 13
Elmira..... 48
Ashfield 3 50
Apple Hill..... 39
Southampton..... 88
Melville 31 69
Ottawa, Kx..... 25
Craighurst..... 23 75
Cayuga.....100
Roseneath..... 32 60
Newburgh yps..... 2
W. Nottawasaga..... 26 95
Lobo.....120 65
Iroquois..... 50
Dixon's Corners..... 43
Tor., Chinese 186 13
Blytheswood 2
Strangfield 1 50
Goldsmith..... 1 50
Wallaceburg..... 5
E. Seneca ss..... 11 38
Dunedin..... 10 35
" ss..... 6
Englehart ss 2 25
Keewatin guild..... 2
McCrimmon yps..... 2 25
Kinburn 82 05
Nairn, Beechwood 5
Harrow 45 10
Springfield ce..... 1 60
Kenmore.....139
Ferguson 12
N. Mornington 29 62
Warsaw 14 08
Berlin brotherhd. 5
Kingston, St. And....925 64
Listowel guild. 10
Rv. W. A. Bradley.... 5
Sowerby 13 25
Livingstone Crk. 7 75
Little Rapids..... 14
Elmsley.. 6
Fort William 200
Eversley 44
Laskay 35 75
E. Gloucester.....108 87
Rv. J. A. McDonald... 6 65
Tilbury..... 75
Pembroke 394 30
Moncrieff 32

Tor., Victoria.....590
Vaughan, St. A., St. P. 35 80
Wiarton 205 74
Tor., Cowan..... 14 52
Wyevale 25
Woodville..... 12 60
Mt. Pleasant 420
Ham. Presby 381 51
Goderich ss..... 82 45
Bluevale..... .....228 50
Eadies..... 130
Maitland Pres. yps....216
Westwood. 110
Elmira guild..... 15
Bethany 18
Tor., St. Jas', Sq 12
Sunbury 24 57
Guthrie..... 20 25
Glenburnie..... 4
Roslin..... 45 90
Acton..... 420
Chesley.....357
" ss..... 88 76
Stirling ss 25
W. Nottawasaga..... 2
Louth 56 70
" ss..... 5 36
Dundalk 56 22
" abc..... 2 44
" ss..... 3 29
Ventry..... 57 38
" ss 5 23
" mb..... 3 60
" yps. 1 41
Rv. D. T. Ellison..... 7 15
Bethel..... 15
Blakeney 83 60
N. Lunenburg..... 25 50
" ss..... 16
Clinton 13
Shallow Lake 45 83
" " ss..... 10
Roseneath..... 1 36
Maxwell..... 32
Baltimore.....223
Leaskdale... ..... 29 70
Orillia 1,000
Galt, 1st.....107
Laurel..... 5 80
Fergus 125 77
St. Cath., Knox,.....520
Aspdin 3
Novar..... 45 75
Scotia 25 40
Kearney..... 51 45
" lumber camps. 35 25
Emsdale 11 50
Bolsover ss..... 25
Callander..... 78 75
Bala, yps 3
Bond Head 2
Lochwinnoch ss.. 10
Manotick, S. Glostr....334
Rv. W. H. Cramm.... 8
Glengarry S.S. Assoc..220
Winchester..... 50
Ottawa, Bank st 500
Trenton 139 32
Rv. F. H. Larkin..... 10
Kemptville..... 33 10
Martintown. 38 75
Mrs. A. Starr..... 15
Mr. R. Kelso 20
Oro..... 6
Thorold 244 40
Gravenhurst..... 60 56
Anonymous..... 39
Leamington 10
Casselman..... 17
South Indian..... 11
Raleigh 26 80
Buxton..... 5
Hanover guild..... 7 80
Copper Cliff ss..... 15
Deer Park ss..... 20
Hespeler yps..... 3 93
Mono Mills 106
Ripley Kx 315
Tillsonburg.....159 73
" Keene, Westwood.....693
Beamsville 130
Allenford..... 6
Nottawa..... 20 25
Berriedale..... 20
Latchford..... 40

Burnbrae guild..... 3
Cache Bay..... 23 35
Sturgeon Falls..... 21 65
Aylmer yps..... 3 50
Peterboro, Kx..... 286
Airlie..... 20
W. G. McKenzie..... 10
North Pelham..... 65 12
Fenwick..... 20
Penetang'shene..... 46
Windham Centre..... 80
Arnprior, ss cl..... 10
Mrs. E. J. Sproat..... 16
Exeter..... 388 97
Proof Line..... 134 8
Kirkton..... 32
Thames Road ss..... 47 25
Duntroon..... 53
Chesterfield..... 240
Hespeler..... 528 99
Tor., Royce..... 115 53
Belwood..... 25
Mimosa..... 25
Glamis..... 28 50
Bradford..... 55 50
Tweed..... 76
Sulphide..... 14
Hepworth..... 16
Cornwall, friend..... 150
Churchill..... 538
Craigvale..... 304
Lefroy..... 100
Stratfrd, St. A. Chin.. 11
MacLennan, etc..... 43
Cobalt..... 163
Mattawa..... 27
Haileybury..... 6
Ophir, Dunn Val. etc.. 51 85
Mindemoya..... 20 55
Carnarvon..... 11 16
Britainville..... 1 35
Campbell..... 12 20
Spring Bay..... 10
Four Friends..... 40
Douglas..... 25
Peterboro, St. A..... 1,380
Port Carling..... 1 35
Bala..... 1 20
Whiteside..... 25
Forest..... 36
Rv. J. P. McQuarrie... 15
Ashton..... 15
Almonte, St. Jno..... 136 76
Sarnia, St. And..... 70
Niagara Falls..... 222
Lancaster..... 8 32
Equesing..... 118
Andrew Spence..... 4 0
Essex..... 27 74
Glenallen..... 9 88
Milton..... 197 42
Tor., Oakwood..... 9
Dunnville..... 83
Aurora ss..... 20
S. Delaware..... 130
Payne's Mills..... 26
Tempo..... 23
S. Porcupine..... 43 12
Beaverton, Kx..... 109 10
Pt. Colborne..... 82
Grimsby..... 143 55
Edward Hunter..... 10
Friend..... 1
Ventnor..... 57
Windsor..... 1,433
Massey..... 26 50
Inwood yps..... 9
Ham., Central..... 91 48
Kenyon..... 175 70
Spencerville..... 192
Fuller..... 11 25
Thurlow..... 5
Avonbank..... 220 45
Comber..... 3
Tilbury..... 5
Ratho..... 2
Wallacetown..... 75
Lond. Jct..... 53 60
Dunchurch..... 40 25
New Liskeard..... 162
Sutton, Egypt, Pefferlaw..... 220 45
Est. Isabella Mitchell 1,322
Tor., Bonar..... 285
Scarboro', Mel..... 388
Scarboro' Mel. ss..... 44
Binbrook..... 124 75
Kirkwall..... 370
Mono East..... 33
Ripley Kx ss..... 23 95
Mimico..... 147
Primrose..... 81 50
Corbetton..... 52 50
Cruickshank..... 23
Simcoe ss..... 31
Hawkesvil. ss..... 3
Collingwood ss..... 25
Latona..... 185
Tor., Riverdale..... 58 31
C. S. McDonald..... 250
Harriston..... 29
Bathurst..... 2 33
Ft. Wm., boys' ss cl..... 7
Barnet, Port Moody &c 55
"Friend", Hay..... 15
Keewatin guild..... 27 50
Campbellvl. abc..... 156 25
" ypca..... 93 75
Drayton..... 6 50
Creemore..... 66 50
Markham..... 89 60
London, St. And..... 3,907 54
Kirkfield ss..... 25
Cookstown..... 156 10
Ivy..... 110 50
Town Line..... 110 50
Baxter..... 49
Brockvil., family of 1st Ch..... 700
Chatham, St. And..... 1,780 75
Warwick..... 10
" ss..... 22 50
Oro..... 17
Hensall..... 237 50
Carp..... 10 56
Kars..... 10
Edwards..... 21
Metcalfe..... 47 50
Cobden..... 82 50
Wolftown..... 70
Merivale..... 54 75
Saugeen Pres..... 168 47
Cookstown..... 5
Riverview..... 10
Cookstown..... 5
N. Missouri..... 81 12
Hanover..... 92 55
Oro..... 109
" ss..... 25 85
Newmarket..... 102 45
Springville..... 150
Vyner..... 17
London, Chal..... 5
Campbell..... 1 25
Providence Bay..... 13 25
Otta., Ersk. yps..... 5
Perth, St. And..... 445
Rv. A. H. Scott..... 13 85
Perth mb..... 150
Deseronto..... 5
Mt. Gowanlock ss cl..... 17 25
Tor., St. John..... 2,5 5 49
Ottawa, Bank..... 767 50
Nestleton..... 7
Toronto, Knox..... 5
Rosseau..... 28
Smith Hill..... 8 50
Smith Falls ss..... 45
Harriston..... 27 80
Tor., Cowan ss..... 93 50
Renfrew..... 1,173 50
Tor., Wminstr..... 2,417 43
Richmond..... 107 29
" ss..... 10 81
Fallowfield..... 25 90
Lyn..... 166 79
East Puslinch..... 272
St. Mary's, Kx..... 283
Colborne..... 132
Adjala..... 126
Tor., Bloor ss..... 724 79
Blackstock..... 41 56
Fort Wm., St. And..... 10
John Munro..... 10
Wick..... 182 20
Bradford..... 34 17
2nd W. Gwillimbury... 161
N. Bruce & St. And..... 2 2
Rainy River..... 7
Alvinston..... 10
Copper Cliff..... 7 5
Fort Wm. 1st..... 161
Botany..... 31 44
Thamesville..... 241
Kent Bridge..... 15
Oil Springs..... 38 70
Vaughan, St. A. bc... 26
Hornings Mills..... 10
St. Thomas, Kx..... 100
Dorchester..... 3 27
Tor., Ersk..... 1,656 16
Sudbury..... 53
Port Arthur..... 620
Bridgeburg..... 23
Fort Erie..... 10
Waterloo..... 57 74
Woodville..... 75
Robt. Kilgour..... 250
John Penman..... 250
Craighurst..... 10
Sprucedale..... 23 35
Hastings..... 43
Eldorado..... 3
Burnbrae ss..... 5
Ashfield guild..... 50
Tamworth..... 34 30
Bookton..... 25
Harwich..... 2
London St. A. ss..... 320 40
Brussels yps..... 11
Guelph Pres. ypu..... 122
Hespeler ss..... 47 80
W. R. Cation..... 4
John Love..... 5
A. McIntosh..... 3
Kilsyth yps..... 3 50
Sundridge..... 11
Torbolton..... 10
Onandaga..... 41
Eden Mills..... 7 50
Claremont..... 38
" ss..... 5
Baden..... 120
Thurlow..... 70
Warren..... 11 50
Camden VIII..... 28 45
Cobourg..... 720
Bellville..... 547 21
Nashville..... 94 85
W. D. Watson..... 3
Rv. Dr. McTavish..... 11 70
London, Knox..... 369 15
Bonfield..... 43 50
Shebashekong..... 8
Folly Schl. house..... 3
Wender's Schl. house.. 3
Blackstone Lake..... 1
Hillsburg..... 55
Black Bank..... 22 25
Ripley, Huron..... 125
Severn Bridge..... 1
D.D.D..... 5
Vernon..... 230
Kemble..... 12 30
Unionville..... 1 60
Weston..... 30
Granton..... 28 50
Peterboro', St. Pa..... 1,000
Tor., St. Pa..... 859 06
Appin..... 7
Tor., Parkdale..... 2,145
Esquesing..... 93 60

Quebec

Huntingdon, ss..... 20
Mont. American..... 4,200
New Glasgow..... 55
Inverness..... 155 45
Wakefield Mashm..... 101
Mont. Erskine..... 1,000
Mont. Erskine..... 3,600
Kinnear's Mills, & Reid's 7
Georgetown..... 300
Mont. St. Paul's..... 2,812 50
Westmt. St. And. ss..... 260
Windsor Mills..... 100
Rivrfield, Howick..... 30
Thos. Reid..... 5
Mont. Erskine..... 700
Scotstown..... 25 35
Georgetown..... 143 55
Pr Rv. S. J. Taylor.. 57 68
Aylmer..... 34
" ss..... 13
Buckingham..... 6 13
Athelstan las..... 25
Kingsbury..... 2 81
English Riv. ss..... 50
Inverness ce..... 25
Windsor Mills..... 10
Mont. Crescent..... 5,000
Shawville..... 3 70
Bristol Cor's..... 1 70
Starks..... 10
Rev. G. W. Thom..... 17
St. Lambert ss..... 49
Mont. Calvin..... 473
" " ss..... 250
" " Chinese.. 57
Beechridge..... 28
Rv. Thos. Bennett..... 10
Huntingdon..... 262 32
River Desert..... 20
P. V. Pedolin..... 50
Bryson..... 15 80
Rockfield..... 20
Mont. St. Matthew..... 651 41
Huntingdon..... 24
Westmount Mel..... 814
Fairmount..... 19
Lachine..... 855 81
Hampden..... 111 40
Angers, Perkins..... 5
Richmond..... 216 15
Melbourne..... 25 35
Valleyfield ce..... 4 55
E. Templeton..... 26
Westmount, St. And. 2,400
W. S. Leslie..... 1,200
Joliette..... 25
Mont. American yml.... 800
Hull..... 90 90
Rv. J. & Mrs. Dobson.. 5
Onslow, Eardley..... 15
Mont. Crescent..... 660
Danville..... 42
Mont. Stanley..... 435
Mont. Livingston..... 16 86
Ormstown Villagess... 2 13
Ormstown..... 112
" yps..... 26
Upper Ormstown..... 5
Rv. D. W. Morrison... 8 60
W. S. Leslie..... 25
Lin wick..... 48 30
Poltimore..... 25
Mont. West..... 40
Mont. 1st..... 27
Mont. MacVicar..... 570
Mont. Kx ss..... 100
Valcartier..... 4 50
Leeds, St. Sylvstr..... 60 30
Mont. Chinese..... 40
Westmount, Wms.r... 5
Valleyfield..... 75
Quebec, St. And..... 675
Harrington..... 10 20
Avoca..... 17
Rockfield..... 15
Mont. Knox..... 25
Ste. Therese..... 36 25
Mont. Chinese..... 37
Norwood, Bordea x... 200
Mont. American Chin.. 43 70
Mont. Stanley..... 59 60
Mont. Wmstr..... 54 68
Mont. St. Mark's..... 11 50
Mont. Nazareth..... 5 52
Maisonneuve ss..... 11 76
Pt. Fortune..... 6 10
Mont. Victoria..... 75
Maisonneuve..... 78 88
" ss..... 63
St. Jean Baptiste..... 8
Mont. Crescent..... 150
Elgin..... 60
Georgetown..... 44
" ss..... 30
J. T. Ross..... 250
Mont. West..... 318 61

Manitoba

George O. Clarke..... 5
High Bluff..... 42 50
Charles Martin..... 25
Hartney..... 191
Selkirk..... 65
Pettapiece ce..... 5

Rv. J. B. McLaren..... 7 45
Rathwell..... 19
Indianford..... 19
Arbroath..... 14
Pierson..... 25
Virden..... 266 50
Gilbert Plains.....151 80
Silver Creek, whfm 50
Beulah..... 58
Dauphin.....500
Rv. J. A. Cormie..... 6 35
Rv. C. H. Monro..... 8 90
Bradwardine 30
Elgin, Millerway.....118 60
Wellwood..... 50
S. McKinnon..... 75
Oakner..... 24
Brandon, St. Paul's....236 45
Elva..... 60
Portage la Pra ce..... 5 50
Ballur..... 59
Greenway ss..... 3
Cypress River, ce..... 2
Elkhorn ss..... 6 25
Sifton, Fairville, etc... 27
Winnipg Bus. College, 45 50
Beulah..... 25
Lilyfield..... 24 45
The Dairies..... 4
Carberry, ss..... 6 45
Sanford..... 50
Treherne..... 82
Rv. Robt. Aylward 14 60
Griswold..... 65 2
Douglas, Chater..... 50
Murchison 19 25
MacDonld, Wbourn... 11
Rv. D. Flemming..... 5 60
Minitonas..... 15
Rv. Jas. Laing 84
Roland yps..... 2
Dominion City..... 20
T. C. Cairns..... 25 25
Zorra Castlevry, &c.... 50
Wpg. Augustine ss..... 9 40
St. David's ce..... 20
Blaris..... 63
Wpg. St. Giles'.....268 80
Suthwyn..... 5 25
Rathwell ss..... 4
Union Point..... 26 50
Carman..... 40
Jarvisdell..... 35 25
Emerson..... 37
Rv. D. D. Millar..... 8 30
Melita.....131
Springfield ss..... 20
Griswold..... 15
Lyonsball..... 11 90
Kemnay..... 71
Macdonald..... 10
Souris yps..... 4 75
Wallace..... 12 80
Rounthwaite..... 63
Brandon, St. Paul..... 84 59
Pipestone..... 255
Basswood.....150
Blaris ss..... 3 70
Round Lake..... 23
Plumas..... 32
Chater..... 60
Rv. D. M. Solandt..... 16 30
McCreary..... 3
Norgate..... 1 60
Kelwood..... 3
Brandon, Zion ss..... 17 20
Isabella ss..... 20
Killarney..... 125
Hamiota..... 300
Scotia..... 200
Alexander..... 133
Brown Lea..... 14 75
W. O. Wilson.....100
Napinka..... 83 40
Rossburn..... 83
Selkirk..... 40 50
Gladstone..... 105
Friend of Miss..... 1
Wpg. Knox.....3,959
Minnedosa..... 66 75
Oakland..... 25
Ochre River..... 25
Fairmount..... 94 50
Wpg. Sherman..... 40
Prospect..... 48 15

Oakburn..... 26
Dauphin.....152 25
Anstin..... 28
Birdtail, Ind. Miss....123
Brandon, Kx ss..... 10
Belmont.....144
" ss..... 50
Binscarth.....452 50
La Riviere, Kingsley.. 15
Oak Lake.....258 60
Boissevain 107 40
Kildonan 577 35
Plympton..... 27 75
McAuley..... 30
Neepawa.....275
Petrel 137
Durban..... 22
Darlingford..... 10 05
" ja mb..... 10 10
Barclay..... 5
Dunrea..... 14
Ogilvie..... 55
Strathclair.....102
Elphinstone..... 59 50
Kildonan..... 27
Elm Creek..... 52
Miss Kilpatrick..... 1
Mrs. Huckell..... 1
Silver Creek..... 129
Miniska.....117
Kenton, Harding.....370 75
Brandon, Knox..... 110 25
Wpg. St And.....1,470
Wpg. St. Paul's.....250
Brandon, St. Paul ce.. 2 20
Rv. Dr. Bryce..... 7 70
Waskada..... 30 50
" ss..... 6
Pt. Douglas ce..... 75
Vista..... 20
P. Douglas.....637 45
Shellmouth..... 3 60
High Bluff..... 2
Cypress River.....237 50
Bass River ce..... 3 6
Chater..... 20
Stewartville..... 50
Wpg. Robertsn..... 30
Arrow River ss..... 9
Carman..... 90
Wpg. Home.....173
" " ss.....113
Wpg. St. Stephens...7,937 50
" " ss.....130
Teulon..... 41 25
Carberry.....147
Pilot Mound..... 98
" " 17
Foxwarren..... 136
Victoria..... 27 50
Suthwyn ss..... 22 80
Ochre River..... 48 50
Darlingfrd whms..... 10 25

Saskatchewan

Abernethy.....361 40
Hanley..... 15
Fairy Hill..... 5
Wide Awake..... 41 50
Kipling.....145
Rv. B. Glover..... 8
Rv. S. Acheson..... 19 25
Libow..... 12 30
Carlyle ss..... 6 25
Moose Jaw, St. Pa..... 8 75
Balgonie, Pilot Btte.. 34 50
Lake Johnson..... 6
Pelly..... 3 50
Rocanville..... 11
Strasburg &c..... 59
Saskatoon Kx l.aid....250
Rocanville..... 49
Imperial..... 25
Fiske..... 15
Grand Coulee.....199
Ruddell..... 20
Regina Kx.....1,118 51
N. Battleford..... 60
Milestone..... 38 10
Smithville..... 29 70
S. Kindersley..... 10 10
Rv. D. J. Scott.... 8 90
Hurricane Hills..... 15
Halbrite ss..... 56 80

Adair.....30 50
Dunleith..... 62
N. Portal.....125
Sheho..... 50
Fleming..... 60
Martin..... 21
Brock..... 2
Strassburg..... 15
Maymont..... 53
Wolseley.....141 96
Balcarres, mb..... 25
Tantallon..... 71
Hazelcliffe..... 22
Rv. A. C. Reeves..... 17 40
Indian Head..... 51 60
Eliz. J. Bryce..... 30
Dalesboro..... 100
Carlyle..... 81 75
J. A. Allan.....250
Bellisle, ss..... 6 55
Fleming..... 5
Martin..... 4
Perdue..... 16
Crowstand.....190
Maple Creek..... 5 10
Balgonie, Pilot But... 15
Kindersley..... 76
Poplar Grove..... 60 60
Moose Jaw, St. A.....900
Alameda..... 58
File Hills Scl..... 21
" " ce..... 3
Buffalo Lake..... 318 45
Kamsack..... 15
Battleford.....141 90
Yellow Grass.....286 55
Regina, St. And. ss.... 5
Yorkton..... 92
Saskatoon, Kx.....2,195
Grenfell..... 35
Macoun..... 40
Moose Jaw, St. A.....250
Rosthern..... 30
Saskatoon, Kx ss.'..... 50
New Hastings..... 20
Welwyn..... 170
Lumsden.....211 75
Forest.....182 45
Grenfell..... 23
Glenavon..... 10
" ss..... 5
Calvin..... 2 30
Carnduff.....103
Oxbow.....203
Taylorton..... 12 20
Manitoba, Sask. mine. 9 20
Fleming..... 2
Pense, Cottnwood.....195 70
Grenfell..... 15
Whitewood, ss..... 1
Wilcox..... 41
Balcarres..... 60
Sintaluta..... 81
Wapella.....233
Moosomin.....250
Davidson..... 28 55
Stornoway..... 17
Wroxton..... 13
Ellisboro.....103
Caron..... 20
Mistawasis..... 10 50
Qu'Appelle.....110
Prince Albert.....144 80
Whitewood..... 66
Percy.....393 75
Kinistino..... 3
Smithville..... 2

Alberta

Edmtn, Wmstr. guild..150
" bc.....216
Lethbridge, ss..... 8
Rv. A. D. Archibald... 7 15
Rv. G. R. Lang..... 30
Rv. D. G. McQueen..... 7 70
Acme..... 4 7
Lloydminster..... 32 80
Lacombe Presby..... 26
Namao..... 5
Rv. J. Rex Brown..... 8
Tongue Creek..... 30
Fort Sask.....167 40
Ewing..... 20
Mary McAllister..... 1

Lille..... 5
Synod Evanglist,..... 35 75
Annie McKenzie..... 10
Edmonton, Wmstr.....618
Acme..... 10
Wainwright, ss..... 6 30
Noble..... 5
Innisfail..... 11
Olds..... 33 50
Calgary, Kx ss.....180
Namao..... 2
Nanton..... 22 20
Seven Persons..... 10
Red Deer.....199 80
Calgary, Kx.... 2,820
High River..... 48 60
Wetaskiwin ss..... 25
Castor..... 10
Calgary, St. Pa..... 12
Edmntn, Robrtsn.....260 68
Strathcona..... 95
Calgary, St. And.....271 75
Vermillion..... 26 50
Didsbury..... 25
Coleman..... 4
Claresholm, yps..... 7 75
Rv. G. F. Vetter..... 5
Independence..... 10
Edmntn. Robrtsn.....527 20
Willowdale..... 25

British Columbia

Victoria St. And.....293
Vancr. Cedar Cot. ss... 38
Chilliwack.....197 55
Port Hammond ss..... 6
E. Chilliwack'..... 11 55
Ladysmith..... 10
Vancr. St. Jno.....2,185 83
Benvoulin..... 96 70
Nanaimo ss..... 6 05
Cloverdale..... 25
Denman Island..... 10
Victoria St. Col.... 93
" " laid..... 33
" " ss..... 25
Sandon..... 5
Rossland, ss..... 3 10
Atlin, Discovry..... 25
Sapperton..... 82
Tynehead..... 18
Burne..... 115 05
Dr. E. D. McLaren... 16 90
Nelson ss..... 100
Langley..... 30 50
Silverton'..... 24
Vancr. Robertson.....495
New Wmstr. St. Ai... 5
Langley..... 18 85
Rv. J. A. Dow..... 10
Comox.....150
Chase..... 5
Vancr. St. Jno.....250
Vancr. Chal.....360
Nanaimo.....94
Vancr. St. And.....235 17
Rv. Geo. Pringle..... 12 65
Vancr. Robrtsn..... 421 85
Dr. F. Inglis..... 30
Victoria Kx.....160
Cloverdale..... 20
Penticton..... 73
Agassiz..... 11 40
Victoria, St. A.m.b.c...750
Enderby.....130 15
Golden..... 86
Thos. J. Barron..... 25
Victoria, St. Pa..... 7 10
Victoria, 1st Chin..... 19
Rv R. J. Douglas..... 7 70
Rv. R. J. Wilson..... 16 60
Kamloops.....117 15
Victoria, St. Pa..... 54
Fort Steele..... 14 10
New Wmstr. St. And. 444
Nelson.....170
Vancr. Robrtsn.....305
Armstrong, ss..... 59 85
New Wmstr St. Ste.. 4
Vancr. Kitsilano.... 700
Rv. Dr. P. Wright..... 5
Vancr. Mt. Pleas.....185 05
St. Aidan's, etc..... 1 44
Vancr. Mt. Pleas. yps.625

Cranbrook.....191 55
Ashcroft 5 50
Rv. P. McNab..... 25
Salmon Arm..... 20 55
Vancouver..... 8

Nova Scotia

Rv. Wm. Forbes..... 6 65
Rv. A. Murray..... 10 80
Rv. J. A. Ramsay..... 8
Rv. E. S. Bayne..... 6 65
Rv G. S. Carson..... 6 65
Rv. Thos. Irving..... 11 25
Per Agent Hx.....2,8 4 66
Rv. F. H. McIntosh..... 6 65
Rv. John MacKinnon.. 15 45
Rv. J. W. Macmillan.. 5 60
Rv. J. F. McCurdy..... 6 10
Antigonish yps..... 2 25

Rv. E. H. Ramsay..... 8
Marion Bridge ce..... 4 50
Rv. Prof. Falconer..... 5 60
Rv. A. McMillan..... 8
Hantsport 3 67
Rv. J. MacIntosh..... 10 40
Rv. Jos. A. Greenlees. 8
Old Barns ce 5
Rv. A. L. Fraser..... 6 10
Rv. G. E. Forbes..... 6 65
Northport 4
Englishtown ce..... 2
Antigonish..... 17
Rv. P. A. McLeod..... 6 35
Lit. River guild..... 1
Geo. C. Sweet..... 70
Per Agent, Hx 250
Barney's River ce..... 5
Rv. Wm. McLeod..... 7 70
Pr. Agent, Hx.....8.511 2

New Brunswick

Rv. Geo. Pringle 20 70
Rv. T. A. Mitchell..... 11 25
Rv. D. MacOrrum..... 8 30
Rv. E. E. Mowatt..... 8
Rv. M. J. Macphrsn.... 6 95

Prince Edward Island

Rv. R. G. Strathie..... 5 60
Rv. G. A. Sutherland. 6 35

Miscellaneous

Anonymous 5
Rv. Geo. McArthur.... 7 15

San Fernando ss 25
Mrs. Peck, Chicago. ...100
Rv. A. M. MacLeod.... 6 35
Rv. John Rose. 8 30
Dundee, St. John's Free 277 64
Coll. on train, by Miss Seaton 7
Rv. J. M. Maclennan... 12 01
Rv. Edwin Smith..... 6 96
W. H. M. S. 450
W. H. M. S. 3,639 75
Pr. Rv. S. B. Rohold.., 35 89
Mrs. Janet Walker 4
Mrs. Gertrude Bates... 5 12
W. H. M. S.....3,850
Miss M. I. McIntosh, Honan..... 50
Friend of Truth 2
Pr. Rv. S. J. Taylor...181 51

The Church Funds, East.

SUMMARY of RECEIPTS During Mar. 1, 1911, February, to Feb. 29, '12

Foreign Missions	$21,110.58	$65,896.23
Home Missions	6,662.07	14,613.27
Augmentation	6,429.04	10,554.22
College	10,236.00	19,510.12
Aged Ministers	3,709 46	6,288.55
French Evangeliztn..	987.11	2,023.42
Pt-aux-Trembles	605.23	1,293.93
For North West	1,533.58	4,164.10
Children's Day Col..	207.83	1,882.64
Assembly Fund	522.75	754.31
Bursary Fund	1,764.76	4,065.71
Library Fund	200.39	327.28
Manitoba College...	1.00	3.00
Widows' & Orphans.	243.89	601.04
Moral and Social Reform	1,501.59	2,344.42
Total	$55,715.28	$134,322.64

RECEIVED DURING FEBRUARY

At the Presbyterian Offices, Halifax, by Rev. E. A. McCurdy, D.D. and divided among the Funds as directed by the Donors.

Acknowledged.....$78,607 36
Pugwash..... 9
Millsville, ce..... 20
Pictou Landing, ss 5
Orwell 100
Scotsburn.....575
Highfield..... 3 14
Refunds 44 84
St. John, St. Stephens. 37
Murray Harbor N 69
Westville, St. Phil.....368 24
New Mills.....235
Rev. A. D. McKenzie.. 53 80
Memory, W. Newcome. 5
Riverside..... 5
Hx. St. And. bc..... 50
Clifton ce..... 15
St. Stephen 202 70
Hx., St. And. ss..... 85
Hx., St. Matt.....1885
Blackville ss..... 1
Milford 80 60
Milford ce 4
Gays River 7 90
Refunds 24 25
Barneys River..... 92 80

Miss C. McLean..... 30
Dartmouth.....1,977 67
" bc 42
" ss..... 64
" Miss McK. cl 25
" ce. 19
" Dawson ss.. 27
Riverside..... 100 50
Bass, Nicholas Riv.... 67 2.
John S. Smith 2
Westville, Carmel.....225
Amherst., St. Stephns.424 37
Newcastle.....372 21
Port Hastings, Hawkesbury.....145
St. John, St. David..1,116 27
Sidney Mines.....573 08
Waverley ss. 5
Marion Bridge.....108
Blue Rocks..... 50
Shuebenacadie 68 20
Canard 116
Sheet Harbor..... 10 25
St. Andrews 226 03
West Bay..... 137
Middle River cb..... 94

Glenholme..... 225
St. John, St. Matt. ss.. 10
Bedeque. 184
Cambelton..... .....220 50
Black River, &c..... 5
Rv. G. A. Grant..... 10
Hx., St. Johns.....408
Bay of Islands..... 38 50
Westville, Carmel..... 5
Wolfville... .....118 52
Onslow 126 80
Coldstream 143
Middleton..... 61
Refund 2
Hx., St. Andrews.....888
Salt Springs, St. Luke's 200
Leitches Creek.. ..... 85 45
Hx., Grove ss..... 33 20
Broughten 101 50
Port Hood..... 73
Cavendish, &c.....621
Stanley 20 30
Louisburg 133
Hopewell, Union 75
Kentville,.....210 40
N. Shore, N. River....100
A Friend 6
Stellarton, St. Johns..240 87
Charlotteton, St. Jas...478 50
Judge Forbes..... 10
Refunds 75
Milltown..... 10
Mrs. Wm. Caldwell.... 3
Thorburn.....215 80
Springside..... 117 67
J. S. McKay..... 50
Un'n C'ntre, Lochaber 320
Pictou Landing..... 46 50
New London..... 40
Princetown... 85
Escuminac..... 30
Sussex.....101 40
New Glasgow, St. And 705 9)
Gairloch, Mid. Riv....129 90
Grand Falls..... 50
Loch Broom ss 4 90
Nashwaak 5
Musqdbt Harbor..... .143
Little Harbor ss..... 10 50
Thompson, Un., ss..... 2 50
Mulgrave..... 22 26
J. Stanley Ross..... 50
Dalhousie 369 94
Kensington ss..... 25
Cape John, Cariboo Riv 12 50
Int. bet. Funds 134 49
New Dub., Conquerall. 89
New Annan 51
St. John, St. Stephens 510 70
Interest..... .....159 30
Glenelg, E.R. St. Mary's 44
Parrsboro. 105
¼ Stirling Gift..... 500
Part of F.M. bequests 2,270
Inverness..... 250
Alberton..... 2
St. John. St. Johns.... 23 76
Noel Miss. Soc..... 2 50
Mundleville ce..... 5
Linden, Northport.....121
Mira 5 75
The Misses Gass.. 10
Montague..... 140
Mahone Bay..... 64
Windsor.....529

Mulgrave 12
Bridgeport. 769
Mrs. J. McMullen..... 3
Covehead, Harringtn...209
Cardigan..... 15
Arch. McKenzie..... 60
Up. Stewiacke mem. Dr. Cox 100
Mrs. C. A. Curry 50
Sydney, St. James.... 314 73
Glace Bay St. Paul's...720
Halifax, Park St..... 60
Rev. W. J. Fowler..... 25
Springside, spcl..... 15 50
Hamilton, Bermuda.... 83
Granville..... 61
Moncton.....1,386 08
Richmond..... 50
Strathalbyn. 101 25
W. River Station.....103
Kensington 215 15
New London N.....217
Rose Bay ss 25 15
Bathurst 140
West Bay..... 20
Richmond 26
Pictou Presby. Un.....550
Big Brasd 'Or ce 3
Broughton 5
Stellarton, Sharon.....300 50
Caledonia P.E.I.....125
Charlottetn, Zion..... 664 52
W. River St. Mary's....183
Blue Mountain ... .250
Marble Mountain. 77
Lake Ainslie. 91 91
Blue Mountain..... 2
Chipman.....129 60
Fairville 55
Norton..... ..... 8 50
Sydney, St. And.....1,474 58
Pictou, Knox 238 82
Elmsdale, 9 mile Riv...105 15
Little Narrows..... 75
Lunenburg.....290
J. P. Hogan..... 10
Barneys River. 7 25
Acadia..... .....273 25
Charles Hill 25
Harvey & Acton.....203 80
Harvey ce 10
New Mills 11
St. James Union..... 6
Kindardine 56
Bloomfield 22
A Friend..... 20
Bellevue ss..... 5 52
Sutherlands Riv..... 66 50
St. Peter's Bay.....202
Brookfield, N.S.....103
Brookfield lad. bc..... 6
Mount Stewart 213 50
Georgetown..... 92
W. River, P.E.I..... 71
Truro, St. Paul's 50
Shemogue..... 40
Upper Musqdbt.,..... 83
Tignish, Montrose, &c.183 43
Clifton, N.S.. 250
Strathlorne ..... .220
Tignish, Montrose, &c.. 14 50
Murray Harbor S.....123 02
Charlottetn, St. Jas ... 70
McLean Brothers 90
Tabusintac, Bt. Ch.... 140

Douglastown 191	Prince William 144	Mabou..... .. 68 50	Whycocomagh..... 92
Dundas 77	St. John, St. Matthews 50	Portaupique..... 77	Kemp & Walton. 75
Earltown..... ..115 75	Black River, Napan &c141 35	Loggieville 68	Annapolis 45
Middle River c.b 33	Sydney, Falmouth St..561 51	Maitland 85 45	Harrington Harbor 5
Summerfield 62	Trenton.....320	Sussex..... 10	Hx , Ft. Massey ss..... 150
Tryon, Hampton, &c... 25	Rexton..... 50	Milltown. .. .. 1.	Chatham, St. And.....605
Antigonish. 584	Barrington 15	Dartmouth ce..... 3 45	N. Sydney w.f.h.m.s.... 30
Grand River.. 195	Carleton, N.B 114	Bethany, Rockinghm.425 61	Park Morien 270
New Glasgow, First ... 50	Sheet Harbor 7 50	Hopewell, Union 20	Little Brasd 'Or.....123
Barneys River 1 50	Economy 20	New Mills 5	Pugwash 203
Truro. St. Paul's 10	St. Croix, Ellershse ...126 82	St. John, Calvin 51	Harbor Grace..... 35 33
St John, St. And.....295	Westville, St. Phil..... 83	Murray Harbor N..... 10	Lahave 135 28
Lower Musqdbt.....121 27	Mabou 34 75	Wallace 178	Restigouche..... 64
Newport. 57 01	Hopewell, Union 72 15	Port Hastings 99	Cavendish 4
New Carlisle. 147	Salt Springs, St.Luke's 20	North Sydney.....510	Kensington 10 15
New Richmond.... .. 120	Tatamagouche. 257 60	Port Morien 5	Merigomish.. 25
Hx., St. Matthews.... 390	Upper Stewiacke 165 82	Sydney, St. James..... 10	Bloomfield,O'Leary &c 184 70
Noel ss..... 5	McLennan's Br'k & Mt. 66	N. Shore, N. River. ... 5	Oxford..... 201
Woodstock.... .. 45 68	Millerton, &c 40	Sydney Mines 20	Harcourt ... .155 24
Glace Bay, Knox.....131 82	Chatham, St. Johns 243 19	Boulardarie 74 50	River John 334 01
Gabarus 90	Yarmouth 242	Big Brasd 'Or 78 26	Consolid'd Revenue 10,025 40
Baddeck. 353	Economy 10	New Richmond 50	
Cavendish, &c..... 75	Five Islands..... 43 20	Truro, First Ch.....862 38	$134,322 64

MAKING MONEY FOR GOD.

I wanted to go to college and be a minister. I went to the academy to fit. My health broke down, and in spite of my determined hope to be able to go on, at last the truth was forced on me that I could not.

To tell my disappointment is impossible. It seemed as if all my hope and purpose in life were defeated? "I can not be God's minister," was the sentence that kept rolling through my mind.

When that fact at last became certain to me, one morning, alone in my room, my distress was so great that I threw myself flat on the floor. The voiceless cry of my soul, was, "O God, I can not be Thy minister."

Then there came to me as I lay there a vision, a new hope, a perception that I could serve God in business with the same devotion as in preaching, and that to make money for God might be my sacred calling.

The vision of this service, and its nature as a sacred ministry, were so clear and joyous that I rose to my feet, and with new hope in my heart, exclaimed aloud: "O God, I can be Thy minister. I will go back to the city, I will make money for God, and that shall be my ministry."

From that time I have felt myself as much appointed and ordained to make money for God as if I had been permitted to carry out my own plan and been ordained to preach the Gospel. I am God's man, and the ministry to which God has called me is to make and administer money for Him, and I consider myself responsible to discharge this ministry and to give account of it to Him.—Sel.

"To whom much is given, of him also shall much be required."

Moral courage is nothing in the world but just the capacity for doing what we know we ought to do. Give that to every man, and only think with what a stir of eager and vivacious interest this dull world in which we are living would wake and start!—Phillips Brooks.

The Presbyterian Record

Published by the Presbyterian Church in Canada.
Edited by E. Scott, M.A., D.D.

PRICE, IN ADVANCE

One copy, yearly, 75 cents.
Two in one parcel, $1.00; three, $1.25; four, $1.50.
In parcels of six or more, 25 cents each.
Postage abroad 15cts. yearly.

Subscriptions at a proportionate rate, may begin at any month, for part of the year, ending with December.

Names are not put on each RECORD in a parcel. The RECORDS for a congregation are not sent to different addresses at the same Post Office. All the RECORDS for a congregation should go to one address.

As the RECORD is furnished at cost there can be no discounts or commissions. Its distribution is church work in the congregation.

Many congregations place a copy in every family. This is the instruction of the assembly to all. There is no other way in which so much Home Mission work can be done for 25 cents.

Some churches pay for it from the Missionary Funds using it as an agency for raising these Funds and finding it helpful.

Payments should be made by money order. Do not mail money unregistered. Make cheques payable at par. Do not send stamps.

In sending renewal of order, be careful to give the name and address to which it was previously sent.

If parcels are not received in good condition or if orders are to be discontinued please send prompt notice.

The Regular Issue is now

67,000 Copies Monthly

Samples sent free to any who will distribute them.

Address all correspondence to

The Presbyterian Record,
Y. M. C. A. Building,
MONTREAL.

ASK YOUR DRUGGIST FOR **McCLINTON'S SOAPS**

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and **Shaving Soaps** are made **Solely** from **Pure Vegetable Oils** and the **Ash** of **Plants,** and are the **only** Soaps thus made. It is truly said :— **IT IS NATURE'S SOAP.**

McCLINTON'S Donaghmore, Ireland.

Canadian Agent:
Kenneth H. Munro, 333 Coristine Building, Montrea

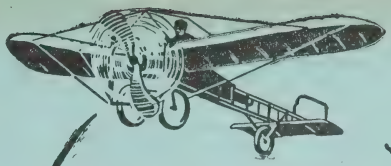
Priestley's Dress Fabrics Always Fashionable Best Wear. Best Service.

See latest Cloths at the leading Dry Goods Stores.

MORVEN.

A Tale of the U. E. Loyalists.

In this story Robert Sellar, Huntingdon, describes, as he can do so well, the trials, struggles and loyalty of a small band of Highlanders, who were evicted from one of the Western Islands of Scotland, emigrated to the American colonies after Culloden, and after the "Declaration of Independence were part of the 40,000 who then treked to Canada. Price 75 cents postpaid, from Norman Murray, Montreal.



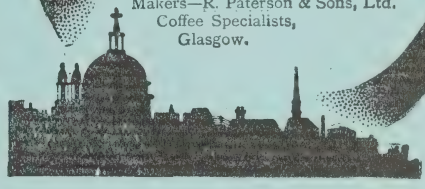
In an age of wonders
'Camp' ably holds its own.

CAMP' COFFEE

When you think of its delicious flavour, when you know how quickly it can be prepared, when you've noted that it never wastes — can you wonder 'Camp's' as popular as it is !

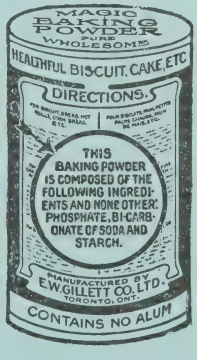
Fly to your Grocer for a bottle to-day.

Makers—R. Paterson & Sons, Ltd.
Coffee Specialists,
Glasgow.



We unhesitatingly recommend Magic Baking Powder as being the best, purest, and most healthful baking powder that it is possible to produce.

When buying baking powder see that all the ingredients are plainly stated on the label, and that alum or sulphate of alumina is not one of them. See if the ingredients are stated on the kind you are now using. As it costs the consumer no more than the ordinary kinds, there is every reason for getting the good pure kind, and no reason for buying the alum kind.



E. W. GILLETT CO., LTD.

TORONTO, ONT.

WINNIPEG MONTREAL

"The measure of a man's real character is what he would do if he knew it would never be found out."

It is better to believe that a man, however frail he may be, possesses some good qualities, than to permit yourself to think he has none. You will feel better and come near doing justice to him.

How good is it that, though new chapters go on with our lifes' story, and people drop out whom we have loved, and incidents change so that it seems quite like another tale, yet the real plot is spiritual and eternal.—Maltbie D. Babcock.

You need not choose evil; you have only to fail to choose good, and you drift fast enough toward evil. You do not need to say, "I will be bad;" you have only to say, "I will not choose God's choice," and the choice of evil is already settled.—W. J. Dawson.

Is it not the deepest, bitterest cry of many a heart—"nobody cares for me?" There are hosts of men and women ready to give in, who could go bravely on in life's wind and rain, if somewhere a little bit of love awaited for them to keep the heart warm.—Mark Guy Pearse.

Do not fancy, as many do, that thou can'st praise God by singing hymns to Him in church once a week, and disobeying Him all the week long. He asks of thee works as well as words; and more, He asks of thee works first and words after.—C. Kingsley.

What are churches for, but to make missionaries? What is education for, but to train them? What is commerce for, but to carry them? What is money for, but to send them? What is life itself for, but to fulfil the purpose of foreign missions, the enthroning of Jesus Christ in the hearts of men?—Dr. A. H. Strong.

To see eternal realities with open vision we must preserve a pure and sensitive soul. Only as the spirit of God refines our perceptions, works in us clearness of insight, endows us with spiritual imagination and sensibility, are we qualified to apprehend, mirror, and appropriate the truths by which men live.

The way to judge of religion is by doing our duty. Religion is rather a divine life than a divine knowledge. In heaven, indeed, we must first see, and then love; but here on earth we must first love and love will open our eyes as well as our hearts, and we shall then see and perceive and understand.—J. Taylor.

Use the Bible as a manual of living. Do not regard it as a magician's spell. Do not regard it as an implement of dull superstition, and never be foolish enough to sneer at it as obsolete, when you have never been man enough to try it. Try it! —Dr. Jowett.

The best tree is not the one of beautiful and perfect symmetry, but that which bears the finest fruit. The best church is not the one of beautiful edifices and elaborate creeds, but that which sends out the most men and women to declare all the counsel of God.

The Bible is the only book which shows us what we are—not only our needs, but our possibilities. Too many men are content to live in the valley or to roam about among the foothills, who might be climbing upon the peaks of the higher Christian experience.—John R. Mott.

It is reasonalbe that if He purchased me, He should have me; it is reasonable that if for me He shed His blood, my life should be yielded to His service who paid the price; it is my "reasonable service" that if I partake of His gifts, I should put my life under His government.

We cannot get away from God any hour of the year, whatever we may do. It is better, however, that we go through the year consciously with God. Then we shall experience continually the joy of His presence, the inspiration of His love, and the guidance of His hand.—J. R. Miller, D.D.

One lesson that God has taught me in connection with the grace of God is that there is such a thing as a divine plan in a man's life, and that the only wisdom in this world is to find out what that plan is and to be led into it step by step, and not to mind what is the end of it.—H. C. Mabie.

Man was not made to be content with any gifts the earth can offer. Wherever he goes and whatever he attains, he carries with him the trouble of the restless heart. Jesus recognized that trouble in his own generation and put his hand the cure. He calls us to himself and in himself pledges us rest.

The work that makes a church go is the work that is done on the outside by its members; it is the week-day work of those who belong to it. Their lives count in the impression which the church makes upon the community as much or more than the sermons of the pastor. They can live up or live down the sermons which he preaches.—Baptist Chronicle.

VOL. XXXVII MAY, 1912 No. 5.

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE

The PRESBYTERIAN RECORD.

	PAGE
Four Mistakes about Money	193
World Tragedies	194
Prayer and Missions	195
The Vote on Church Union	196
The Record and Church Union	197
Our Foreign Missions	200
In British Guiana for 1911	203
Formosa for 1911	205
The Uplift of China,—Y.P. Topic for May	211
The Liquor Problem,—Guild Topic for May	213
Life and Work	221
Children's Record,—Our West-India Missions	227
Urgent Reasons for Missions	234
Our Church Register	236

LO I AM WITH YOU ALWAY

BY AUTHORITY OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

Printed by JOHN LOVELL & SON, LIMITED, MONTREAL.

Ottawa Ladies' College

This College is owned and controlled by the Presbyterian Church and commended by the General Assembly.

Presbyterian parents seeking an Educational home for their daughters should write for a Calendar of the College and all information regarding it. This College is thoroughly equipped in every particular.

REV. W. D. ARMSTRONG, D.D., L.L.D., President.

St. Margaret's College, Toronto.

A Residential and Day School for Girls
Founded by the late George Dickson, M. A. former Principal of Upper Canada College, and Mrs Dickson.

University Matriculation. Thorough equipment for Music, Art and Domestic Science.
Supervised Athletics; Large Lawns, Swimming Bath.
MRS. GEORGE DICKSON, President;
MISS J. E. MACDONALD, B.A., Principal.

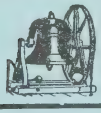
THE SILENT COMMENDATION

of some twenty-five hundred Policy-holders of the GREAT WEST LIFE, who, needing more insurance, have again and again applied to the Company for additional protection —may well be observed by those who have yet to choose the best obtainable in Life Insurance.

Ask for rates and printed matter.

THE GREAT-WEST LIFE
ASSURANCE COMPANY.

Head Office: . . WINNIPEG



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A

INDIVIDUAL COMMUNION WARE.
Noiseless—Sanitary—Reverent

Improved Trays and Glasses, Rapid time-saving Filler. Write for Catalogue which gives particulars of Free Trial Offer.

R. DOUGLAS FRASER,
Presbyterian Publications, 60 Bond St., TORONTO

The "Every Income Canvas," followed by the Duplex Envelope, is the Ideal.

ST. ANDREW'S COLLEGE
TORONTO, ONT.

A Residential and Day School for Boys.
Calendar sent on application.

Rev. D. Bruce Macdonald, M. A., LL.D., Headmaster.

Royal Victoria College

McGILL UNIVERSITY
MONTREAL.

For Resident and Day Women Students. Students prepared for degrees in Arts, Pure Science and Music. Scholarships are awarded annually. For all information apply to the Warden.

STERLING SILVER SPOONS

JOHN WANLESS & CO.
ESTABLISHED 1840
402 YONGE STREET - - TORONTO

TESTIMONY OF A JUDGE.

I can not refrain from saying, after five years' observation of the cases that have been before this court, that three-fourths of the crimes are due directly or indirectly to the excessive use of intoxicants, and that, if the church and the state and public sentiment could unitedly make Georgia sober, the prisons would be vacant, the chain gangs empty, and cities, towns and country would be filled with prosperous people and happy homes.—Chief Justice Hill, in the Court of Appeals, Georgia.

Presbyterian Record

Vol. XXXVII. MAY, 1912. No. 5

FOUR MISTAKES ABOUT MONEY.

One mistake is in condemning it. There is a cheap popularity in denouncing riches and the rich. It usually hits "the other fellow" because the largest number in any circle of hearers or readers are not rich; and the envy which is not the best side of human nature takes satisfaction in hearing a thing condemned in which it does not share.

Such condemnation also smacks of cerity, for not one in a hundred of those who denounce wealth but would eagerly welcome it if it came their way; and rightly, for if they do not need it, it is a trust by which they can do good.

Riches is simply work, possibility, in portable tablets, that can be applied readily in many ways for the general good of the world. No man should be judged on account of his possessions but by the quality of his life. If by using aright his ability and opportunity he gathers wealth he is to be commended. If he is poor, by idleness or neglect or dissipation, he is to be condemned.

"The silver and the gold are His and the cattle on a thousand hills" and all are good, and if a large measure of the said silver or gold or cattle comes in a right way under the control of anyone, let him be thankful, and let not others envy nor detract.

---

2. A second mistake about money is in making it the standard of success in life. The whole trend of modern life is in this direction. The newspapers are giving ever less reading and more advertisement, and much of the latter is about getting rich quick. Addresses to the young, in the country or village or city school, and often in Sabbath Schools, as well as stories and articles in papers and magazines and books for the young, make prominence or possession the standard of success. Men who have gained distinction in knowledge, fame, power, position, wealth, are held up as patterns to be followed if success would be won.

This is all wrong. In the first place such things can be attained by few. There would not be enough to go round. To make anything an ideal which but few can attain is to make life a disappointment to the larger number.

Further, it is wrong in principle. Success in anything can only be judged by taking in the whole of that thing. The house in Scripture, built upon the sand seemed a success in fine weather, but the true success was that which stood when the storm came. Success in life must take life as a whole, beginning here, never ending, and the most successful life is that which can take the most with it into the life beyond. The ideal of success in life to be set before young and old, is truth and right and duty; that life is a trust, that it is not for self but for God and humanity, and that the life which follows these ideals, whether in a narrower or wider sphere is the only successful one.

---

3. A third mistake about money, when men get it, is in claiming it as their own, for themselves, and writing upon it the possessive adjective "mine." This is a very common mistake, and as wrong as it is common. It belongs to another and is ours in trust for a little time to be used according to the wish and will of that other.

Man is but a steward, entrusted with the management of God's affairs in the world. In this world there are the hungry to feed, the ignorant to teach, the erring to guide, the sick and suffering to help and heal. The only way in which God does all this is through the agency of men to whom He entrusts the means to do it, and to whom much means is given, of him is much help and healing required.

Of special application to the membership of the Presbyterian Church in Canada, is this conception of stewardship at the present time. Fourteen millions of heathen have been allotted to us as our share, and Christ's command is to give them the Gospel of hope, the knowledge of Him who saves. If the rich men and women of our Church realized their stewardship how soon that great work might be done. But Christ's work is hindered because His stewards will not use as He intends the means he has intrusted to their care.

Home missions, too, the multitudes pouring into our great West! If the Canada of the future is to be a nation of high ideals and noble life, the Church of to-day must give to the incoming multitudes the teaching of Jesus Christ.

Think of it; seventy-three millions of dollars is Canada's actual yearly money outlay for strong drink, while the total loss is twice that amount; and less than three million for missions!

A fourth mistake about money is, that keeping it, or spending it upon self, is the way to get the most happiness out of it.

Dr. D. K. Pearson, of Chicago, who died a few days since at ninety-one, had millions. Having no one dependent upon him he began, years ago, giving it away where he thought it would do the most good. He gave one considerable amount, on condition of receiving a small percentage during life, enough to keep him in comfort, and then gave away all the rest. He said he had "more fun out of his giving than any other millionaire could possibly have out of his yachts and horses."

His money was all doing good and the happy consciousness of that would be with him for ever. In this way, while others left their millions behind, he took his millions with him into another life.

What applies to millions applies to dimes. And if one has not even dimes, the cup of cold water is twice blessed and leaves glad memories with giver and receiver forever.

The famine among the Bhils, in our own mission in India, is pressing sore. No relief in sight till September. Six thousand dollars needed. Send your loaf for it to Rev. Dr. Somerville, Confederation Life Building, Toronto.

WORLD TRAGEDIES.

The world's greatest ship; the world's greatest tragedy on the sea; a great world shock; and then business and care and pleasure, like the sea, roll on as before, the tragedy, like the ship, buried in oblivion!

And t'is well. Forgetfulness is a boon to humanity. Were life's dividends of sorrow cumulative, that were greater tragedy. But while the world forgets, the bereaved remember. Many homes and lives will long be in shadow, and for these should sympathy go out and prayer ascend.

Of the Titan wreck which has shadowed the world all has been said that is possible to say, but some things and some lessons should be repeated and remembered.

Two memories will long remain, one very bitter, the other of a rare sweetness. The outstanding bitterment is the worse than uselessness of it all. It had not even the honor of carelessness. It was deliberate inviting of disaster.

Had there been unknown danger, which care might have avoided, that would have been bad enough, but it was a mad rush into known danger, of which warning had been given, and hundreds, innocent, entrusted to the care of others, were carried to death, while thousands more were plunged into life long sorrow.

Where the great blame lies avails not now. The hurt cannot be healed. The only thing that remains is the lesson to all who can help in any way to avert similar tragedy in the days to come.

But bitter as is that memory, there is a sweet that will long outlive it—the simple and splendid unselfishnes in the face of danger and death. "Ladies first" is usually little sacrifice, but for men in a sinking ship, facing death, to stand back, according to the unwritten rule of the sea, and send the women to whatever there is of safety, is sublime.

It seems an intrusion, as of something unworthy, to mention in this connection the cry that is sometimes heard of "women's rights" as if they had not now the highest right, the supreme enthronement,

freely accorded, of the lives of men laid down for them.

What a scene would that ship have been without such a right, the strong struggling to safety, *sauve qui peut*, and the women left behind! What a world it would be without the chivalry and devotion and self sacrifice that all down the ages has given life for the protection of woman and home! Let all that is wrong be made right, but may the world long be spared the banishment of that sense of the responsibility of man for woman which prompts to such heroic deed.

Among the incidents of that awful time which will long inspire life with higher ideals and make a better world, is that of the ship's band continuing their play, to allay fear and prevent panic, and "Nearer my God to Thee" echoing out over the deep, "like the sound of a grand Amen" to the hundreds of lives so soon to pass. It will go down in history, one of the grandest gleams on record, of noble, unselfish heroism.

But there is other and worse tragedy in life going steadily on. There is the tragedy of strong drink, which costs Canada in money the loss of a Titanic every month, and the physical and moral and national effects of which are only evil; while of heartbreak and loneliness and sorrow and want, every month brings more to Canada through strong drink, than the wreck of the Titanic has brought to the world. And all this tragedy is not merely through criminal negligence, but of deliberate choice. And here comes in the reverse side of man's care for woman. When the drink demon gets control manhood is no longer supreme. Hence the necessity for safeguarding the young from the temptation to strong drink.

But life's supreme tragedy is to turn away from the life immortal that a Divine Saviour offers here and now to "whosoever will."

Every one doing something, the rich doing according to their means, and all doing their part through the duplex envelope, are the three things needed in the fulfilment of our stewardship for God and humanity.

PRAYER AND MISSIONS.

Of special interest to many readers of the Record will be the following from the Secretary of the Foreign Mission Conference of North America.

"At the Conference of Foreign Missions Boards of North America which met at Garden City, New York, January 10-12, the relation of prayer to missionary work was emphasized in several addresses, notably in one by the Rev. R. P. Mackay of Canada; who was subsequently elected permanent chairman of the Conference to serve for the ensuing year and to preside at the next annual meeting. A resolution on the same subject was also introduced by Rev. A. E. Armstrong, M.A., another Canadian.

"This call to prayer from Canada is one to which the Churches of America and throughout the world will gladly respond, seeking fresh enduement as disciples under orders to go and teach all nations.

"The secretary of the Conference was instructed to convey in a special letter to the missionary Boards the sense of this representative gathering, that the greatest need in the Church to-day, in view of the conditions affecting its missionary operations, is the need of prayer.

"The Conference would urge upon the officers and members of the administrative Boards that the missionary cause should be so presented to the churches and to individuals, that prayer may appear the essential, constant and dominant factor in awakening and sustaining any and all missionary effort. At this particular time in the history of missions the temptation to rely upon organization and strategy rather than upon the guidance of the Holy Spirit is a real danger.

"In making this request it was not the thought of the Conference that the Boards needed to be recalled to the practice of prayer, or asked to issue any special literature on the subject, but that each Board should, in the ordinary cultivation of its constituency, keep in the foreground the idea which was expressed in the Minute of the Conference that "the supreme need of our time is a wider and deeper life of prayer" "as the chief means of missionary power." We must commune with Him in order to communicate Him."

THE VOTE ON CHURCH UNION.

The Union Committee met in Toronto, 3 April, to prepare a recommendation to Assembly in connection with the vote on Church Union.

Two motions were proposed, as follows:—

(1) "This committee is of the opinion that the large vote of the Church in favor of organic union demands some definite action in the direction of closer union between the negotiating churches, though the strong minority in opposition shows that organic union is not feasible at present.

It recommends that the Union Committee be reappointed, to continue such negotiations as the General Assembly may order relating to union with the Methodist and Congregational churches, in the belief that organic union may yet be consummated.

The Committee is of opinion that the Assembly should proceed at once in the direction of co-operation as far as practicable in the mission work in home and foreign fields, also in the educational work in the theological colleges and in the official publications of the negotiating churches."

The second motion proposed was:—

The Assembly rejoices at the large measure of agreement among the negotiating churches which the proceedings of these recent years have disclosed, and which it believes will prepare the way for a larger measure of union among Christ's people in this land than at present exists.

"The Assembly recognizes that a majority of those voting have declared themselves in favor of the proposed organic union of the Presbyterian, Methodist and Congregational communions in Canada.

"In view, however, of the fact that about one-half of the membership of this Church have refrained from voting on this question, and that of those voting about one-third have expressed themselves in opposition to such organic union—both to that union in itself and in its proposed basis—and that this opposition is strongest in those portions of the Church on which she depends chiefly for support in carrying on her general work.

"In view, too, of the fact that much consideration is due to this opposition, so large and influential, and that in 1905 the Assembly declared 'that a union of the churches to be real and lasting must carry the consent of the entire membership.'

"In view further of the fact that the resolute determination is that the Presbyterian Church in Canada shall not be suffered to cease to exist; in a word, in view of the fact that these negotiations, if continued as they have been conducted hitherto, will lead to an unrest which cannot but seriously injure the work of the Church at home and abroad, the Assembly feels constrained to allow this whole matter of organic union to remain meanwhile in abeyance.

"The Assembly would cordially welcome whatever measures may seem best fitted to draw the negotiating churches into closer and more friendly relations to one another; for example, if practically and properly safeguarded, in theological education and home and foreign mission work."

These two motions were proposed by the opposite sides of the Union question, and, as the Union Committee was largely in favor of Union, their motion, the first motion, carried, by large majority.

These two resolutions, however, were in some respects similar. For example,—

1. Neither of them contemplates Organic Union at the present time. The motion which carried declares it "not feasible;" the other says in substance the same.

(2) Both speak in warmest terms of sister denominations and look in the direction of reasonable co-operation wherever practicable.

(3) Both express hope of a closer drawing together in the future, one speaking definitely of the belief that Organic Union may yet be consummated" while the other "rejoices at the large measure of agreement among the negotiating churches, which it believes will prepare the way for a larger measure of union among Christ's people than at present exists."

The little part of our life here is all the opportunity we will ever have of taking a share with Christ in lessening humanity's sum-total of sin and sorrow and want. That work is necessary to the development of the Christ-like in ourselves. If we miss it, we miss, by so much, being "satisfied, when we awake, with His likeness."

THE RECORD AND CHURCH UNION.

The Presbyterian of Toronto, in its issue of 25th April, has the following:—

"Mr. MacBeth is good enough to mention, among the influential factors in securing so large an affirmative vote, 'the continuous advocacy of Union by the most widely circulated paper in the Church,' meaning, we understand, The Presbyterian. We wish the statement were correct. But 'the most widely circulated paper in the Church is The Record, and it was on the other side."

By this is implied that while the Presbyterian itself has been a constant and strenuous advocate of Organic Church Union, The Record has, in like manner, been used on the opposite side.

Such a statement is absolutely without foundation in fact. The Presbyterian has in every possible way sought to promote Organic Church Union. It has at all times and in all available ways devoted itself to that object. The Record has not at any time done anything of the kind on either side.

Two courses were open to the Record, either not to mention the matter at all, or to give information as to what was being said and done. The former would indeed be strange in a crisis so important. The latter was chosen, and in no way justified the statement quoted above.

To be definite;—take the past year. From the time the last Assembly decided to send the question down to the people until the vote was taken, the subject was only discussed three times in the Record.

The first time was in the issue of November, 1911, when all the reasons, on both sides, so far as known, were gathered up and given in brief sentence paragraphs, first for Union, then against it, for the information of the people. Neither side was advocated, and the intention was that no further reference should be made to the matter.

The second time was in the issue of January, 1912, and was on this wise. A member of the Union Committee represented to The Record that some were not satisfied with the presentation given in the November issue, that they had requested him to present the affirmative side again, and he asked if space would be given.

It was desirable that the people should have the fullest and best presentation possible; and further, if the request were declined, there might seem to be unfairness, so he was told to prepare the best statement possible, and not to limit it in length.

But then fairness required that the other side should be presented, and the only available presentation of it was one already prepared for publication elsewhere; and the affirmative article was given first, followed by the negative; and again the intention was to give nothing further.

After that came three strong well-written papers in opposition to Union, two of them of special excellence and strength. But they were all returned, with the intimation that as both sides had been fairly presented, there might be complaint if anything further were published on one side alone, and that it was not the intention to publish anything further.

Then came an article from an aged and well-known elder, very strongly in favor of Union. Had it been on the negative side it would probably have been declined as was done with the three previously received. But again it was felt that a declinature might be misjudged, and although three previous articles on the negative side had been declined, this was printed, making the three times that the subject has been discussed in The Record since last Assembly decided to submit the question to the vote of the people.

Did space permit or need require, similar statement might be made of the years previous, with this one exception, that about fifteen years ago, long before it was an issue in our own Church, there was an editorial article on "Church Union" which was reprinted verbatim three or four years ago.

The Record rarely takes note of misstatements regarding itself. They are indeed few, and the Church at large is so kind that the few in themselves are not heeded. But in this case, correction of misstatement so glaring has seemed advisable.

A SAMPLE OF WESTERN MISSIONS.

One of our missionaries gives a glimpse of four stations, in one half of his ninety mile mission field, along the C.P.R., "these four lie west of Revelstoke.

First comes Three Valley, a little lumbering village built into the hillside, at a place where the Three Valley lake monopolises the whole breadth of the valley and has only by artificial means granted a passage to the railroad.

To the south of the village, and extending about twenty miles into the woods is the timber limit of the Dominion Lumber Company. At present the farthest camp is nine miles from the village. The logs are brought down by rail or water and cut into lumber at the saw-mills in the village.

At the village there are employed about three hundred men. More than half of these are Japs and Hindoos, but about one hundred and twenty of them are English. There are about eighteen families in the village, some of whom are American. There are also a number of Ontario people there.

About eight miles farther on is the little village of Taft—a new production of the last few months. Before that time there was nothing in the valley but the main line of the C. P. R. Then came the lumber jack and pushed into the woods north of the line. He was followed by the millwright and the sawyer with the hundred odd mill hands and the valley was changed from a wilderness to a habitation for man.

A good class of settlers have made their homes here—men and women from the Old Land, from Ontario and New York State, from the prairies and from the western towns; and with the beginning of the new village comes the beginning of the worship of God, for we must teach these people that though they may be inclined to forget God and His Church they are not forgotten by them.

Next, we come to Malakwa, the only extensive farming district on the field. From the station, you see nothing but stumps and stones, and if you happen to pass through the station when the young folks were out in force, you would wonder where they all came from and what they did for a living in the barren-looking place, but if you go a quarter of a mile from the station, you will be surprised to see large stretches of the finest meadow lands, neatly fenced and showing a heavy crop of hay, potatoes, turnips, cabbage, parsnips, celery, strawberries and almost any product you can think of.

There are about fifteen or sixteen families settled here and they are just at the beginning of things. And again that fact faces the Church. They are at the beginning of things materially and socially. They are also at the beginning of things spiritually—or the opposite. They are, on the whole, religious people. Quite a number are Swedes—honest, hard workers and clean livers; some are Canadian, some American, some English and Scotch.

At present most of them are struggling to make a living. Some day soon they will be well off. The Church must stand by them in their poverty, if she would retain them in their day of success. She must stand by them now if they would make a success—a true success.

Three Valley and Taft are sawmill villages whose life as such cannot be more than ten years or so. One is working with a more or less moving congregation of people. There are changes every few weeks. We hold service in the schoolhouse and our attendance averages about twenty-four.

The people are chiefly Americans, and, though good people and conscientious to a certain degree, they are not so steadfast as we would like. A good Sunday may mean the relegating of our service to the secondary interest of the people and the first interest monopolized by a picnic.

However we may regard Sunday picnics, etc., one thing is clear, that the conscience which made our grandfathers and grandmothers in the older lands trudge many a mile in sunshine and storm alike, to be present at the worship of the Father above, has given place to a conscience of weaker stuff, which, convinced of no fixed truth, and urging to no constant line of action, readily suits itself to the changing fancies of our modern church-goer.

We are glad that there are still those to whom the Sabbath is sacred and to whom on that day it is the chief joy to go with the multitude to the House of God, to satisfy the highest part of their being in worship of the Almighty. Of these we have a few in Three Valley and we are thankful.

But our task is plain. We must try to impress upon the others the necessity for their highest welfare, of setting apart one day in seven for God.

At Taft we have similar difficulties to encounter as at Three Valley, though here we have perhaps a larger number who respect God's day and enjoy the service in the Hall.

At both Taft and Three Valley, it is particularly hard to get close to the young men. Most of them have come from good homes, have got out of touch with home and church, and have contracted a habit of indifference to religious things. All one can do is mix with them and by one's talk and actions show them that one can still be a man and yet respect and honour the things of the spirit.

Some of these lads are manly. At Taft, one of them came to me after our first service and said:—"Mr. S——, I enjoyed that service." Then, after a pause, he continued, "I'm a Catholic by birth, but if I'm in the valley when you hold service, I'll be there," and he kept his promise.

There are others like him, but they need that which alone helps a man to overcome the temptations which would destroy manhood. They need a personal touch with Jesus Christ. To that end we work.

Malakwa is perhaps the most encouraging of all our stations. It is the only place which admits of extensive farming operations. The future of this point is very hopeful. Most of the settlers are here to stay and make this their home. Others would sell out at any moment.

But whether the people come or go, it is certain that this little valley will open up and be the home of a number of families. Only recently an English gentleman with a family of five boys and one girl came to the place. The boys are all married and intend buying land in Malakwa. This family, and indeed the most of the thirteen odd families settled here are deeply interested in Church. We commence a choir this week and hope to have good music in our services before long.

At Malakwa we hold service in the village large hall, which place, alas! is under no caretaker, and is often left in very untidy condition for the missionary and his helpers to clean up after a dance. If the people were in better circumstances I would advise building a church.

PATRIOTIC SERVICE.

A Patriotic Service for June 30th has been prepared by the General Assembly's Committee on Sabbath Schools. The subject chosen for this year is "Canada's Most Urgent Problem—Citizenship."

It is not only the privilege, but the duty of the Sabbath Schools to help in promoting good citizenship, and much may be accomplished by a fitting recognition of our national anniversary.

The Service is similar to those of previous years, printed in colors, and may be obtained in any quantities desired, at cost, 50 cents per hundred, on application to the Presbyterian Publications, Office, 60 Bond Street, Toronto.

DISTRIBUTE GOOD READING.

There are many lonely people in isolated districts and many "Shut Ins." who would gladly accept good literature. Will any reader knowing of this need kindly send names and addresses with full particulars, such as whether the reading matter is required for invalids, hospital work, lonely prairie homes, lumber or construction camps, to Mrs. John Steele, 17 Rathnally Ave., Toronto, or Mrs. Blanche Johnston, Barrie, Ont.

Jesus Christ, having assumed human nature, felt the need of prayer, He would often intermit His work, to engage in private devotion, and in the great crises of His earthly life—when He was especially exercised in mind or distressed in spirit, our Lord prayed long, or intensely. If so great a Lord needed the help of prayer, how much more should the disciple pray?

Our Foreign Missions

Two young medical men are greatly needed at the present time by our F. M. Com. W. D., one for South China and one for Formosa.

"Twenty-one young men came and asked to be taken in to study for the ministry" writes one of our missionaries at Indore College, India.

The famine in the Bhil District in India, our own Mission, is pressing sorely. Send contributions for it to Rev. Dr. Somerville, Confederation Life Building, Toronto.

In India, says one of our staff in pleading for more missionaries, "ninety-seven per cent. of the people are illiterate, so they must be reached with the spoken word."

An elder of our Church who does much for missions, said recently: "It is tragic that needs so great have to be declined for want of men and money; fourteen millions of the heathen world allotted to our Church, and not more than four millions of them have ever heard the gospel.

Rev. Andrew Thompson, of Honan, in addressing the F. M. Committee a few days ago, said that to-day in Honan, there is often seen a repetition of the days of old in Palestine, when the Great Missionary went through the cities and villages, teaching, followed by His band of disciples, the missionary here, like his Master yonder, training his pupils for their future work.

In our newest Central India station, Barwaha, where it has been decided to commence medical work, Dr. McPhedran reports—"Last Tuesday (market day) we had sixty-two cases at dispensary. Other days we have about fifty, and we are having several visitors from surrounding villages up to twenty miles or even farther away. Our plan of locating hospital here is being abundantly justified."

Two hundred and twenty villages, clustered not far from a central city, Sitamou, and representing sixty thousand people, is the newly appointed field of Rev. J. S. Mackay, our missionary in India. By trying to grasp this one field, and then remembering that our Central India Mission has what represents fifty such fields, spiritually dead, we gain a faint idea of the task that faces our missionaries.

The F. M. C. at a recent meeting appointed five young men, three to Honan, Mr. J. R. Sanderson of Toronto, Mr. A. Boyd of Listowel, and Mr. T. A. Arthurs, of Acton. Rev. W. A. Hunter of Reston, Man., was appointed to Korea, and Mr. A. A. Scott, of Carleton Place, to India. Four of these are just completing their course for the ministry; one is already ordained.

At the same meeting five young women, four of them graduates of the Deaconess Training Home, were appointed:—Miss Grace Sykes and Miss Leah Dinwoodie to Honan;—Miss Isabel Elliott to Formosa;—Miss Brebner and Miss Mabel McLean, to India.

One step forward which has marked both our India and Honan Missions is the completion of their course of training of the first regular classes of young men for the native ministry.

In Indore, India, a class of eight completed their course of seven years' training last autumn, and in Honan, this Spring, a class of ten.

The course is on this wise: Young men of promise, who are working as teachers or catechists, are gathered to one place for about a couple of months, for systematic instruction in the Bible and related subjects. Then they go out to work again, and thus combining practical Christian work with a two months' course of instruction, year after year, at the end of seven years they have completed a specified course and are ready, if native congregations wish them, to be ordained as pastors.

Both India and China must be Evangelized by their own people. Suitable young men are difficult to secure, but the beginning is full of promise.

SUCCESS AMONG THE BHILS.

In a letter received recently from Mrs. Buchanan, of Amkhut, she speaks very encouragingly of the work accomplished among the Bhils. Since their return to India in November Dr. Buchanan has baptized 79, and many Bhils who a few years ago were devil worshippers are now teachers and preachers among the natives and are wonderfully gifted in prayer. Mrs. Buchanan has a school of eighty-two children for two hours and a half morning and afternoon besides doing a great deal of medical work. Dr. Buchanan has opened up work in Ragpur and Jobat. Mr. and Mrs. McDonald are now with them learning the language, and the Danish girl, Sister Kirstine, teaches sewing. They have had a great deal of sickness during the last two months and in some parts, there is distress from failure of rain.

THE BHIL FAMINE.

Extract from letter of Dr. Buchanan.

January 15, 1912.

While the conditions are not so acute as in the great famine of 1900; yet there is a good deal of real distress and starvation owing to the partial and in some places total failure of the rains.

While we are doing what we can, we are in need of both funds and helpers to take advantage of the opportunity. The Bhil Building Fund is doing much but we cannot meet the case as we ought without funds to be used in different localities, where the building funds are not available.

If some volunteers, Canadian and earnest, capable Indian leaders, would come for six months, there could by the blessing of God be a great advance made in the evangelisation of the Bhil country.

The Bhils are demon worshippers. Many of the people having served the evil spirits in fear are now in such desperation as to be ready to challenge the demons by a complete turn of their allegiance to the Great Almighty God whom they have been wont to regard as being very far away, and not taking interest in such people as the Bhils of the Jungle; but who, they see now, is declaring His nearness, kindness and interest in them through the helpful acts of Christian people.

I need hardly remind you that instruction with help wisely administered at such a time is at least ten fold more fruitful than at ordinary times.

Many of the Bhils during the last thirteen years have come to know that they really ought to worship God but through fear of the demons and also of their fellow men have not done so. Now they are turning. Seventy-three have been baptised since November 1st. With full strength to teach, relieve suffering and follow up the work we believe these things might be multiplied a hundred fold month by month.

FROM DR. MARGARET O'HARA.

In a recent private letter to a friend, Dr. Margaret O'Hara of Dhar, Central India, writes,—"Two weeks ago Miss Herdman and I went to Neemuch to attend a Council meeting and also the opening of the new hospital for women. This was done by the agent of the Governor General in Central India, and after the opening Dr. Margaret McKellar was presented with the Kaiser-i-Hind medal as a recognition of her services in plague time.

In the Council meeting we considered the opening of work for women in the stations that have already been opened for men's work, and in order to that we shall need twenty additional ladies from home. May God send them forth. Dr. McKellar has gone home on furlough and she has been asked by our Council to lay the needs of this work before the Church and we are to uphold her with our prayers.

On our return from Council we found that Vishram, the carpenter who has been working with Mr. Russell for the past ten years, had left Rasalpura and come out here. The Dhar authorities insisted on his going into quarantine and he took refuge in our compound.

The next day plague developed, he was sent into the plague Hospital, and the following day he died. Our compound was declared to be infected, and a policeman was sent to see that there was no coming or going. I inoculated sixty-one persons. The house in which the carpenter had been was unroofed and disinfected, and I am glad to say that although that is nearly two weeks ago there have been no other cases of plague.

LETTER FROM INDIA.

BY DR. A G. MCPHEDRAN.
C. P. Mission.
Central India, Barwaha.

Dear Mr. Munro

So far as we can tell from the newspapers, India is distinctly quieter and more friendly to British rule since the great durbar. I am of opinion that in many places His Majesty is really worshipped and reverence is done to his photos which are scattered broadcast in the land. It would grieve him to know that the people are doing it; because he strove constantly to influence them properly and never could any of his actions be construed as favoring any such heathen procedure.

A reliable story comes to us from near Calcutta that one Sunday he attended service as usual at the place where he was staying. Of course great crowds came to see and they were amazed that he joined in the singing and reading, kneeled when the others kneeled and generally conducted himself as he should. The people actually thought he would receive the people's worship and many well educated people plainly said so.

All of his concessions are everywhere praised. They are as generous as unexpected. When we consider the care he and his ministers showed for the great mass of the poor, the contrast with Eastern methods of doing things shows up to advantage.

Consider how our own Maharaja seems inclined to tell the hundreds of thousands in the villages of his State that—until the uncertain and distant future he can provide schools and hospitals and men to manage them, they are to be unprovided for—rather the desires of outsiders to do what they can to alleviate the extreme need are to be repressed. Our Maharaja never learned that in Europe nor from any of his European advisers. There is a dispensary (?) in this State that has been open a year and a half and the first shipment of medicine had not reached there last November.

It is simply impossible to believe that our application can be refused; we are working away in our dispensary as if not contemplating such a possibility. I was in Indore last week with the Committee of Council that has this matter in hand and we expect shortly to have an interview with the Maharaja; meanwhile we are bringing what light we can to bear on the question so that the matter may be favorably settled.

Besides all which, our best reason of all for faith in the matter is our assurance that God is with us and answers believing prayer. I don't think He sent me out here to be baulked in every possible line of endeavor. If you have not had a cable when this reaches you, you will know that the question is still unsettled. Might I suggest prayer meetings of the people who really care, that this question may be laid definitely before God by you. Perhaps we are having to wait just so we may learn better how to pray and believe.

State regulations do not prevent our preaching. I had a fine time last Tuesday in the market place with three or four assistants and a constantly changing crowd. John 3: 16 is an inexhaustible text. I think I like best to get an audience of one. I gave a patient a tract a month or so ago. He read it; he found a purse containing 180 rupees (sixty dollars), a large sum to the ordinary Indian. He says that reading the tract caused him to report the matter so an owner might be found. I saw this same patient this evening and we had a long talk on the way of salvation.

While we were speaking a man came hobbling along and asked for treatment. So I told him to come to the bazar in the morning and I would be at the dispensary then. Then I began asking him about himself and he told me, among other things, that everything in the world is delusion and only God is real.

"Well, where are you going to break through a philosophy of that kind?" "I don't know how" he replied, so I tried also to give him John 3:16. He did not seem to care much about it, being quite satisfied that his own philosophy is unassailable. So we parted and I hope to see him again tomorrow. Apparently he does not consider his pain a delusion and we may be able to cast a doubt into his mind as to the truth of his beliefs.

John III, 16, seems to fit the need of the human heart in all places, and in all ages, as nothing else can do.

Essequibo, British Guiana, for 1911.

By Rev. R. Gibson Fisher.

Probably the most important event of the past year in this Colony was the taking, after an interval of twenty years, of an official census of the population. Here, however, we are concerned with it only so far as it relates to our mission work, and it gives us in this section of our British Guiana Mission, nearly twenty-two thousand East Indians. Of these about seventeen thousand are Hindus, over three thousand Mohammedans, and nearly two thousand Christians.

The statistics for the year are as follows:—

Chief Stations	8
Out Stations	11
Catechists	7
Catechist Teachers	8
Communicants added	37
Communicants now on roll	75
Catechumens	110
Total Offerings	$346.23
Av. per communicant	4.62

The School statistics are as follows:—

Sabbath Schools	13
Boys	533
Girls	388
Total	921
Av. Attendance	493
Teachers	29
Day Schools	9
Boys	252
Girls	136
Total	388
Av. Attendance	251
Teachers	16
Night Schools	8
Male	78
Female	8
Total	86
Av. Attendance	42
Teachers	10
Offerings	$25.25

Space forbids any detailed reference to the work of the past year on our several Coast Stations. Here the area of our operations embraces four sugar estates and thirty-seven villages, containing in all 22,232 inhabitants, of whom East Indians comprise the greater half, 12,808. In this field we have to-day four catechists, two catechist teachers, one colporteur, fifty-two communicants, fifty-five catechumens, seven Sabbath Schools with five hundred and seventy-two scholars, three Hindu day schools and four night schools.

Through the catechist and colporteur we have again disposed of about $300.00 worth of Bibles, and cheap, evangelistic literature in half a dozen languages, mainly obtained from the C. L. S. of India. This branch of the work is all but self-supporting; but the "good seed" might be even more widely scattered if more funds were available for travelling expenses.

The work generally is advancing, but every inch of ground is now keenly disputed by Hindu or Mohammedan antagonists. The visit of pandit Parmanand Saraswat too in February had disastrous effects on our work in the Huist Dieven District, and practically annihilated the Sabbath School and Night School and Airy Hall. Every Hindoo child was removed, and adults were warned and watched against attending our services, and an opposition Night School was opened to prevent the young men from coming further under our influence. Matters improved somewhat towards the end of the year. The Hindu Night School has recently collapsed, and gradually the scholars are returning to us, but the enemy is vigilant and desperate still.

The gratifying increase in giving, among the native Christians, is largely the result of a series of home missionary meetings which were held in the seven chief stations last July.

A first attempt at the task of bringing these people to take an intelligent and self-sacrificing interest in the great work of bringing their benighted fellow countrymen into the Light, these meetings were entered upon with much trepidation; but the catechists in particular, threw themselves heartily into the business; and in nearly every case the meeting proved not only a financial success, but a spiritual

tonic of no mean order. All who took part therein expect such meetings now to become an annual institution.

They did not, of course, usurp the place of the thanksgiving services near the close of the year, which are increasingly popular, and were a greater success financially this year than ever before. These favorable results have raised the average contribution per communicant from $2.86 to $4.62.

Urgent Need of Help.

This is not the place to complain of the failure of the Home Church to send us the long expected successor to Rev. Angus Mackenzie; but one is forcibly reminded of the need of the now long-overdue furlough for all the workers in this field by the frequent "blank" days, accounted for by ill-health, mainly, if not entirely, the result of over-work, and want of rest and change. No less than twenty-six days, including five Sundays, are thus accounted for this year, spread over nine months of the year, a serious handicap upon the work, and nature's danger signal, that cannot long be ignored with impunity. In the interests of the work, no less than of the workers, we hope and trust that some one will soon be found able and willing to step into the breach.

Moral damages, as well as physical, must surely follow, if there be much more delay in filling the vacant place. Permanand, the Hindu pandit above referred, to evidently formed a high opinion of our Church in Canada and its sincerity, for, in a speech urging the Hindus at a mass meeting in Georgetown to subscribe funds for the erection of a Hindoo school (since erected, and now in operation), he held us up as examples of faith and sacrifice to his own people:—

It was "an acknowledged fact," he said, "that whatever a child was taught in his early life was most deeply impressed on his mind; and he, therefore, saw with alarm and regret that the schools to which East Indian children were being sent here, were managed by the Christian missionaries.

"What he wished to point out to the Hindus was that if Canadians, feeling the truth of their religion, sent out men to this Colony, and spent their money to spread their faith among the Hindoo people's children, it was, he thought, their own bounden duty, if they had any faith in their own religion to do something to protect their children from Christianity. For this purpose it was necessary for them to imitate the Canadians, and make some sacrifice for the good of others."

But what will he and others say, when he learns the position to-day?

Encouragements.

We were much encouraged by the short visit of the Rev. Dr. Coffin, of Trinidad, early last year; and are now all looking forward with pleasure to the proposed visit of the Convener of the F. M. Committee. We feel that the work here is not sufficiently well known to the friends at home; and such a distinguished and influential visitor is sure of a hearty welcome.

We have also been much cheered again this year by the kind remembrance of us and of our work on the part of many mission bands, and by the goodly number of mission boxes, full of good things they have sent us. If these kind friends would only remember that we have in all our schools about two boys to each girl, we should be even more delighted. Personal enquiries from our friends at home, who may be interested in our work, are always welcome.

THE BHIL FAMINE.

REV. J. FRASER CAMPBELL, D.D.

"With regard to famine, while in almost all our field we need fear nothing more than high prices, there is increasing distress in the southwest, in parts of Dr. Buchanan's district.

The distress will probably continue and increase till July and in addition to the supply of food there should be money for the purchase in due time of bullocks to replace those which have died of starvation.

From an evangelistic point of view apart from the philanthropic, the exhibition of Christian love and sympathy in the time of distress, by Christ's ambassadors, is fitted to accomplish more than much preaching and intellectually convincing argument."

Formosa Mission for 1911

FORMOSA MISSION FOR 1911.

By Rev. Duncan McLeod.

This year all our missionaries and their wives and all the unmarried lady-missionaries, have been present on the field and in good health. For this we are deeply thankful. In noting the facts and figures for 1911 we feel much encouraged. Progress is evident along every line.

Evangelistic Department.

(1) Pastoral Supervision.

The whole field, as in former years, has been divided into sections, under the supervision of the native pastors and the foreign missionaries? Probably never before has the whole field been so thoroughly visited and the sacraments so generally dispensed.

As a result of more thorough supervision, more Sunday Schools have been organised. Reports from over thirty have been received. There are about nine hundred S. S. scholars, and an increase over last year of 161 readers, making the total number of readers 700. Forty members of the Sunday Schools have been received into full communion during 1911. Thus we feel much encouraged because of the general interest awakened.

(2) Evangelistic Work Proper.

Pastoral and evangelistic work necessarily go hand in hand. The foreign missionary, co-operating with the native preachers and Christians, must still take the lead in bringing the Gospel to the heathen. The Mission station forms the centre and, from this centre, the missionary, with his staff of native workers, carries on this most important work of the Church, preaching the Gospel to those who are still in heathen darkness.

The fact that of their own accord the native preachers this year have established small evangelistic societies, is an indication that they are awakening to their responsibility to their fellow men. In some districts they go out every Monday in small groups, in other districts twice a month. They defray their own expenses, distribute their own literature, including tracts and Christian calendars, and in some cases send monthly reports of this work.

In each of the three districts a course of three weeks' Bible Study was held with the preachers, which proved of great value.

It is, moreover, evident, that the native brethren are getting a clearer conception of their spiritual calling. The Bible teaching on the Holy Spirit has been emphasized, and a deeper longing for the blessings realized in other Missions is seen.

At two centres without any suggestion from the foreign missionary all the native preachers pledged to abstain from tobacco. In one district the moral aspect of the tobacco question was emphasized, and in another it was the economic side.

Preaching to the heathen has been carried on in the street chapels, in the homes of Christians, and also of some of the sympathetic heathen. At Toa-tiu-tia, our largest centre, about the second richest Chinese there, a few months ago, opened the front hall of his house for preaching and has invited the foreign missionary to preach. He and his household are thus hearing the Gospel every week. That God may lead him and his family into a true knowledge of His grace and love, is our earnest prayer.

When open-air preaching is carried on at night, an acetylene lamp has been used and has proved quite a successful means of attracting the crowds.

A very important feature of this kind of preaching is the selling and free distribution of cheap Christian literature.

A large tent has been purchased for use during the coming year. It will be specially helpful at distant heathen centres where we have no churches or chapels.

The Gilan Plain.

In the beginning of the year, Mr. MacLeod and family spent three months in the south end of the field. During the latter part of the year, he spent six weeks in the capital city of the Gilan Plain. The even-

ings were almost entirely given to street-preaching in the open air and in street chapels, while much of the day time was spent in Bible study with the preachers. The interest deepened daily, so much so that the Japanese newspaper had a favourable comment on the large attendance.

We are thankful to report that a change in the attitude of the Chinese toward Christianity is being manifested. These proud and superstitious Chinese have always despised the "Jesus doctrine" because of the fact that it has been peculiarly associated with the Pepohoans, which people they look down upon as "savages of the plain."

One man, on hearing the Gospel for the first time, opened his heart, forsook his heathen practices, and within a week smashed his old family idol, and, with his household, cast in his lot with the despised Pepohoans. During the last week in this city, four Chinese who had been hearers for over two years, were admitted for baptism and the Lord's Supper.

Thus a new door has been opened in this plain; a door that has been practically closed since the very inception of Christianity. Land has been bought for the erection of a Hunter Memorial Chapel; and we hope the Foreign Mission Committee in answer to last year's request, will soon grant the opening of a new station in that section.

We would again emphasize this most urgent request. We must bear in mind that in this great plain there are about 100,000 Chinese proper; and when are we to reach these multitudes?

Furthermore the next east coast plain to the south, with its yearly increasing population, is about one hundred English miles long by ten miles wide. To this plain Chinese are pouring in from other parts of the island. A few of our own Christians have gone to settle there.

Thus it is evident, that the opening of a new station for missionaries, both evangelistic and medical, is very imperative. The East Coast is separated from the West by lofty ranges of mountains, making access difficult. Six hours' travel by boat brings us to the nearest harbour, another six hours, to the plain farther south.

Native Self-support.

Though the year has been one of hardship owing to floods and a steady rise in the price of rice, the native church has indeed done remarkably well in comparison with other years. The total contributions exceeded last year by yen 847.50 bringing up the total to yen 7,154.40. This increase has been largely due to the special effort put forth to contribute to the preachers' salaries. (A yen equals half a dollar.)

A new fund is about to be launched by the presbytery this spring, which is somewhat similar to the Sustentation Fund in Scotland. It has been entirely at the suggestion of the Chinese brethren, and is practically the same method as is followed by our sister mission of the English Presbyterian Church, in South Formosa.

The native church has self-support in view, though it may take time to reach that goal. There are seven self-supporting churches at present. The total contribution for pastors' and preachers' support amounted to yen 2,660.30, a net increase of yen 286.35 over last year.

This new year will commemorate the fortieth anniversary of the founding of the Mission by Dr. Mackay, and the native brethren have expressed a desire to make a special effort toward self-support in memory of this important event.

Educational Work.

Every department of our work is important, but our Theological College which trains our men for the ministry comes first. The training of these young men needs more emphasis at present because Japan is giving special attention to the spread of education.

During the year the students have been engaged in practical work as well as in their studies. They established small Sunday Schools in the hamlets around, and also helped to keep the street chapel in Tamsui supplied during the year.

Next year we hope the new Theological College will open its first term in Taipeh, our new mission centre. A union college in Taipeh between the two missions seems still to be the ideal for Formosa. It is to be hoped that the proposed Union of the two Presbyterian Missions will help to solve this problem.

In a small island like Formosa, it is not reasonable that two Presbyterian Missions, working side by side, could be satisfied with anything less than a union of forces and a co-operation that may finally result in organic union.

Middle School.

During the last three years we have been asking for a Middle School teacher, and our request has been granted in the person of Mr. MacKay, son of the founder of the Mission. Mr. MacKay comes to us with one very important qualification, a thorough knowledge of the language of the people. We pray that God may use both Mr. and Mrs. MacKay in helping to further the cause of Christ in the land of his birth.

Girls' School.

There is no branch of our work of which we can more favourably report than the Girls' School. The Women's School has not been so long in operation. Miss Kinney and Miss Connell opened the school in 1907, and 1912 finds the first class of graduates leaving to impart to others what they have learned.

Its success was assured from its beginning, and the new graduates who leave this year are an earnest of what we ought to expect from such a school in the years to come. About half the girls, of whom there are forty-six, have already become members in full communion with the church. Thus they are leaving with a good education and also Christian training.

That they may have openings as teachers is our hope, and this may be possible owing to the present proposal of the Japanese Government to allow no Chinese children to enter the public schools below ten years of age. Native schools may thus become more general than at present for these children under ten.

The English Presbyterian Church in South Formosa has opened a school in Tainan, with Chinese Christian teachers, and have about 200 day pupils. Should we adopt this plan, we feel sure that in our Girls' School we might be able to train teachers for this work and reach the masses with the leaven of the Gospel.

Women's School.

Of the thirty-five who have been in the school, twenty-two are church members. The majority were from twenty to thirty years of age. A few of the Bible women who from the earlier years of the Mission were engaged in Christian work, have been called in and given a deeper knowledge of Christian doctrine and more facility in reading the Word. The time has not yet come for any to graduate as Bible women.

One important phase of this work is the training of the preachers' wives that they may be more efficient workers. Thus we feel the Women's School ought to meet a great need in our Church, namely, the training of women in Christian truth that they may become faithful mothers, knowing how to teach their children and to care for their homes as Christian women ought to do and helping them to become active workers in their own community.

Just here we wish to again emphasize the need of more lady missionaries, who will, as soon as possible, begin evangelistic work. This branch of our work has not yet been provided for. The women of Formosa, as those of China, will not soon be reached, unless we have lady evangelists.

The visits already made both by married and unmarried ladies among the stations sufficiently testify to the importance of attending to this need. The native women immediately change their attitude of stiffness and aloofness when the lady missionary is present. We do feel most seriously this lack in our mission, and so we have asked for three ladies for evangelistic work. We pray that they may be soon sent.

Medical Work.

The Hospital has always been, and continues to be, a most valuable evangelistic agency. Thousands every year hear the Gospel for the first time, and many after returning to their homes associate themselves with the Christians in their community.

There is no man who can get nearer the human heart than the medical missionary, and he needs to be ever conscious of the higher mission, the healing of the entire man. What constant demands on human

sympathy in the daily round of examining patients, and treating their various ills!

It was in such ministrations as these that the Master Himself so manifested His spirit of love and compassion that multitudes of afflicted ones daily pressed around Him. With such an ideal constantly before it, the "MacKay Hospital" is destined to play an important part in the evangelization of North Formosa.

Book Room.

The sales for the year, including Bibles sold for the British and Foreign Bible Society, amounted to a total of yen 1,033.64, having more than doubled in the last three years. The books sold included Bibles, commentaries, Sunday School leaflets, magazines, tracts and general literature. One colporteur was employed by the British and Foreign Bible Society under the direction of the Book Room, selling about 4,000 Bible portions during the year.

Needs for 1912.

There is great need for more workers. We need three missionaries for the evangelistic work, one for relieving men on furlough, one for opening up new work among the Chinese on the East Coast, and one for work among the Hakkas.

We have between two and three hundred thousand Hakka-speaking Chinese in North Formosa. Not one of our missionaries can understand this dialect. We have eleven stations among these. The need for this work is very urgent.

We need two medical missionaries, one to take up Dr. Ferguson's work, and another to open up medical work in Gilan. Two lady missionaries for evangelistic work, one among the Hakkas and one among the Amoy Chinese are also needed.

We would not forget to press the urgent need of the tribes in the interior. We can no longer be held guiltless as far as those savages are concerned. They have cried long, and alas! in vain, but no answer have we given to their cry. We do hope that God may find some souls willing to begin Christian work among these people. May the Lord of the harvest send out labourers into the vast ripening fields. May he send men and women who shall help in the great "Harvest Home" of the Kingdom of our Lord and of His Christ.

Staff and Statistics.

Names of Missionaries:	Date of Arrival.
Rev. W. Gauld, B.A.	1892
Rev. J. Y. Ferguson, M.D., C.M.	1905
Rev. M. Jack, M.A., B.D.	1905
Rev. D. MacLeod, B.A.	1907
Mr. G. W. MacKay, M.A.	1911
Miss J. M. Kinney, B.A.	1905
Miss H. Connell	1905
Miss M. S. Clazie	1910
Miss L. M. A. Adair	1911

Statistics.

Native workers	59
Number of outstations	52
" of native pastors	4
" self-supporting churches	7
Communicants	2,097
Added during the year	103
Catechumens about	2,200
Added during the year	200
Total membership and adherents	4,297
Sunday School Scholars	900
Number of readers	700
New readers during the year	161
Total contributions for 1911	yen 7,154.40

VISITING THE CHURCHES.

A previously intimated the F. M. Committee, W. D., propose to have the whole church visited in order by missionaries during the next five years.

This policy of the Assembly's F. M. Committee has been adopted because so many congregations—most of which do not request such a visit—rarely or never are visited by a man who can give first hand information about the foreign fields. It is hoped that every congregation in the Church will have the privilege of meeting and hearing one of our representatives from the front before a half-dozen years have passed. Some advantages of this plan are:—

1. It gives every congregation, city and country, large and small, an opportunity of hearing a foreign missionary.

2. It gives the Presbytery's Foreign Mission Committee close connection with the work. It secures the endorsation of the Presbytery, and guarantees authority, commendation and preparation for the missionary's visit to each congregation. The Presbytery should arrange for a layman or minister to accompany the missionary.

A. E. Armstrong.

A FIRST YEAR IN INDIA.

By Our Missionary, Rev. W. J. Cook.

Let me give a little sketch of mission life and work as I have seen it thus far and how things appear at end of my first year in India.

Shortly after my arrival I went to the Amkhut district, where for about six weeks with Dr. McPhedran I enjoyed tent life in several places. In that country one sees a vast area of woods, much heavy timber and many places of thick undergrowth. That is in truth the jungle—a beautiful place. In those parts animals are found such as the monkey, the jackall, the bear, the panther and even the tiger.

Yet it is a lovely country. The birds are varied and several species are exquisite in beauty. Of Amkhut it may be said that though a most solitary place, yet by reason of its woods and flowers, the surrounding hills and the river below, it is the prettiest spot to be seen in our mission.

After my stay in Amkhut I went to Ujjain where I resumed the all terrible task of language study. Regarding this one's impressions are so varied that it would be quite impossible to describe them. Perhaps the most searching of all is this. "I am here, but until I am able to speak and understand these languages I am of little use." Then like a flash another follows "I wonder if that time will ever come?"

How tantalizing this task is. You hear people talking as you meet them on the road. Sometimes they even stop to ask a question. In either case one is forced to confess" I don't understand." You go to church only to come back with more sympathy for the deaf man at home who does not wish to go to the place of worship because he cannot get any help from the service.

Perhaps in addition to this one might mention that on the plains India is a hot country. In fact I think that in this respect the country is equal to all that I had ever anticipated. To fall asleep at night is a great comfort. But this was a difficult task, as frequently the first cool breeze came with early morning, when one should be rising.

Then there followed the hour with the pundit (language teacher) and then the heat of the day, when it was a practical necessity to work under cover of some kind until towards evening. During three or four hours each day the heat even in the bungalow was intense. A few days of this would be a slight consideration, but the warm season begins about the first of March and it continues to become worse until early in June. This is very trying, but in spite of its severity I have every reason to be thankful, for until the present I have had no sickness.

In October the Mission Council appointed us to work in Neemuch. Here, as a result of Mr. Cock's labours during the past year, the work is well organized. But he having gone out on tour leaves the city work to me for the present.

We have a nice little church with an attendance of about two hundred and forty. Here Hindi service and Sunday School, are held each Sunday morning with an English service at night. I attempt the teaching of the Bible class and on each second Sunday the morning service also.

Then in addition to the invaluable hospital and school work of the ladies' we too have three schools and these must be frequently visited. Besides this, our workers hold Sunday Schools in various parts of the city and about one hundred and fifty children assemble for the study of the Scriptures. The task of supervising the building of the hospital has taken much time but we await its completion now.

In Neemuch are two other centres where a weekly service is conducted. One of these is in our bazar school where there is a reading room under the faithful charge of a man who is a convert from Mohammedanism. Hindus and Mohammedans both come to him and discuss religious problems, with the result that some at least of these are deeply impressed with the all important questions of life.

Four days each week the missionary tries to visit the surrounding villages. Just now this work is being done by Balaram and myself, and in order to find the people at home we must start before sunrise. It is a decidedly novel hour to think about holding a service. Yet how fresh and bracing the air, and how lovely the plains

in the early morning and the dawn with the glory of the coming sun.

But who is Balaram? One of whom we are proud. Watch him as he sits in church and you would say that he is a staunch old Scotchman, but when he speaks lo! instead of deep gutturals he has strange sounding nasals in his tone.

Already he has told me much about his life. He was a Brahman in Indore. When eighteen years of age he decided to go on a pilgrimage. This took him to Benares, the chief of sacred cities. While there all his goods were stolen. Nothing was left. Owing to this, and for other reasons, he became disgusted with the sins of his people and especially because of the exploits of the Hindu religious leaders of Benares and of several other sacred places, and with bitterness of heart and without hope of light he concluded that the Hindu religion could never have come from God.

Soon he became assistant to a doctor. This took him to sea, and to Trinidad where he heard the message of the true religion from our own missionaries there.

In a few years he was baptized after which he returned to India. But to his dismay he was denied his home, his money, his land and his wife. Later however his wife decided to share with him whatever fortunes or ills there might be in store. This she continues to do.

For thirty years Balaram has been facing the storms of life. Many a time he has been lonely, many a time sad, but these things have only tended to deepen and make more real his dependence upon Christ who is becoming more to him as the years pass.

To work with such a man gives great satisfaction. How he is known and loved by the people in and all around this city! With what love and warmth he preaches! Both his directness and aggressiveness are marked.

This morning we entered a village where an ox lay dead, having died of small-pox. Near by a number of people were sitting. The owner was weeping bitterly. I might say that his loss is equivalent to perhaps one fourth of his whole property. Balaram first spoke kindly and then began with a hymn which was a note of caution against depending upon the things of this world. His message referred to the better life.

Another day when we had finished our work in a village and were returning, we met a man whom Balaram addressed and who asked "Where have you been?"

"We have just been preaching the message of salvation in your village and may the Lord grant his blessing upon you too" he added as he departed. Such is the kind of whole-hearted assistant and companion I have as I begin this great ministry.

A word as to the prospects should be added, yet it is not wise to say much about this. For years the seed has been sowing and we believe that a great harvesting day is ahead. Here and there, sometimes in unexpected places, people are coming to us and expressing their faith in Christ. One boy told me that for three years he has been praying to Jesus Christ.

For these evidences we are very thankful, and we press on hoping and praying for the day when these millions, like Balaram, will break their fetters and profess what they believe to be true. How long we must wait we know not, but to live in this land is to believe that the one social, moral, spiritual, and even temporal, salvation for India is to be found in none other than Jesus Christ.

TAKE TIME.

Take time to breathe a morning prayer asking God to keep you from evil and use you forhis glory during the day.

Take time to read a few verses from God's Word each day.

Take time to be polite. A gentle 'I thank you,' 'If you please,' 'Excuse me,' etc., even to an inferior, is no compromise of dignity.

Take time to be thoughtful about the aged. Respect gray hairs, even if they crown the head of a beggar.—Christian Observer.

The Budget Plan, each congregation and individual taking their fair share, and the Duplex Envelope, carrying out that plan, week by week, is the best method yet devised.

Young People's Societies

TOPIC FOR MAY.

"THE UPLIFT OF CHINA."

Article 5—Chapter 5.

By Our Missionary,

Rev. D. MacGillivray, D. D., Shanghai.

Every great movement owes much to its leaders. Doubtless the great wave of missionary interest which spread over Canada in the early seventies was chiefly due to Mackay of Formosa. His story is familiar to our leaders in the book entitled "From far Formosa," and our own Mrs. MacGregor has written the story afresh for boys in the Missionary Education Series. His life is an inspiration which we Canadians will not willingly let die.

The Honan Mission was founded after some of Dr. Mackay's greatest triumphs, and some of his methods were attempted by us as likely to be as successful on the mainland as they had been on the island. But I fear that Saul's armour was too big for David. At any rate a man's methods are not the chief thing about him; it is his whole character and life which tells with greatest force on the men of his generation who are engaged in the same work. Dr. Mackay did so much to lift us up that I hope the young people will all secure Mrs. MacGregor's book.

The first mission I visited on landing in Shanghai was the China Inland Mission. The founder, Rev. J. Hudson Taylor, was undoubtedly an uplifting leader and Canada owes much to him, for he visited it several times in the days of our youth. The first volume of his life is now published but I would like to call your attention to the life of another leader born and nurtured by his Mission in China. Pastor Hsi was not only a remarkable leader, but enjoys the advantage of having the most favored biographer of anyone, Chinese or foreign. If you have not read it, get the "Life of Pastor Hsi" by Mrs. Howard Taylor.

Dr. Smith tells you of foreigners who were uplifting leaders, and only lack of space prevented him telling of such men as Dr. Nevius, Dr. Calvin W. Mateer, and Dr. Young J. Allen. These were all scholarly men who in various ways uplifted men during important service in China. But I prefer not to enlarge on their leadership, but instead to speak of a few of the Chinese leaders I have personally known.

One of the earliest of these we used to call "Little Joe," though his name was spelled Chow (pronounced Joe). When we went pioneering to Honan we had to borrow help from a neighboring mission and they lent us "Little Joe." A brave leader and helper he proved to be. We were only beginners in the language and Little Joe was a tower of strength in preaching. He was good company too and we learned many a phrase from him. Like a good soldier he endured hardness and went with us through several riots. He was bold as a lion before the magistrate and did the mission great service in pulling us through the difficulty.

He was a good student, and in a year or two had mastered the system of Romanization for reading Chinese characters. When he went back to his own mission we were sorry to part with him, but he wanted to go on with his education. He used to send me letters in Romanised. He was a type of the Chinese who are the invaluable path-finders for the pioneer missionary. Without them the foreigner might never open the door of many a closed city.

Then there was good old Mr. Lee. He never had much education but he had a rare good heart. He also was lent to us by a neighboring mission in the earlier days. He had been a farmer, and one of the earlier converts of Dr. Nevius. He used to tell me that they often wanted him to become an elder in his church but he said he never felt equal to the responsibilities of that high office. But Dr. Nevius

knew the capabilities of the man, and as he always took a great interest in the young Canadian mission he lent us this honest farmer.

He knew his Bible well and many a mile did he and I travel together sowing the seed beside all waters, and not knowing which shall prosper this or that. He often said to me "When will we see some converts in Honan?" Before he left us he had the joy of some reaping.

Being a farmer he had great influence with the farmers, and the majority of the people in China are farmers. Many of his quaint illustrations I remember to this day. He also left us to return to his own mission, as soon as we could get some of our own Honanese to be our helpers in this work.

Another man who came to us as a teacher of the language was Mr. Wang. He was a Confucianist and for a long time held out against the Gospel. But finally he dreamed a dream of how he was bemired in a muddy hole and he beheld Mr. Goforth begging him to come up on to dry land; and he thought it was God's voice, and next morning he declared his decision to become a disciple of Jesus Christ.

By and bye he became a helper. He was known as the best scholar of the Mission, and was always consulted as an authority in difficult matters. He passed through sore trials in the loss of his sons; and when he left us to return to his home in the adjoining province it was as a childless old man. But he had done the cause of Christ great service and his name will not be forgotten in the story of the kingdom now being established in North Honan.

But time would fail me to speak of Dr. Li, of Hu-I-Chuang, of Li-Chi-Ching and many another. The missionary may have helped them some, but they have helped the missionary also; and better still they are the natural leaders of their own people. May the Lord of the Harvest send more of such into His harvest field.

I never satisfy myself about anything until I can desire to lie likeclay in the hands of the potter, that He may make me what He pleases, both in bodily and in spiritual things.—Adelaide Newton.

UTILIZING THE ACCIDENT.

It was not at all a serious accident. Just a trivial breakdown that meant nothing worse than an annoying delay to those on the train.

One man, after it had been announced that they must wait for another engine to take the place of the disabled one, returned to his seat in the car, took out a small book, and spent the hour of waiting deep in its technical pages. He mastered a point that had not been quite clear before; he added something to the already goodly sum of his knowledge; and when the engine arrived and the travelers were once more on their way, he had a well spent hour to his credit.

Up in the smoker another young man heard the announcement of delay with ill-concealed impatience. "A whole hour to waste—there's nothing to do or see in this desolate spot," he grumbled. Then he lighted another cigarette, slouched down in his seat, and spent the hour smoking and growling and loafing.

Which is wiser—the one who does what he can, or the one who does nothing because he cannot do what he would?

Plans and purposes are all right; but, when they fall through, as they are bound to do sometimes; when a break comes in the schedule time, and the hour must be spent some other way than the way we had planned—there comes the real test of our readiness to use or waste it. If we cannot do the thing planned, there is something else that we can do, if we will try to find and do it. None of our hours should be wasted; there is something to fill them all, and it may be that what we do in the unexpected waiting time is of as much importance, or more, as the thing we meant to do if everything had gone on in the accustomed grooves.—Ex.

CURING FRIENDS' FAULTS.

If you are my friend, you cannot be indifferent to my faults of character, any more than you can be indifferent to my sickness or suffering. But, if you care to help me cure these faults, please let them alone! Please make much of my good qualities, if you can discover any. And especially bless me with the encouraging sight of a better man than myself, and cheer me with a high example.

I know that there are times when a sharp or gentle rebuke is in order, and that "faithful are the wounds of a friend." But the wiser doctors have lost their faith in blood-letting; and they know that clumsy surgery kills more than it cures.—Charles G. Ames.

Take out first, the beam that is in thine own eye, and then.....?

Presbyterian Guild

TOPIC FOR MAY.

THE LIQUOR PROBLEM.

By Francis W. Duggan.

Provincial Field Secretary of the Ontario Branch of the Dominion Alliance.

Perhaps no issue of Moral Reform is so generally discussed to-day as that of Temperance; and it receives the most careful consideration from all who earnestly desire the moral and social betterment of the people.

The Church, whose very mission compels her to advance every true moral reform, stands in the vanguard of the fight against the liquor traffic. A little over a century ago it was considered right and proper by those who held high office in the church to use strong drink freely at church functions. For example, the South Society in Hartford, Connecticut, paid the following bill for the entertainment of the ministers at the ordination of a pastor—"May 4th, 1784—To keeping ministers, 2 mugs toddy, 5 segars, 1 pt. wine," "May 5th, 1784, 3 bitters, 3 breakfasts, 15 bowls punch, 24 dinners, 11 bottles wine, 5 mugs flip, 3 bowls punch, 3 bowls toddy," "13 ministers entertained 7£, 11s. 9d."

But a century of enlightenment has reformed the Church. To-day alcoholic liquor has been practically banished from the sacramental service as well as from all functions held in the name of the Church.

For centuries the traffic in intoxicating liquors has preyed upon the brightest and best of society's members. It has dragged down the mightiest intellects, until at last they have been thrown upon the world as drunkards and derelicts. And because society's individuals suffered, society as a whole suffered. To-day social agencies are at work throughout the world determined to safeguard society by protecting the individual from the drink traffic.

Employers of labour are to-day enthusiastic supporters of temperance policies. Great professional and mercantile concerns demand total abstinence among their employees.

John Mitchell, one of the best known labour leaders, President of the "American Federation of Unions," is reported in the "Maine Temperance Record," as having said "The saloon is the labour union's mortal enemy, and unionism will never rise to its proper place, will never stand erect in pride and power, if it allows the liquor traffic to hang around its neck and strap upon its back this cursed thing which men call "the saloon."

"Labour uplifts; liquor keeps us down. Unionism stands for brotherly help; saloonism stands for brotherly robbery. Unionism stands for self protection; saloonism stands for self and brotherly injury. The striped beast of the saloon is labour's mortal enemy, for it gains only by labour's losing; it fattens only by labour's wasting; it lives only by labour's death.

"Oh labour; labour; march with head erect, proud of your calling and your cause; but if you ever stamp upon your unstained banner the mark and sign and seal of the striped beast of the saloon, then march with heads bowed down, ashamed of your calling and your traitored cause! This perversion of the material order shall never be effected. The saloon lusteth against labour and labour against the saloon and these two are contrary the one to the other."

Jno. B. Lennon, treasurer of the American Federation of Labor, says, "I have been criticised for my fight against the saloon, but I give notice here and now that I will fight the traffic as long as there is a saloon left. There are too many people in this world who are afraid to tackle the saloon. Too many men and women are going down the stream to degradation for me to keep silent.

"To the trades unionist there is no redeeming feature in the saloon. Go anywhere its influence is felt and you see the

demoralization it brings. We are fighting for social well-being, civic benefits and moral uplift. Never a foul plot is organized to injure public rights and social well-being but the saloon is used for the job. They never use the Trade Unions or the Ministerial Association. The saloon is the enemy of the people for whom we work."

There is no place in the world of industry for a trade which debauches its patrons and unfits them for the world's service.

Medical practitioners are almost universally agreed that alcohol has little or no place in their profession, that its use hinders rather than helps convalescence. Sir Benjamin Ward Richardson says, "alcohol imparts no power to man." Dr. J. C. Reid, a noted British physician, says that "there is no support to the body from the use of alcohol." Sir Victor Horseley, F. R. S., B. Sc., Professor of Pathology in University College, London, and Mary D. Stirge, M.D., London physician to the Birmingham and Midland Hospital for Women, both say, "It will be agreed that it is unscientific to prescribe as a food any drug like alcohol, which so entirely fails to fulfil the functions of a food stuff, or to come up to the standard of what we expect from a genuine food."

Sir Andrew Clark, the great London physician, speaking recently, made the following startling statement: "I am speaking solemnly and carefully in the presence of truth, and I tell you that I am considerably within the mark when I say to you, that going the round of my hospital ward to-day, seven out of every ten owe their ill health to alcohol."

Statesman, usually among the first to ally themselves with any "popular movement," are to-day recognising the fact that the awakened moral sentiment of the electors demands advanced temperance legislation.

Sir Lomer Gouin, the Premier of Quebec Province, not long ago stated that if he, as Premier of Quebec, had to choose between his temperance principles and his political office, he would sacrifice office for principle.

Gladstone, replying to the London brewers, said, "Gentlemen, you need not give yourself any trouble about the revenue. The question of revenue must never stand in the way of needed reforms. Give me a sober population not wasting their earnings in strong drink, and I shall know where to obtain the revenue."

Lord Chesterfield says, "Luxury, my lords, is to be taxed but vice prohibited. Let the difficulty in the law be what it may. Would you lay a tax upon a breach of the ten commendments? Government should not, for revenue, mortgage the morals and health of the people."

Horace Greely remarked "To sell rum for a livelihood is bad enough, but for a whole community to share the responsibility and guilt of such a traffic seems a worse bargain than that of Eve or Judas."

J. Frank Hanly, an active Republican, declared himself in these words: "To-day my party in this State stands in the valley of indecision, doubting and uncertain. Last year it failed in its duty. It sought not right, but expediency, the expediency of silence. It turned its back upon a work more worthy than it had wrought in this commonwealth in the third of a century. As a result of its perfidy it was defeated. Its defeat was sad, but sadder far was the fact that it deserved defeat. That fact stained its nation-wide fame with shame. To-day "the lip of its honor lies low in the dust."

Theodore Roosevelt says:—"The friends of the saloon-keepers denounce their opponents for not treating the saloon business like any other business. The best answer to this is that the business is not like any other business, and that the actions of the saloon keepers themselves conclusively prove this to be the case. The business tends to produce criminality in the population at large, and law breaking among saloon-keepers themselves. When the liquor men are allowed to do as they wish they are sure to debauch, not only the body social but the body politic also."

"The most powerful saloonkeeper controlled the politicians and the police, while the latter in turn terrorized and blackmailed all the saloonkeepers. If the American people do not control it, it will control them."

So it is that moral, labour, professional

and political movements are at work in the world, united for the solution of the greatest national problem that has ever puzzled the minds and hearts of men.

The Consumption in Canada.

The yearly consumption of liquor in Canada, according to the Inland Revenue Returns, averages over six gallons per head of the population. That of the U. S. A. is almost twenty-two gallons per head; of Great Britain, over thirty-two gallons per head; of Germany, twenty-nine gallons per head; and as we measure its effects in Canada we can at least imagine how widespread and terrible the evil in countries that are not so sober.

The Financial Cost.

In speaking of the money spent on intoxicating liquors, we usually limit ourselves to the amount spent for the actual consumption of liquor. We are liable to forget the untold millions which the nation must spend as a result of the consumed liquor.

The following is a summary of the Canadian nation's drink bill for the year 1910. These figures have been compiled from Government statistics by F. S. Spence, Honorary President of the Ontario Branch of the Dominion Alliance for the Suppression of the Drink Traffic, possibly the greatest temperance authority in Canada to-day.

Canada's Yearly Drink Bill.

Paid for liquor by consumers	$ 73,515,757
Value of labor lost through drink	60,515,977
Loss by lives cut short through intemperance	23,500,000
Extra cost of jails, police, asylums, etc	4,705,261
Grain destroyed in manufacturing liquor	2,750,000
Work wasted in making and selling liquor	6,953,600
Total	$171,940,595
Total Revenue Received by Dominion, Provinces and Municipalities	16,940,219
Net Financial Loss	$155,000,376

Missions and Drink.

Canada's drink bill, paid for liquor, 1910	$73,515,757
Canada's missionary gifts through Missionary Board, 1910	2,199,020
	$71,316,737

For every dollar spent in delivering to men "The Gospel of the Purest Life" the people of Canada expended thirty-three dollars and forty-three cents for liquor, the result of which will be seen in the following paragraph.

The Effect upon the Race.

It is almost impossible to give any adequate expression of the evils resulting from the use of intoxicating beverages. The moral, physical, and financial blight upon the individual and upon the nation at large is beyond all human conception. Alcohol, when taken into the system of the individual, weakens the moral integrity, and thus the consumer, because of a weakened moral integrity, tends toward criminal and animal instincts, the result of which must be financial loss and physical and spiritual decline. And because the individual suffers, the nation as a whole suffers.

The greatest European and American physiologists have recently completed experiments which have demonstrated scientifically that oft repeated doses of alcohol directly affect the brain cells, especially the tenderer ones which mark the highest stages of evolution; not only preventing further progress, but tending to wipe out the progress already made. Dr. McLaughlin gives a good popular statement of the application of these truths to the human family. He says:

"Those functions or characteristics which have been latest acquired during the developmental process of the species are the least firmly fixed in the individual, and therefore the easiest lost. Of course, the last functions acquired by man, and those which differentiate him from other species, and which we consider his 'finishing touches,' so to speak, are the moral sense, judgment and reason. These then are the least firmly fixed and the first to be lost under the in-

fluence of alcohol on the nervous system."

"Suppose a man takes a little alcohol; those functions are temporarily paralyzed, and morally, in the position of beings that possess no such qualities. In other words he scientifically, truly, and indisputably becomes a brute in all but outward appearance. We have, no doubt, called men who were intoxicated, 'brutes,' but probably did not realize how truly we spoke. Here is a perfectly scientific demonstration that is exactly what they are.

"In chronic alcoholism the effects are not so apparent, but are nevertheless real. After one attack of acute alcoholism the drug is partly oxidized and partly eliminated from the system, and leaves no permanent noticeable effects. But let the habit be continued, or let a small quantity be taken with regularity, and irreparable damage is done."

This process is known in biology and medical science as the "law of dissolution," causing "reversion to lower type." A concrete illustration is given and applied in the following:

A Toronto father some time ago returned to his home intoxicated. In an upper bedchamber lay his wife seriously ill. Innocent and lonely his little son played in the kitchen. Shortly after the man reached the kitchen a cry was heard; the cry of a child. Startled, the sick wife sprang from her bed and, hastening to the kitchen, found her husband, the father of the boy, roasting his son over a hot stove.

True, it was the deed of a drunken man, but who would say it was the deed of that boy's father? His bloated face and weakened frame were there, but where was the father? In his place was a drink-crazed demon, who with fiendish fury seized upon its innocent prey.

Not content in debauching itself it fastened its tentacles into the life of a blameless, playful child; and, had it not been for the bravery and love of a sober mother, would have roasted the frail body until it charred and died. Drink did it, not a father, and drink after revelling in the cruel wreck of a happy family, permitted the instrument of its crime to regain consciousness, and to look upon tragedy it had wrought.

The foregoing is but one clipping from an endless volume. On every day, in almost every place, the newspapers shriek out such crimes and society shudders—and sometimes prays.

Look at these figures; ten years conviction for crime in Canada alone!

Year	Drunkenness	All Offences
1900	12,215	41,653
1901	12,725	42,048
1902	13,324	43,457
1903	16,532	50,403
1904	18,895	54,946
1905	21,621	62,559
1906	25,110	70,903
1907	29,802	79,170
1908	31,089	88,633
1909	31,105	93,853
	212,418	627,625

Of the 627,625 persons convicted of crime 212,418 were criminals only because they were drunkards. Perhaps if the cross examinations of the other 415,207 were printed, the words of the Lord Chief Justice of England would be found correct when he said "If sifted, nine-tenths of crime could be traced to drink."

The drunkard does not suffer alone. The disgrace of his crime more frequently scars an entire household, and often passes beyond his immediate household, the sin of the criminal visiting the children of the third and fourth generation.

Dr. Bezzola has investigated the life history of over 9,000 idiots in Swiss asylums. One of the striking facts brought to light is the following: Having secured the date of each person's birth, he reckoned back nine months to the date of begetting, and found that in the majority of cases this fell at a season when much alcohol was used, as carnivals, Christmas, or vintage times.

Dr. MacNichol, at the request of the New York Academy of Medicine, examined 55,000 school children with special reference to the inherited results of alcoholism. Of those free from hereditary alcoholism, 96 per cent. were proficient, 4 per cent. were dullards. Of those suffering from hereditary alcoholic taint, 23 per cent. were proficient, 77 per cent. were dullards.

It is not an exaggerated estimate that ninety per cent. of the cases of neglect enquired into by the officers of the national societies for the prevention of cruelty to children, are due to habits of excessive drinking on the part of one or both of the parents. The development of the selfish indulgence of drinking is accompanied by a growing indifference to the commonest needs of the smallest children.

Can we wonder that children born and brought up amidst such conditions develop into weak-minded men and women, and if these weak-minded men and women in time become parents, is the condition of their children not morally and physically worse than their own?

Again:—Can figures count for us the unknown divorce and separation cases, ninety per cent. of which are traceable to drink caused unhappiness? It is beyond the power of human conception to know and understand the extent to which moral and physical weakness, crime and poverty are directly attributable to alcoholism.

From the day the traffic was introduced into the world it has existed as a blight and a curse on everything pure and decent with which it has come in contact. No church has grown strong through its influence. No individual soul has been made nobler through its companionship. No home has been made happier because of its existence.

The reverse is true. The tragedies of men's lives, the empty pew, the broken home, the crowded jail, make up the results of the traffic. Its history proves it as the enemy of law, order, morality, christianity and civilization.

Where Most Liquor is Consumed.

Let us not forget that it is unnatural to drink intoxicating beverages. With hardly an exception the "first glass" of liquor causes "nauseating effects." So averse is human nature to the reception of intoxicants that at first the stomach dispels the poison and refuses to contain it, until as a result of forced and frequent imbibings the finer tissues become hardened and accustomed to its reception.

There is therefore no such thing as a natural appetite for liquor; if so the appetite could be satisfied as when a man eats his dinner. But a drunkard's thirst is never satisfied. Give him one drink and he craves another, the second more than the first, and the third more than the second.

Such therefore is not an appetite, but a diseased craving. Give an appetite what it asks and it is satisfied. Give a diseased craving what it craves and it craves for more. Drinking intoxicants is not natural but unnatural, the result of a wanton social custom.

The strong pressure of facts, though strenuously resisted, finally achieves its purpose. Since the day the liquor traffic was introduced into the world, its manifested evil results have been the greatest power in awakening moral sentiment against the traffic. Our present advanced legislation is the result of this awakened moral intelligence.

To-day finds the liquor trade restricted and confined to limited conditions and places. To-day finds the retailing of liquors practically governed by local legislation, i.e., the issuance of licenses in local municipalities for the retail sale of spirituous and fermented liquors and the right of municipal electors to veto the license.

A shop license may be granted, by which all liquor purchased must be wholly removed from the premises before being consumed. A club license may be granted which permits members of the licensed club to consume liquor in the club room. A tavern or bar license may be granted whereby the purchased liquor may be consumed upon the premises.

These licenses may be renewed yearly. So it is that the licensee who is fortunate enough to secure a government permission to engage in the liquor trade, at once becomes, from a financial standpoint, the most favored individual in the community. His is a rented privilege, and this privileged individual and the government enter into "unholy alliance." The liquor dealer sells that which dwarfs the finer sensibility in man and produces immorality. The government for a "stated rental" legalizes this production of immorality, and thus a moral wrong becomes a legalized right.

This licensing by the government, of a

traffic which is every where recognized as morally wrong, is nothing but a gigantic bribe to buy off public interference. As has been seen the revenue received is a mere pittance when compared with the cost of crime and death resulting from the trade's operation; and greater far is the loss of our civic self respect. "It is," says Rev. John Straton, D.D., "a capitalization of the weaknesses and vices of the poor and ignorant. The one fundamental object of all government is to promote the general welfare by assisting the weaker elements of society rather than sanctioning their exploitation and destruction."

It is not surprising to find that more than seventy per cent. of all alcoholic beverages are consumed in the bar-room where liquor may be consumed when purchased. History proves that the drinking of intoxicants among all nations has always been and is proportionate to the facilities for obtaining it. The bar-rooms being the easiest of access and the most numerous, become the places of most drinking and the places of most drunkenness.

No matter what the individual theory may be regarding the right or wrong of "personal indulgence," it is a crime against the national life for a government of the people, and appointed by the people, to give legal sanction to immoral institutions, so as to make it convenient for the individual to drink.

And because it is a national wrong it remains for the Church to devise ways and means for the greatest present suppression and the final overthrow of the wrong. As Rev. Dr. Purley Baker of the American Anti-Saloon League says:—"The saloon problem is the Church's problem and the world expects the Church to solve it."

The morality, intelligence and virtue of aggressive nations is to-day crystallizing itself into effective legislation, with the result that the traffic's place of business on the street corner is being deprived of its legal sanction, and thus the trade as a whole is slowly but surely being exterminated by the law of restriction and prohibition," The consumption of liquor in Canada has lessened by .206 per cent. from 1910 to 1911, notwithstanding the fact that 311,084 new immigrants have made this country their home during this period. The consumption in other nations where prohibitory legislation has been enacted is decreasing in a like ratio.

The Onward March.

In the American Republic the temperance forces are most active. A mighty federation of temperance and moral reform organizations have been brought about, known as "The Anti Saloon League." Through persistent agitation and well planned educational work, about fifty-five per cent. of the territory is now under prohibitory enactment. In Canada a similar federation exists, known as the "Dominion Alliance," with Provincial branches.

In Ontario, the most populous province, local legislation has brought almost fifty-five per cent. of the municipalities under prohibition. Of the 828 municipalities 463 will be without the licensed bar at the end of the present license year, May first. 122 other municipalities have polled majorities against the traffic, but have failed to poll the sixty per cent. requisite vote.

Prince Edward Island is the first Province in Canada to enjoy Provincial Prohibition.

Nova Scotia has prohibition except in Halifax. This city has now the right of local option.

New Brunswick consists of seventeen counties and cities. Eleven of these including the "Capital," Frederiction, are dry.

The "Temperance Federation" is presenting a bill to the Legislature asking for Provincial Prohibition. This bill will probably be made a government issue.

In the Dominion Plebiscite in 1898 Quebec Province gave a majority of 94,324 against prohibition. Sentiment has changed. To-day finds three-quarters of the municipalities in this Province under no-license law; eight hundred municipalities are "dry" and three hundred are "wet." Montreal is the wettest city, not only in Quebec but in all Canada. It has one thousand and sixty-one retail liquor licenses.

Of the hundred and forty-two munici-

palities in Manitoba seventy-six are without license.

In the Prairie provinces of Alberta and Saskatchewan the right to veto licenses by local option is maintained. The temperance forces are using this legislation to good advantage.

British Columbia has recently received new amendments to their "License Law" which greatly strengthens the hands of temperance workers. The outlook for temperance advancement, in this the most western Province, is bright, and the persistent efforts of our moral reform forces are being felt.

Nor is this rising of moral sentiment confined to America. In the United Kingdom, Germany, France, Sweden, Norway, as in many other nations, the liquor traffic is being dragged before the bar of public opinion and condemned.

In New Zealand, the no-license sentiment is gradually growing, and to-day finds the reformers in sight of their goal.

The final solution of the "drink problem" is to be found in the awakened moral sentiment of the people. Let the Church become indifferent to this moral issue and she will be in danger of forfeiting her right to lead in other moral issues. The progress of temperance reform, like all reforms, is slow, but once the enlightened sentiment is wisely directed along well planned lines the solution will be found. The only solution is the prohibition of the traffic in intoxicants. Towards that goal we must work.

THE MACEDONIAN GIVERS.

The churches of Macedonia had ten good points in giving:

1. They gave themselves to the Lord.
2. Then to those who needed help "by the will of God."
3. They gave of their own accord.
4. Out of their deep poverty.
5. In trial of affliction.
6. With abundance of joy.
7. According to their power.
8. Yea and beyond their ability.
9. With an abounding liberality.
10. Earnestly entreating the opportunity as a favour ("grace") to themselves.

STRONGEST ANIMAL FORCE.

Ask ten persons what is the strongest animal force in the world and nine will reply that it is a blow from a lion's paw. The tenth man may have a checkered career and express the belief, based on experience, that it is a kick of a Missouri mule.

As a matter of fact, the blow of a whale's tail is incomparably the strongest animal force; a blow delivered by a full-grown whale, placed at just the right distance, would smash in the side of a wooden ship as though it were an egg-shell.

The second strongest force is the kick of a giraffe, and this terrible kick is very adequate protection to these otherwise helpless animals.

The stroke of a lion's paw comes third on the list.—Harper's Weekly.

DIDN'T BELIEVE IN PRESBYTERIANISM.

Rev. Wilton Merle Smith, D.D., in the New York Observer, tells the following:

In my early pastorate a young man came one day into my study and said: "I came to tell you I am going to leave your church," and I said:

"Why, Jim, what is the matter? Have I done anything to offend you?"

"No."

"Are you tired of me and my friendship?"

"No, indeed."

"What then is the matter?"

"Well, I don't believe in Presbyterianism any more."

"What don't you believe in?"

"Well, I don't believe in your old doctrine of election, or eternal punishment, etc."

"What are you going to do?"

"I am going with the Episcopal Church."

"Now, Jim, you take this Confession of Faith and I will take the Thirty-nine Articles of the Episcopal Church and we'll compare them."

Well, we found that while the Presbyterian doctrine of election was pretty stiff, the Thirty-nine Articles had the same doctrine in just as objectionable a form, and while judgment was outlined in plain and vigorous terms in the Confession, the Thirty-nine Articles were a little stronger, if anything.

Finally I said, "Jim, what is the matter with you anyway?"

He hung his head and said: "Well you know Kitty So and So, don't you."

"Yes."

"Well, I want to marry her and I can't get her unless I become an Episcopalian."

"So that is the reason you don't believe in Presbyterianism, is it?"

"Well, that is about the size of it."—Ex.

Life and Work

MAKING LIFE A SUCCESS.

One is surprised to find so little in the Bible about success. It does not say: "Well done, good and successful servant," but it does say: "Well done, good and faithful servant." Fidelity to duty, loyalty to principle are the conditions for true plaudits at the end.

"I sing the hymn of the conquered, who fell in the battle of life—
The hymn of the wounded, the beaten, who died overwhelmed in the strife:
Not the jubilant song of the victors, for whom the resounding acclaim
Of nations was lifted in chorus, whose brows wore the chaplet of fame—
But the hymn of the low and the humble, the weary, the broken in heart.
Who strove and who failed, acting bravely a silent and desperate part;
Whose youth bore no flower on its branches, whose hopes burned in ashes away:
From whose hands slipped the prize they had grasped at: who stood at the dying of day
With the work of their life around them, unpitied, unheeded, alone;
With death swooping down o'er their failure, and all but their faith overthrown."

—E. C. Schaeffer, D.D.

IS YOUR LIGHT SETTLING?

In the far East a ship hailing from a German port lately drove ashore on the sands of Java.

When the master of the ship was called to an account for the disaster, he gave as an excuse that the beacon on shore had settled several feet in the sand, so that it did not register the height from the sea which was ascribed to it in the hydrographic books. Mistaking the elevation of the light, the skipper substituted its indications for those of another light, and went ashore. The beacon, not the skipper was at fault.

Christians are set as beacons in the world. Some of them are comparable to tall lighthouses equipped with the finest lanterns and shine afar; while other may be but lower lights along the shore seen by fewer people. But all are expected to shine for God, and to maintain their position as long as their lives are spared.

Too many church members do not look well to the foundations of their faith, or allow themselves to be affected by seductive worldly influences, so that, consciously or unconsciously, they begin to settle deeper into carelessness and sin. Their light burns dim, if it does not go out altogether, or is shed forth upon the world from a lower moral plane, and so misleads into ruin those who have been accustomed to look to the example of the church members in question for spiritual guidance.—Southern Churchman.

SPURGEON ON PRAYER.

I like that saying of Martin Luther when he says: 'I have so much business to do to-day that I shall not be able to get through it with less than three hours' prayer.'

Now, most people would say: 'I have so much business to do to-day that I have only three minutes for prayer. I cannot afford the time.' But Luther thought that the more he had to do, the more he must pray, or else he could not get through it. That is a blessed kind of logic; may we understand it!

'Praying and provender hinder no man's journey.' If we have to stop and pray, it is no more a hindrance than when the rider has to stop at the farrier's to have his horse's shoe fastened; for if he went on without attending to that, it may be that ere long he would come to a stop of a far more serious kind.

SOME ORIENTAL PROVERBS.

There are two things in the world worth doing: Giving a crust to the needy and worshipping God."

"Fever is not cured without bitter medicine."

"The diamond fell on the market and got covered with dirt. Many a fool passed by; only the jeweler recognized it."

"True heart-love is not broken by absence; submerge flint for ages, it will not lose its fire."

"My friend, beware lest the cord of love be broken; for even though it be tied again, there remains the knot."

"The great do not praise themselves nor use swelling words. You never heard the diamond say 'I am worth a lac of rupees.'"

"The true gold of friendship is tested by the touchstone of misfortune."

"Do not tell your troubles; no one can lose his grief by dividing it with others."

DON'T'S AND DO'S FOR PUBLIC SPEAKERS.

Grenville Kleiser, of New York City, man builder, word expert, and manufacturer of public speakers, formerly professor of public speaking at Yale University, and founder of the Public Speaking Clubs of America and Great Britain, has issued the following list of "Don't's and Do's for Public Speakers."

Don't apologize.
Don't shout.
Don't hesitate.
Don't attitudinize.
Don't be personal.
Don't be "funny."
Don't be sarcastic.
Don't declaim.
Don't fidget.
Don't speak in a high key.
Don't pace the platform.
Don't distort your words.
Don't exceed your time limit.
Don't emphasize everything.
Don't praise yourself.
Don't tell a long story.
Don't sway your body.
Don't fatigue your audience.
Don't speak through closed teeth.
Don't drink while speaking.
Don't fumble with your clothes.
Don't "hem" and "haw."
Don't stand like a statue.
Don't clear your throat.
Don't speak rapidly.
Don't antagonize.
Don't over-gesticulate.
Don't wander from your subject.
Don't be awkward.
Don't address the ceiling.
Don't be monotonous.
Don't put your hands on your hips.
Don't be violent.
Don't rise on your toes.
Don't forget to sit down when you have finished.

Do be prepared.
Do begin slowly.
Do be modest.
Do speak distinctly.
Do address all your hearers.
Do be uniformly courteous.
Do prune your sentences.
Do cultivate mental alertness.
Do conceal your method.
Do be scrupulously clear.
Do feel sure of yourself.
Do look your audience in the eyes.
Do be direct.
Do favor your deep tones.
Do speak deliberately.
Do get to your facts.
Do be earnest.
Do observe your pauses.
Do suit the action to the word.
Do be yourself at your best.
Do speak fluently.
Do use your abdominal muscles.
Do make yourself interesting.
Do be conversational.
Do conciliate your opponent.
Do rouse yourself.
Do be logical.
Do have your wits about you.
Do be considerate.
Do open your mouth.
Do speak authoritatively.
Do cultivate sincerity.
Do cultivate brevity.
Do cultivate tact.
Do end swiftly.

In brief:
Stand up so that you can be seen.
Speak up so that you can be heard.
Shut up so that you will be liked.

A TEST OF SINCERITY.

The profession of the first day of the week carried over and worked up into the other six is a test of one's sincerity. It is the way to accomplish something worth while for Jesus. "Business is business," is the world's cry. But religion is religion; integrity is integrity; honor is honor; and salvation through Jesus Christ is a fact, not a farce.

A religion that is a misnomer at the counter is a farce at the communion table. True faith is elastic enough to stretch out to every rightful duty.

But if there is any business upon which God's blessing can not be asked, it is time to let that business go for something in which God can become a partner. To God and to thine own self be true, and the days of the week will be as so many panes in the window through which God's crystal light will come, and make both heart and home beautiful.—United Presbyterian.

TEXT AND SERMON.

The preacher took a text, and then—departed from it. It was only a springboard to launch him into the flood of his own speculations. He had no "Thus saith the Lord."

He was manifestely not concerned as to what the Lord had said, for he did not expound the text and its context; he did not even mention the meaning and the lesson of the Scripture in which his catch phrase occurred. Instead, he went on and on with imagery, comparisons, scraps of worldly literature, and the like, never getting back to the Book.

Result—the preacher was vastly entertained and pleased with himself, the serious, thoughtful ones of his congregation asking: "To what purpose is all this?"—Nashville Christian Advocate.

HOW TO GET RICH.

When a man has been extraordinarily successful in the affairs of the world and especially when he has accumulated a great fortune there is a general desire to know his "secret." It is supposed that what he has done others could do, and that thus all could reach his success.

The latest very rich man to give us a recipe by which "any young man can get rich" is Frederick Weyerhaeuser, of St. Paul, who is credited with almost incredible wealth and is even said to be the richest man in the world. He gained his wealth by acquiring timber lands, which he now holds by the hundreds of thousands of acres and which, it is stated, are worth, or will be worth, many hundreds of millions of dollars. This new Croesus has given six rules for getting rich, which are as follows:

1. Make up your mind to work at something really worthy of work, and work hard.

2. The surest way to make money is to save money, and to use what you save.

3. Don't be afraid of long hours or constant attention to your work.

4. Work can be made a joy, and economy a pleasure, if you combine an object worth while with the determined ambition to win.

5. Work, where the interest of the man who works is centered, becomes a source of real gratification, of honest pleasure and accomplishment.

6. Any young man can get rich, can succeed in business, if he saves, if he has a definite and honest purpose, and is so filled with the purpose that work ceases to be a hardship and becomes a privilege.

It may be said of these rules as a whole that from one point of view they are excellent in substance and spirit. They lay down honest, useful work as the basis of getting wealth, and do not suggest speculation or some lucky scheme or venture as a means of getting rich quick. Not only work but hard work is commended, with constant attention to its details.

And the work should be of such worth and there should be such interest in it that the worker can have joy in it and thus turn his very work into "honest pleasure and accomplishment." These rules inculcate such methods and spirit in our endeavors to get on in life as should be followed by all workers in every field; and so far, so good.

Yet these rules by which "any young man can get rich" suggest some serious defects and call for qualification.

For one thing, they leave out of view the enormous differences in the opportunities of men. Success in achieving great wealth often depends on some special opportunity that presents itself to only a few men, and others have no such chance. Mr. Weyerhaeuser himself is a striking illustration of this point, for he had such knowledge of and access to timber lands that he was able to get possession of large areas of them and thereby acquired his fabulous wealth. There are not enough of such opportunities to go around, and in fact they are few.

Deeper still, men differ widely in native ability and training by which they might take advantage of such opportunities as do present themselves. There are men of exceptional ability, even of genius, in business as in other fields, and men of average, or small ability cannot do what these men are able to do.

A further difficulty with these rules is that the observance of them does not always make men rich and disregarding them does not always prevent the achievement of success. It is a simple fact that thousands of men are faithfully following these very rules and yet remain in humble circumstances and even in poverty. How many a mechanic, clerk, merchant, teacher, or professional man, is working hard at something worth while and putting in long hours and getting what joy he can out of his work, who is yet only in comfortable if not in hard circumstances! That these rules will make "any young man rich" is disproved a hundred times in every community.

On the other hand, some men become rich, and even enormously wealthy, who practically observe none of these rules. By some exceptional opportunity or talent or combination of conditions, to say nothing of illegitimate means, they stride or leap to success which other men strive after in vain.

When these rules suggest that "any young man can get rich" they set up a false ideal and hold out a false hope. It is literally impossible that all men should get rich. There is not enough of such wealth to go around, and no amount of wealth, though it were increased a million fold, would make us all rich in the sense that it would release us from physical toil.

The work of the world must be done, in field and mine and factory, in the home and school, store and office, and this means that the vast majority of men must work at such toil. Men want wealth to get rid of menial service and enjoy its freedom and ease, but this ideal never can be realized in the case of most men.

And this lays bare the deepest mischief of these and all similar rules for getting rich. They put the emphasis on material goods and virtually make life consist in the abundance of things a man possesses.

We have no knowledge of Mr. Weyerhaeuser's character and ideals, and are not passing judgment on him at this point. A man may be enormously rich in money and yet also be rich in the things of the spirit. But these rules leave all spiritual wealth out of view and confine the ideal of life to material goods. They measure life in terms of land and timber, bank stock and bonds.

This was the mischief of "Success," the magazine that recently failed. It was constantly suggesting to its readers, especially young men, that "any young man can get rich," and that to fail at this point is to fail in life. Any such view of life is low and unworthy, and in countless cases must result in disappointment.

Every man should aim to do his best at worthy work, but he should not think that the success and worth of his life consist in getting rich. The life is more than meat and the body than raiment. The real wealth of life consists in its inner worth, and this can be attained by every one, whatever his ability or opportunities or circumstances. There is enough of this wealth to make us all rich, and in attaining it we can work hard at what is worth while and have interest and joy in our work.—From N. Y. Observer.

CHARACTER.

"Character is what a man is in the dark" —what he is without an audience. His reputation may be a grandstand play.

What you wish you were, that's your ideal. What people say you are, that's your reputation. What you know you are, that's your character. To paraphrase Abraham Lincoln—you may fool some other people all of the time; you may fool all other people some of the time; but you can't fool yourself one little bit of the time.

Reputation is a variable estimate, depending, not upon what people know about you, but upon their guesses from what they see of you. "We have lived together for fifty years," said the Left Hand, "and I never saw him do one charitable action." That's reputation. But all that time the generous Right Hand was the almoner of God, working in loving and secret fellowship with him. That's character.

You will not drink wine, not even for politeness' sake and at the dinner table of an esteemed friend, and "our best society" says you are a fanatical, bigoted prohibitionist. You will not encourage a vile story with a smile. They say you are a cold-blooded hypocrite. You will not allow yourself to laugh at a funny story, well told, in which all the "laugh" is in its profanity." Folk say you are self-righteous. And you carry your Bible openly in your hand when you go to church. "A canting Pharisee," they say. Yet all the while your character is that of a sober, pureminded, reverent, God-fearing man—a Christian. Four reputations, and one character which outweighs and outlasts them all, going into eternity with you.

Character—you won't find the word in your English Bible. But there you learn what it is. The Bible isn't a dictionary—it is a teacher. The primary meaning of the word, character, is an instrument for marking or graving; commonly, a mark engraved upon a plate of stone or metal; a figure or sign cut deep into a plate of bronze by a chisel of steel. Now do you begin to understand what your character is?

Something which your daily life cuts deep and deeper into your soul day by day, and marks you, I pray, for one of God's men or women—even a special one among his millions. "To him that overcometh I will give a white stone, and in the stone" (not "on" it, you observe) "a new name written, which no man knoweth save he that receiveth it."

Isn't that wondrously glorious? That new name, written by the finger of God deep in the white pebble—that's your character. That's your real name. Not Simon, that men called you by. But Peter, by God's re-christening. What God knows you are and what you know you are. Do you begin to understand?

Even the angels may never fully comprehend your true character. John quotes Christ as saying that it is a secret between yourself and God. May be God himself doesn't know your new name yet. He is learning it from your daily life. Are you setting him a fair copy for that new name?

You pray God every day to watch over you and keep you from evil. Do you pray just as earnestly that he will watch you just as carefully to see what you are doing, hear what you are saying, look down into your soul to note what you are thinking? By those things you are making character. God doesn't make it; you do.

Character is not builded up, like a house that may be torn down if it be found defective. It is being engraved day by day, deep, deep into your soul—the immortal part of you. You can't rub it out. It stands. And you can't write it in the ragged years of the fag-end of a misspent life. Christ can forgive the sins of a thief on his death bed. But he can't give him the character of an honest man.

"As a man thinketh, so is he." What do you think about when you are alone? What are you "in the dark?" What is your real name?—Sel.

HOW CAN WE ENRICH OUR SABBATHS?

There can be no doubt that the Sabbath has greatly enriched our country. It can easily be proved that the nation that has a weekly rest day becomes more prosperous commercially than the nation that works every day in the year. God once promised through his prophet that he would cause the Sabbath-keeping nation to ride upon the high places of the earth, (Isaiah 58:14). And he keeps his word.

Dr. Robert F. Horton, of London, in speaking of the struggle of Germany with England for commercial supremacy, said that he had no fear of Germany so long as England kept her Sabbath; but that the thing that made him fearful was that the public men of Germany were trying to recover the Sabbath for their country while the public men of England were trying to break down her Sabbath. He rejoiced, of course, in the efforts of the German leaders, but he lamented the blindness of the English statesmen.

It will be a sorry day for England and America if we adopt the Continental Sunday. There are few elements of a Sabbath in it. It requires about half the people to work harder on that day than on others, and it multiplies frivolities among those who do not work, to such an extent that Monday finds them more exhausted in body, mind and soul than if they had continued the toil of the six days through the seventh.

If the Sabbath is observed as it ought to be it greatly enriches the mind and heart of men. It is a great thing for people to have one-seventh of their time guaranteed to them for reflection on something else than the business of the week. It ought to quicken a man's power of thought; to enlarge his sympathies; to extend the horizon of his life; to make him in every way a bigger and better man.

After a Sunday morning service a man who had recently been converted said to the pastor, "What I have missed all these years!"

The people who do not use the Sabbath for thoughtful worship, but give themselves to automobiling, to running to the seaside, to the playhouse and dinner parties, to everything but the things God intended Sunday for, are cheating themselves more than they cheat God. They are impoverishing themselves in the best part of their natures.

Edmund Burke said, "A nation that neglects the Sabbath soon sinks into barbarism and ruin." If a man deliberately neglects worship on Sundays for six months the sense of God in his life will almost have faded away from him. What a man does with his Sunday, perhaps more than any other one thing, will show what the quality of the man is.

It certainly does not enrich one's Sabbath to wade through the muck of a Sunday newspaper. The average Sunday paper is sewage itself, an insult to intelligence, an outrage on decency, and a profanation of goodness. No words could more appropriately be used in characterizing them than the words of the prophet Ezekiel, "They have greatly polluted my Sabbaths." The reading of most of these Sunday sheets cannot but be depraving to a man's soul and debilitating to his mind.

It is urged in behalf of some of the Sunday papers that they have a religious section. But really the religious department is infinitesimal. It has been well said that the amount of religion in a Sunday paper is, as Shakespeare's Gratiano remarked, like "two grains of wheat hid in two bushels of chaff; you shall seek all day ere you find them, and when you have them they are not worth the search."

We shall not get the best benefit from our Sabbaths unless we remember that the day was instituted not only to give us rest from labor, but to give us rest from ourselves. That is what Isaiah meant when he said that we should not do our own pleasure on the Sabbath day (Isaiah 58: 13). And yet that is what most people think Sunday is for—to do as they please on. But that is just what God says it is not for. We are to turn away from self on that day. We are to think of God. We are to do all we can on it for our fellow men. And then we shall find the Sabbath a delight.

But we shall not observe Sunday aright unless we prepare for it. A good many people break the Sabbath on Saturday. They crowd that day so full that when Sunday dawns they are fagged out and quite incapable of worship or "sweet reflection."

We cannot afford to begin our Sabbath at eleven o'clock in the morning. Jumping out of bed at a late hour and rushing to church puts us in no condition to meet God. We have to prepare to meet God. We ought to have at least a few minutes for quiet thought before we go to the house of worship, for self-examination, for confession of our sins. Doing that in a few minutes alone with God will put us into condition for worship.

What better thing for the church and for the community could our young people do than to pledge one another to a right use of Sunday?—Sel.

"A Sabbath well spent, brings a week of content, and health for the toils of tomorrow; but a Sabbath profaned, whatever be gained, is a sure forerunner of sorrow."

A BOY'S WAY.

A boy of eleven, a girl of seven, and their grandfather were going along the street. The girl had a stick of candy. The boy was sauntering along with a great air of indifference about twenty steps behind the others. The little girl dropped back beside him and offered her taffy. With a bored air of one who confers a reluctant favour, he took it from her, broke off half, and handed the rest back. And without a word or look or motion of appreciation, he began to munch the candy, while his sister ran on and overtook her grandfather.

Was the boy an ungrateful little wretch? Not a bit of it. About day after to-morrow, when he thinks "sis" has forgotten all about it he will lay two-thirds of his wild strawberries where she can get them, and gruffly inform her he has had all he can eat and she can have what is left.

It is not ingratitude, lack of feeling or appreciation, but merely the boy's way of response. When you do a boy a favour or show him a kindness, he does not look up at you with a sweet smile and say, "I thank you *so* much," "How lovely of you to remember me!" or "I certainly shall not forget your kindness."

A boy somehow feels that it is a disgrace to show any feeling except anger. No matter how deeply he may be touched, no matter how keenly he may feel gratitude, he usually responds to it by indirection. What you do for him to-day will come back days or weeks later in some half-disguised attempt to repay you in kind.

This attempt is not intended to show you how much he appreciates what you have done, but an honest attempt to do for you some corresponding service.

This indirection of response must be taken into account in dealing with the boy. Many teachers who are not acquainted with the peculiar psychology of this species of humanity become very much discouraged, and often offended, because of the seeming unresponsiveness of their pupils, when in reality they simply have not learned to recognize the response.

The knowing teacher goes on week after week doing her best and most sincere work for her boys,—planning for them, interesting them, amusing them, without any thought of thanks or any show of gratitude.

And then—as surely will happen—when they come around in the most indirect way in the world and offer to help do something for her, she will accept it with a glad heart and a secret smile knowing that this is their response and that they do appreciate.

I remember once, while teaching a public school in the country, I had one boy that I did much extra work for. He was a poor boy, and rather slow. Noons and mornings, and often after school, I gave him extra help and encouragement with his lessons, lent him books, and helped him in every way to get on with his studies.

It went on for several months. He never thanked me, never gave any sort of expression of appreciation of my efforts for him. But one day late in winter, when apples were very scarce,—and the appetite of a boy very keen,—someway he came into possession of a very fine large apple. And while I was out at noon he slipped it on to my desk.

That, I knew and accepted as the full measure of appreciation from a very grateful boy heart.

This same indirect way of response is noticed in points of discipline. To correct a boy right to his face and expect him to respond at once is a very sore exaction. If a disturbing thing occurs in class, if some one has a habit that is annoying, speak about it only in a general way,—and don't look at the boy.

Then wait. He is almost sure to hurry up and do it four or five times more just to show the other boys he is not being made to behave.

Then after a while, if he likes you,—and he usually does,—when he thinks everybody has forgotten it, he will slyly quit the thing that offends you. It is a matter of saving his face.

In all corrections—except, of course, outbroken disorder that must be quelled at once—give the boy a chance to correct his faults without seeming to be driven to it.

And do not be in a hurry for the response. It is enough to know that boys really do appreciate things done for them; to know that secretly the boys do care for you, and are anxious for your approval. Give them time and let them express it in their own way, and in due time your heart will be glad because you have found theirs.—In S. S. Times.

THAT BOTHERSOME PERSON.

There is one very bothersome person with whom every man must deal, and that is—himself. "I have had more trouble with D. L. Moody," once said that great evangelist, "than with any other man who has crossed my path. If I can only keep him right, I don't have any trouble with other people." Paul said that he found two men warring within him, one inclined to good and the other bent on evil.

There is only one self that any man can afford to be—and that is his best self, the self in which God can take pleasure, the sort of self with which it will be pleasant to live through all eternity.—Sel.

MAKING OLD PEOPLE HAPPY.

There should not be any unhappy old people. Age should bring its compensations of serenity and philosophy. As a matter of fact, however, the average old man or woman is far from content.

The problem which confronts sons and daughters in caring for their parents is a grave one. Old age is sensitive, and the feelings of uselessness fills many an active soul with restlessness and discontent.

Perhaps the greatest mistake that is made by young people is that in their eagerness to relieve father and mother, or grandfather or grandmother, of burdens, they take away everything that makes life interesting. Those who have for a lifetime been eager workers do not want to sit with their hands folded, and so it often happens that father "butts into" his son's business affairs, and mother "meddles" with her daughter's housekeeping. Then comes friction, and the son or the daughter having shown plainly by their actions that they desire no interference, cannot understand that their rebuffs have seared the souls of the anxious, active old people.

It is always well, if possible, to provide something for the aged to do. If they can be made to feel that they are helping, their satisfaction will be supreme. If father has been a wise financier, it surely cannot hurt his son to talk over the affairs of the store or office. If mother has been a practical housekeeper, her daughter need not be too "snippy" to take advice.

I know one dear lady whose daughter insisted that she should sit with folded hands. Then, when the old face took on unhappy, haggard lines, and the frail little body drooped, the anxious daughter asked the doctor, "What's the matter with her?"

He was a bluff old person, and he thundered, "Give her something to do; she is pining for action."

"But the maids don't like to have anyone around the kitchen."

"Then let her go when the maids are out."

So on Thursday afternoon the dear old lady cooked the dinners. The whole family learned to look forward to them. And the satisfaction that mother got out of that one day in the week lasted her through the other six.

She made chicken pies, and she baked beans, she concocted sauces and soups and gravies after old-fashioned recipes, and when they were served she beamed across the table as if to say: "Should I be put on the shelf when I can cook like this?"

The duty of children toward their grandparents often forms a great problem, but I believe that if there is any question of preference it is the grandparents who should have first consideration. No child can be hurt by being made to have an attitude of deference toward the aged.

Often, if any old people are eccentric, the children's sympathies will at once be aroused if we tell them "grandfather has borne so many weary burdens," or "grandmother has had sorrows." On the other hand, to say, "Never mind, grandfather is peculiar," or "grandmother is fussy," will foster a contempt which will be evidenced by the child's manner.

To those of us who grow up impatient with the faults of old age, there will come a day of reckoning. Some day all of us will be old. Do we wish our children to treat us as we are treating our parents? Would you be happy under the circumstances with which we have surrounded our aged father and mother?—Reformed Church Messenger.

A STABLE FAITH.

I accepted Christianity as I accepted life itself. God gave me pious parents who dedicated me to him by baptism, taught me to pray, taught me the catechism and the Apostles' Creed, and who set before me a consistent example.

My mother's appeals led me to confess Christ publicly when twelve years of age, as a sinner needing a Saviour. I still need him, whom I then took to be mine forever.

Mingling with mankind since then, and having some familiarity with critical and even infidel writings, it has been necessary for me to examine anew the foundation of my faith; but they are not shaken.

I accept Christianity because I know it to be true. I know on whom I believe and why I believe on him.

The faith, first learned at my mother's knee, and since tested in a thousand ways and the storm and stress of a long life, is more precious than ever. I rejoice to testify to others that it is "worthy of all acceptation."—Horace C. Hovey.

"The Methodist churches, North and South, of the U. S. A. have 6,468,000 members besides children and adherents. The Northern church has 3,485,983 members and a Sunday school enrollment of 3,884,168. The sales of literature by the two Methodist book concerns at New York and Cincinnati amount to $2,500,000 a year. The profits of these sales go to support the worn out ministers and their families."

The history of all the great characters of the Bible is summed up in this one sentence: They acquainted themselves with God and acquiesced in His will in all things.—Cecil.

The Children's Record

OUR WEST INDIA MISSIONS.

Question.—Where are the West Indies?

Answer.—South East of North America, lying between North and South America.

Q.—Why are they called the West Indies?

A.—Because the discoverers thought they had reached the Indies by a Westward route, and that the East Indies lay beyond.

Q.—Where are the East Indies?

A.—South East of Asia, between Asia and Australia.

Q.—How far are the East Indies from the West Indies?

A.—Almost directly on the opposite side of the world, both "Indies" standing in the same relation to their respective continents.

Q.—Among whom is our mission work in the West Indies?

A.—Among the East Indians.

Q.—How does it come that a mission in the West Indies is to the East Indians?

A.—Our Mission is to the immigrants who have come from India to labor on the sugar estates, etc., in the West Indies.

Q.—Why do we call them East Indians, when they are from India rather than the East India Islands.

A.—Because they are from India and from the East .

Q.—How did the East Indians come to the West Indies?

A.—When slavery was abolished in the British West Indies, the negroes would not work steadily on the sugar estates, and the planters imported labor from India.

Q.—In what places in the West Indies is our Church doing mission work among these people?

A.—In Trinidad and Demerara.

Q.—Upon what conditions are laborers imported from India?

A.—They agree to come for five years at a certain wage, and if they serve ten years they are entilled, either to a free return passage to India, or to a free grant of land in Trinidad.

Q.—Do many of them remain in Trinidad?

A.—Yes, many of them are taking up land and making Trinidad their home.

Q.—How many East Indians are there now in Trinidad?

A.—About 110,000 or over.

Q.—When did our Church begin mission work among these East Indians?

A.—In 1868, forty-four years ago?

Q.—Who were our first missionaries there?

A.—Rev. John Morton (now Dr. Morton) and Mrs. Morton.

Q.—How long did they labor there?

A.—Forty-four years, and they are laboring there yet.

Q.—Have there been others with them?

A.—Yes, others have come, and have wrought for a longer or shorter time, and have removed, or died. The names of them all may be here given some day.

Q.—What is one chief feature of this Mission?

A.—One feature is education; schools for the children and colleges to train teachers and preachers.

Q.—How many chief mission centres or fields or stations are there in Trinidad?

A.—Four, Tunapuna, San Fernando, Princestown, Couva.

Q.—How many schools are there in connection with these four fields?

A.—There are sixty-one schools.

Q.—How many boys and girls are enrolled as pupils in these sixty-one schools?

A.—There are 5,550 boys and 2,530 girls, or 8,080 children in all.

Q.—How many church members are

there now in connection with these four stations?

A.—About thirteen hundred.

Q.—What is another feature of this mission?

A.—The converts give liberally to support their own church work and school work.

Q.—What is still another feature?

A.—The liberality of the planters and their help to the mission.

Q.—How may the results of this mission be summed up?

A.—There is a large Christian community, which would otherwise have been heathen; there are many thousands of children receiving a Christian education who would have remained in heathenism and ignorance; and many East Indians who have learned of Christ here have gone back to India and will help the cause of Christianity there.

Q.—What is our mission in British Guiana?

A.—It is also to the East Indian immigrants, but of it we will talk some other day.

HINDU'S REGARD FOR THE MISSIONARY.

A Story From India.

"It was also very remarkable to see the great affection that the pupils and students of the missionary institution and college had for their missionary teachers, says Sir Andrew Fraser in his picture of life and conditions in India, entitled, "Among Indian Rajahs and Ryots."

"On one occasion, when Commissioner of Nagpur, I had to go out to see some famine relief measures which were being carried on under the superintendence of the Rev. John Douglas. He had been set aside by the Missionary Council to village evangelistic work, and had his headquarters at Dhapewara.

"I arranged to start in the afternoon, as soon as my work in office was over, to drive Mr. Douglas as far as I could along the high road, and then to go with him in his bullock tonga by the village roads to Dhapewara, where I had sent my tent.

When we got into the tonga it was very late; for I had been detained in office. We became so engrossed in talk, that in the dark Mr. Douglas allowed his driver to miss the road, and we found ourselves in a village about five or six miles from Dhapewara.

"A Commissioner is a somewhat important personage, and I was entitled, under the rules framed under the Land Revenue Act, to obtain a guide from one village to another in my route when travelling in the district. I went accordingly to the house of the Patel, explained my position and the circumstances, and asked for a guide. The Patel at once called aloud for the Kotwar to guide me to the village, which lay half-way between his own and Dhapewara.

"Just then Mr. Douglas happened to speak to me. The Patel, hearing his voice, peered at him in the darkness and said (in Marathi), "You are my old teacher." Mr. Douglas asked his name, and remembered him; and they had a friendly talk, to which I listened with great interest.

As the Kotwar came up the Patel said, "I will go with you myself to Dhapewara," and he walked with us the whole way in the dark, talking cheerily and familiary with us both. He had been prepared to send the village servant half-way with the Commissioner of Division as the law required; but he walked himself the whole way with us from love of his old missionary teacher. I found also that my relations with the people were much improved through my acquaintance with their friend the missionary, and through his presence with me during my inspection."

Sir Andrew's book from which the above is taken is the latest and best book on India. It is plainly and most interestingly written. Though the regular price is $4.50 it can be secured for $3.00 from the Foreign Mission Office, Confederation Life Building, Toronto.

The western world does not realize what it owes to the Christian missionary in thus winning the peoples of the East.

A RUSSIAN SOLDIER THAT WAS A CHRISTIAN.

Field Marshall Alexander Suwarrow, the commander-in-chief of the Russian army, during the reigns of Catherine II and Paul I, was especially fond of mixing with the common soldiers and sharing in the sports and conversations, being always highly delighted when his men failed to discover him. And this happened pretty often; for, thanks to his small stature and plain features, as well as the extreme ungainliness of his dress, the great marshal looked at times as little like a general as any man could do.

In this way he got to understand thoroughly the character of his soldiers, and had a greater power over them than any Russian general before or after him. His marvelous power of enduring fatigue, his insensibility to heat, cold or hunger, and his untiring energy on the field of battle—in all which points he surpassed the hardiest of his grenadiers—made him the idol of the rough soldiers whom he commanded; and a word of reproof from Father Alexander Vasiliewitch, as his men affectionately called him, was more dreaded than the fire of a battery.

Before one of his Italian campaigns, Suwarrow gathered together a number of his best men, and made them one of the short, pithy speeches for which he was famous, and some of which are remembered among the peasantry to this day. "My children, we are going to fight the French. Remember, whatever you meet, you must go forward. If the enemy resist, kill them; but if they yield, spare them; and always remember that a Russian soldier is not a robber, but a Christian. Now, go and tell your comrades what I have said."

A few days later, a great battle took place, in which the day went against the French, who began to retreat about sunset, and a soldier named Ivan Mitrophanoff, who had distinguished himself by his bravery throughout the whole day, took prisoner, with the help of a comrade who was with him, a French officer and two of his men. Mitrophanoff bound up the officer's wounded arm, and, seeing that the prisoners appeared faint for want of food, shared with them the coarse rye loaf which was to have served him for supper.

He had scarcely done so, when up came three Russian grenadiers, hot with fighting and raising furious cries. "What!" cried they, "three of these French dogs living yet!" and they ran upon the prisoners with leveled bayonets.

"Hold, my lads!" cried Mitrophanoff, "I have given them their lives, and no one must touch them now."

But the soldiers would not listen to him, and were rushing forward, when a stern voice from behind ordered a "Halt!" and a little pug-nosed man, dressed only in a coarse linen shirt and a pair of old gray trousers stepped into the circle. But frowsy and dirty as he was, the fierce soldiers could not have looked more frightened had he been a giant in full armor.

"The general," muttered they, slinking off.

"Ay, the general!" roared Suwarrow, "who will have some of you shot presently if you cannot learn to obey orders better! And you," he added, turning to Mitrophanoff, "who taught you to be so good?"

"Your highness' own self taught me," answered the grenadier. "I have not forgotten what you told us last week—that a Russian soldier is not a robber, but a Christian."

"Right!" exclaimed Suwarrow, with a brightening face. "A good word is never lost, you see. Give me your hand, my lad; you shall be a sergeant to-morrow, and a right good one you'll make."

And the next day he made good his word.—The Lutheran.

LINCOLN'S HALF HOUR.

Colonel W. H. Cook, President Lincoln's bodyguard in 1865 at the White House, in his recently published recollections in a magazine says:

"At eight o'clock in the morning, immediately upon dressing, the President would go into the library, where he would sit in his favorite chair in the middle of the room and read a chapter or two in the Bible. I think I am safe in saying that this was President Lincoln's invariable custom—at least, it was such during the time I was on duty with him. At about eight-thirty he would join Mrs. Lincoln and little Tad for breakfast. . . . . As soon as breakfast was over, the President would go to his office and begin his ceaseless toil."

This glimpse of Abraham Lincoln's morning half-hour with the Bible, every day, is commended to the consideration of those who say they "have no time to read the Bible." Is it possible for any one today, to have any such ceaseless and awful burden of work and responsibility as Lincoln had at that time in the White House? Few men have ever carried such a load for their nation and for the world. Yet Lincoln had time for half an hour, alone with the Word of God, as a preparation for the day's incessant and weary toil. It was part of his wisdom and greatness of mind that he recognized the deep sources of strength that lay in that beginning for each harassing day.—Selected.

A STRIKE.

The snow was deep in the paths, the barn door hard to open and the axe dull, on the morning when Phil and Harold decided to go on a strike.

"I'm tired of chores," said Harold. "Bill and Jack Lee never have anything to do out of school."

"But isn't that because they live upstairs in a flat and there's nothing to do?"

"I don't care why 'tis. I only know I've had enough of chores. Lessons, out of school, are enough for any boy."

"Sam Dunn could just as well do them all the time. Let's strike work," said Harold. "Father's away. It would be a good time."

"Strikes are all the go," admitted Phil.

"Let's do it," eagerly. "We can try how it works, anyway."

"And declare it off if it doesn't work well."

So on the following morning, as the boys left for school, a placard was posted outside the kitchen door with the words:

"A strike is on. No more chores for boys. Phil and Harold."

Nora, the maid in the kitchen, called Mrs. Allen to see it, and the two, in some amusement, made arrangements which seemed to involve something like a strike of their own.

So when the young strikers returned at noon they found the house quiet, the key of the back door under the mat, as always understood at times when there was nobody at home.

It was easy to guess that mother had gone on one of her very frequent visits to her parents, who lived at the other end of the town, but there appeared no reason for the absence of Nora, and there was some grumbling as the two realized that no preparation had been made for dinner.

"Never mind; we can find plenty to eat."

They made a cold lunch, and at supper time ate what was left of it.

"Boys don't need to be so particular—pampering themselves up," Harold assured his brother.

"No, indeed. Fancy if we were camping. Things would be a good deal rougher than they are here."

But it was rather comfortless to find their bed unmade and their room in the confusion in which they had left it on rising. And when, in the morning, they went to the kitchen with its array of unwashed dishes from their meals of the day before, they were quite ready to agree that it was like camping with the fun left out. Other parts of the house were warm, for Sam Dunn took care of the furnace; but there was no fire in the kitchen.

"I'm not going to eat cold stuff this morning," declared Phil. "It's odd if we can't get up a breakfast for ourselves. Here are some eggs—anybody can cook eggs. And we'll have milk toast."

"But where's the milk?" said Harold. "I've been looking for some, but there's only a little drop left from last night."

"I wonder if anybody's looking out about milking the cow, now that Nora's taken herself off?" said Phil, in great discomfort. "Well, we'll have coffee."

After a laborious three-quarters of an hour they sat down to a muddy mixture they called coffee, missing sorely the fresh milk which Sam Dunn, under his instructions, had carried away with him when he milked.

"Can't you make better toast than this?" growled Phil. "One side burnt and the other side raw."

"Well, you boiled the eggs, and they're like bullets."

"If we waited for them to boil soft we'd be late for school."

Phil presently pushed back his chair in disgust.

"How long do strikes last?" he said.

"I'm thinking this one has lasted about long enough for me."

"Me too. It hasn't worked well at all."

The paths were cleared of snow, kindling cut, and other small duties attended to. Then another placard was hastily prepared:

"Strike's off. Phil. Harold."

As the two strikers guessed what might be the case, on their return at noon Nora was in the kitchen, having much enjoyed her short holiday. Everything was in pleasing preparation for a comforting meal. Mother sat down to it with them, looking as if nothing unusual had been going on, but the boys felt a little foolish.

"We—didn't calculate on you and Nora going on a strike, too," at length said Phil.

"I suppose not," said mother. "But you must acknowledge that it was a good time for us to do it, when there were no boys ready to bear their own little share of the everyday burdens. Things, you know, cannot run smoothly unless each one does his faithful, willing best in the business of homemaking."

"I think we both know that," said Phil, with a rueful shake of his head, with the remembrance of the discomforts of the last twenty-four hours.—Sydney Dayre in "The Christian Register."

It is better to remain silent than to speak the truth ill-humoredly, and spoil an excellent dish by covering it with bad sauce.

RUNAWAY BOB.

Some years ago in a manufacturing town of Scotland, a young lady applied to the superintendent of a Sunday School for a class. At his suggestion she gathered a class of poor boys. The superintendent told them to come to his house during the week and he would get them each a new suit of clothes. They came and were nicely fitted out.

The worst and most unpromising boy in the class was a lad named Bob. After two or three Sundays he was missing and the teacher went to hunt him up. She found that his new clothes were torn and dirty, but she invited him back to the school and he came.

The superintendent gave him a second new suit, but after attending once or twice, his place was again empty. Once more she sought him out, only to find that the second suit had gone the way of the first.

"I am utterly discouraged about Bob," she said when she reported the case to the superintendent, "And must give him up."

"Please don't do that," the superintendent answered; "I can't but hope there is something good in Bob. Try him once more. I'll give him a third suit of clothes if he'll promise to attend regularly."

Bob did promise and received his third new suit. He attended regularly after that and got interested in the school. He became an earnest and persevering seeker after Jesus. He found Him. He joined the church. He was made a teacher. He studied for the ministry.

And the end of the story is that that discouraging boy—that forlorn, ragged, runaway Bob—became the Rev. Robert Morrison, the first great missionary to China, who translated the Bible into the Chinese language, and by so doing opened the Kingdom of Heaven to the teeming millions of that vast country.—From Church of Scotland's Children's Record.

A BOY'S START IN LIFE.

When I was a lad of sixteen I went to London, England, a poor boy. My salary was fifty dollars a year as a commencement, with board and lodging. This was all I had to provide myself with clothing, etc.

I well remember the first night I spent in that great city. In one of the largest business houses, I was put into a small bed room at the top of the house. There I knelt down before I got into my bed, and prayed the Lord to watch over me and keep me, and prosper me; and, like Jacob, I vowed to give to His cause a tenth of all I received.

This was sixty-four years ago. Have I kept the vow then made? I have. I have been greatly prospered. I have also been greatly blessed by a sound healthy body. I retired from the more active duties of life at the age of fifty-five.

When in business, I kept a regular and systematic account of my profits, and also of all sums paid for religious and benevolent purposes. And to-day, an old man in my eightieth year, my testimony is this, 'Hitherto, I have lacked no good thing.'

I would say to all young men and young women, commence life's journey by giving to the Lord. Do it from principle. Do it systematically. 'Give as the Lord hath prospered you.' I have made it the rule of my life to act upon the advice of the apostle; 'On the first day of the week let every one of you lay by him in store as God hath prospered him.

The above is from an aged gentleman in one of our large cities, and is a worthy example to all.—Ex.

IT COULDN'T BE DONE.

Somebody said that it couldn't be done,
But he with a chuckle replied,
That "may be it couldn't," but he would be one
Who wouldn't say so till he'd tried.

So he buckled right in with the trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it!

Somebody scoffed: "Oh, you'll never do that—
At least no one ever has done it;"
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it.

With the lift of his chin, and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done—and he did it!

There are thousands to tell you it cannot be done,
There are thousands to prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you.

But just buckle in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the thing
That "cannot be done"—and you'll do it.

—In Detroit Free Press.

WHY HE WOULD NOT DRINK.

"'Shipmates, listen to me.'

"Silence gave consent, and he resumed:

"'Since matters have come to this pass, I have resolved to tell you what I had meant to keep locked up in my own bosom.

"'My story is a short one. From the time of my earliest childhood I never knew what it was to have a happy home. My father was a drunkard. Once he had been a good man, but rum made a brute of him. I can remember how cold and cheerless was the first winter to which memory leads my mind. Oh, how my mother prayed to God for her husband, and I, who could but prattle, learned to pray, too.

"'When I grew older I had to go out and beg. Cold and shivering, I waded through the deep snow, with my clothes in tatters. I saw other children dressed warm and comfortable, and I knew they were happy, for they laughed as they bounded towards school. I knew that their fathers were no better than mine had once been, for my mother had told me how noble my father could be if the accursed demon rum were not in his way.

"'Time passed, and I was eight years old. At length, one cold morning, my father was not home. My mother sent me to the tavern to see if I could find him. I had gone half way when I saw something in the snow by the side of the road.

"'I stopped, and a shudder ran through me, for it looked like a human form. I went up to it and turned the head over and brushed the snow from the face. It was my father, and he was stiff and cold! I laid my hand upon his pale brow, and it was like solid marble. He was dead!'

"'I went to the tavern, and the landlord sent two men to carry the body of my father home. Oh, shipmates, I cannot tell you how my poor mother wept. She sank upon her knees and clasped that icy corpse to her bosom, as though she would have given it life from the warmth of her breast. She loved her husband through all his errors, and her love was all-powerful now.

"'My mother whispered to me to come and kneel by her side. I did so. 'My child,' she said, 'you know what has caused all this. This man was once as noble and happy and true as man can be. Promise me, before God and your dead father and your broken-hearted mother, that you will never touch a single drop of the fatal poison that has wrought all this misery.'

"'Shipmates, I did promise, then and there, all my mother asked, and God knows that to this moment that promise has never been broken. When next spring came I could work, and I earned something for my mother. At length I found a chance to ship, and I did so, and every time I go home I have some money for my mother. Not for the wealth of the world would I break the pledge I gave my mother and my God on that dark, cold morning.

"'And even had I made no pledge, I would not touch the fatal cup, for I know that I have a fond mother that would be made miserable by my dishonor. I would rather die than to bring more sorrow to her. Let me go now, and you may enjoy yourselves alone, for I do not believe that you will again urge the wine cup upon me.'

"As Jack spoke he turned towards the door, but Tim Black stopped him.

"'Hold on, Jack,' cried Tim. 'You shan't go alone. I have got a mother and I love her as well as you love yours. Your mother shall not be happier than mine, for, by the love I bear her, I pledge myself that she shall never have a drunken son. I will drink no more!'

"'Give us your hand, Tim,' cried Sam Pratt. "I'll go with you.'

"I waited no longer, and ere long the whole of us had joined Jack Small in his noble stand. We called for pen, ink and paper and made Jack draw up a pledge. He signed it first, and we followed him.

"Towards evening we returned to the ship. There was a frown upon the captain's brow as we came over the side, for he had never known us to come from a day's liberty sober. But when all reported to him his countenance changed.

"'Look here, boys,' he said, 'what does this mean?'

"'Show him the paper,' whispered I.

"Jack had our pledge, and he handed it to the captain. He took it.

"'Boys,' he said, 'let me keep this, and if you stick to your noble resolution you shall never want a friend while I live.'

"We let the captain keep the paper, and he took us each in turn by the hand. From that day our prospects brightened. Jack no more had our envy, for he took hold and taught us navigation. On our next voyage we all rated as able seamen, and we left not that noble-hearted captain until we became officers on board other ships.

"Jack is now one of the best masters in the world, and the rest of our party are honored and respected men. Three years ago we met, and, by the help of Him who came to save the lost by His blood, not one of us had broken that pledge made in Rio. Four of us were commanders of good ships, one a merchant in New York, and the other was just going out as American consul to an Italian city on the Mediterranean.

"You know now why I do not drink wine with you, and, of course, you will not urge it upon me nor take my refusal as a mark of disrespect."—Abridged from the British Workman.

WHAT TED FOUND IN HIS BIBLE.

When Ted's aunt gave him, for a birthday present, a beautiful, large, gilt-edged Bible, he was delighted with it, and promised her he would read it often. For a good while—or as long as it seemed new to him—he kept his promise. Nearly every day and sometimes two or three times a day, he would take up his Bible and read a chapter, or at least a few verses.

Gradually, however, the newness wore off, and Ted read less in his Bible with every passing week. At last he stopped reading it altogether, and it lay in his desk neglected, until the shining morocco cover began to turn gray with dust.

Finally his aunt, who had noticed the change, spoke to him about it, and shamed him into the notion of reading it again.

But somehow he never seemed to get time any more. Once or twice, when he had started to get it, he remembered a good book which he had just gotten from the library, and decided to put off his Bible reading until he had finished this book.

Again and again his aunt reminded him of his negligence, but without effect. At last, after repeated admonitions, he grew surly whenever she spoke to him on the subject. "What's the use of always reading the Bible, anyway?" he asked himself ill-humoredly. "I've read it through three or four times, and ought to know it pretty well by now. Hear it every day at prayers, anyhow. Think I'll just stick it back here in the closet. It's not doing any good here, and will only get dirty and dusty." Suiting the action to the thought, he stuck it in a corner of the closet, and soon forgot it.

November, December, January, February, March, April and May passed by, and Ted had forgotten that he had ever owned any other Bible than a small pocket edition which he carried to Sabbath-school.

One day, however, as he was looking in the closet for some of his last year's fishing-tackle, he heard a sharp squeak, then another, and then others in quick succession. Immediately he knew that some mice had taken up their winter-quarters somewhere in the warm, quiet, seldom-used closet, and were now preparing to venture out.

Ted at once determined to find them and feed them to his cat. But this was easier said than done, as the closet was dark, and had numberless little nooks and holes, where so small a creature as a mouse could hide for months.

Soon Ted was carrying out, piece by piece, everything that was in the closet. Clothing, books, fishingtackle, games of various kinds, a bob-sled, and no telling what all else, soon became an indistinguishable heap on the floor of his room. When nearly everything had been cleared out of the closet, he struck a match and looked around. There was still no sign of a mouse anywhere.

Suddenly he noticed his forgotten Bible sticking in a dusty, out-of-the-way corner. He picked it up, brought it out to the light, and looked at it. How light it felt! He turned it over. Ah! here was the explanation of where the squeaks came from. There was a large hole cut by sharp, small teeth right through the middle of the back to the center of the Book, and when he opened the Bible, four little mice and the mother mouse fell out on the floor. The Bible had not been entirely useless after all! The mice had appreciated its value more than Ted had done.

Ted stooped down to pick up one of the little mice, but before he had done so, quick as a flash, the mother mouse, who had not left her little ones in their danger, grabbed his finger. With a cry of pain, Ted jerked his hand away, and tried to stop the bleeding and pain caused by the sharp teeth of the little animal. When he looked again for the mice, they had disappeared. The mother had carried them away.

Ted has a new Bible now, in addition to the old one, which he keeps among his treasures, but the new one is not neglected like the old one was. He has used it daily, until he has grown to love it, and to thoroughly appreciate its value. The mice have taught him a lesson.—In Christian Intelligencer.

HOW TO MEMORIZE SCRIPTURE.

One day there came into one of the mission stations a sturdy Christian from the north. After the usual greetings, he was asked the purpose of his visit. His reply was: "I have been memorizing some verses in the Bible, and have come to recite them to you."

He lived a hundred miles away, and had walked all that distance, traveling four nights—a long stroll—to recite some verses of Scripture to his pastor, but he was listened to as he recited in Korean, without a verbal error, the entire Sermon on the Mount.

He was then told that if he simply memorized it, it would be a feat of memory, and nothing more; he must practice its teachings.

His face lighted up with a smile as he promptly replied: "That is the way I learned it. I tried to memorize it, but it wouldn't stick, so I hit on this plan. I would memorize a verse, and then find a heathen neighbor of mine and practice the verse on him. Then I found it would stick."

World Wide Work

CHINA'S WONDERFUL CHANGE.

The eyes of the whole civilized world for weeks have been turned to China. Possibly the inwardness of the revolt, which has surprised even those who know China intimately, has not been realised.

The "Forum" explains why China was resolved to put her house in order. "Japan, insignificant in size compared with China, and supporting a people of the same race, fought a few years ago one of the greatest wars in modern history, and defeated a first-class European power. At once China was on fire. If Japan had done this thing, why could not she do as much, and more?

"One great reason was opium. Man cannot achieve glory in the opium dens, and out of this humiliating consciousness was born a determination to be rid of opium."

"But though the moral idea has gripped the Chinese mind and conscience, and the desire to share in world progress and power has been stimulated to a high degree, the dominant note in the great reform is a sense of economic ruin. The best lands of the Empire have been given to the poppy, a non-useful, not to say ruinous, crop. The population has been increasing and food production decreasing."

Famines have continued for long periods in one district, and another district in the same province, with sufficient supply, has been unable to send relief from lack of transportation. By the use of opium the strength of the people has been sapped below the earning capacity in thousands of cases. The masses have been held in a hopeless bondage to the national vice and the wheels of internal progress have been clogged.

But within the past three years a thrilling chapter has been written in which despair has given place to hope. It is a dazzling account of one of those brilliant onsets by which Right after long years of plodding suddenly sweeps on to victory.

To realise the magnitude of China's accomplishment, it is necessary to consider some of the difficulties, which have been simply Titanic. With the poppy to be swept from the fields of every province and almost every district, with thousands of walled cities, one hundred thousand towns, and a million hamlets, to be freed from opium, together with the vast stretches of country and defiles of the mountains where the "blind tiger" lies in wait for his victim, the task of suppression has been stupendous.

The reformers have been met in places with hoes and pitchforks, and the law has not been enforced without bloodshed. The physical conditions alone have been such as we who live in a more highly developed portion of the world can scarcely comprehend. China has few railroads, and in some sections the worst roads on the globe. Into such country the reform has had to penetrate.—Illustrated Missionary News.

URGENT REASONS FOR MISSIONS.

By Bishop Thoburn.

We need an aggressive evangelistic movement in the non-Christian nations of the world for a variety of reasons.

First, because of that subtle and insidious spirit of criticism and unbelief which is working in every direction to-day.

This spirit manifests itself not only in Christian countries, but sometimes in Christian churches. There are some who would have us believe that the methods of the Apostolic Church are obsolete, that some new Gospel is needed to meet the need of the world.

We need fresh evidences of the reality of facts and forces which hold your life and mine. We need new demonstrations of the fact that the Gospel is the power of God unto salvation to every one that believeth, however hardened, or debased, or depressed his condition may be.

We need new proofs of the fact that the Holy Spirit is as able to shake mightily whole communities to-day in the most difficult non-Christian nations as He was in the days of Peter or Paul. We need new demonstrations of the fact that the power of prayer is not diminished, that it is still able to move the arm that moves the world, and to achieve, objectively, wonderful works.

We need a world-embracing evangelistic movement because of the fearful onslaughts of the forces of evil. Impurity is honeycombing all the non-Christian

nations. Intemperance is making fearful ravages where it has the right of way. The opium curse is eating like a gangrene into the best life of the strongest races of Asia. Gambling is casting its fascinating spell over the nations of the South American Republic and other countries, and is leading not only to waste and desperation, but to lawlessness and suicide to a degree of which we know little in Christian lands.

Then what shall we say of evils like the caste system and ancestor-worship, of infidelity and agnosticism, and of the scepticism we have imported from the West?

Think of the magnitude of these forces of evil in the non-Christian world. Their enterprise challenges one's admiration. They are ceaselessly active, they take no vacation. With tireless energy and awful hatred and cruelty they seek after life; they give no quarter; they want the best, and they will be satisfied with nothing less. What but a mighty outpouring of the Spirit of the living God can arrest these awful forces of sin, and shame, and sorrow that are sweeping in and out among the non-Christian nations.

We need this aggressive evangelistic movement, because this is an intense age, and because the non-Christian nations are intense nations. An intense nation is one in which the people are absorbed. I have never visited a land in which the people were more absorbed in money making than in China. I have never visited a country in which men were more earnest and self-denying in their ambition for political preferment and advancement than they are in Japan. I have never been in a country where the people are so fully occupied with what we call the struggle for existence as they are in India.

The point I am making is simply this: If the Church of Christ is to arrest and hold the attention of men on the subject of personal religion, that Church must be tremendously in earnest.

We need this movement, moreover, because our task is an urgent one. There is an element of immediacy about the command of Jesus Christ that has never adequately possessed a generation since the first generation of Christians.

It is a simple proposition. The Christians now living must take Christ to the non-Christians now living if they are ever to hear of Him. The Christians who are dead cannot do it; the Christians who are to come after us cannot do it. Obviously, each generation of Christians must evangelise its own generation of non-Christians, if Christ is to see of the travail of His soul and be satisfied with reference to that particular generation.

How fully the forces of evil recognise this! Not one of them is deferring its operations. Rationalism says, "Let me have the right of way in the Universities of India for this generation, and I will not worry for the generations which are to follow." Materialism says, "Let me do as I will in Japan in this generation." We therefore must work the works of Him that sent us while it is day, for the night cometh when no man can work.

In these extraordinary days, when all the world has become one vast mission field, Christian workers of every kind are urgently needed in every land. Apostles are needed to enter a thousand opening doors. The New Testament prophet, the pastor, the teacher, both after the New Testament pattern, the successor of Luke, the beloved physician, the ministrant of the poor—all these, and especially the evangelist who undoubtedly was intended by God to be a permanent inheritance of His militant Church, all these and other kind of workers are needed in our mission fields to-day.

The way of these chosen messengers of God has been prepared before them, and to-day not merely thousands, but literally millions of our race may be said to await His coming.

When we see an open door before us, let us remember that an invisible hand has opened it, and let us enter and take up whatever duty or privilege we may find awaiting us. If the Church of Christ will only move forward without doubt and without wavering, she may easily add ten million souls to the militant hosts of the Captain of her salvation before the close of the second decade of the twentieth century.—Illustrated Missionary News.

Stop in the midst of the bustle and hurry and temptation of the day for thanksgiving and prayer. A few minutes spent alone with God at midday will go far to keep you calm in the midst of the worries and anxieties of modern life.—R. T. Torrey.

Most favorable reports are being received of the progress of Christian Missions among the Jews in Russia. Everywhere requests are being received for copies of the Scriptures and other Christian literature. The most hopeful field is in Warsaw, where Mr. Zimmerman received sixty applications for baptism during the months of November and December.

Our Church Register

CALLS, INDUCTIONS, RESIGNATIONS.

Calls from

Knox Ch., Collingwood, Ont., to Mr. Geo. Pringle, of Vernon.

Phoenix and Greenwood, B.C., to Mr. J. R. Munro.

St. David's Ch., St. John, N.B., to Mr. J. A. Mackeigan. Accepted.

Kew Beach Ch., Toronto, Ont., to Mr. J. A. Stewart, of Hespeler.

Mekiwin, Man., to Mr. E. E. Annand, of Plumas.

Eden, Man., to Mr. Robert Paterson, of Neepawa.

Macgregor, Man., to Mr. John Pate, of Montreal.

Wetaskiwin, Alta., to Mr. C. Pocock, of Lyn. Accepted.

St. And., Sudbury, Ont., to Mr. Wm. McDonald, of Lanark.

Summerland, B.C., to Mr. C. H. Daly, of Almonte.

Inductions into

Erskine Ch., Meaford, Ont., 27 Mar., Mr. Robt. Barbour.

Knox Ch., Fort Francis, Ont., 20 Mar., Mr. J. R. Harris.

Cromarty, Ont., 12 Mar., Mr. David, Ritchie.

Willis Ch., Clinton, Ont., 19 Mar., Mr. D. K. Grant.

Brucefield, Ont., 18 Apr., Mr. I. Hall Woods.

Bracebridge, Ont., 2 Apr., Mr. Calvin McQueston.

West Burnaby, B. C., 21 Mar., Mr. McLean.

Gull Lake, Sask., 4 Apr., Mr. W. Hector Black.

Erin and Ospringe, Ont., 22 Apr., Mr. John Lindsay.

Kintyre, Ont., 23 Apr., Mr. A. R. McRae.

Dorchester and Crumlin, Ont., 16 Apr., Mr. John Smith.

Glenboro, Man., 8 Mar., Mr. J. L. King.

Nesbitt, Man., 14 Mar., Mr. R. A. Hanley.

Dunvegan, Ont., 14 Mar., Mr. W. A. Morrison.

Vernon, B. C., 4 Apr., Mr. C. O. Main.

St. Paul's Ch., Port Hope, 11 Apr., Mr. T. D. McCullough.

Chalmers Ch., London, Ont., 26 Apr., Mr. F. C. Harper.

Resignations of

Kelowna, B. C., Mr. A. W. K. Herdman.

Danville, Que., Mr. J. N. Brunton.

St. Enoch's Ch., Toronto, Ont., to Mr. W. B. Findlay.

Kamloops, B.C., Mr. W. A. Wyllie.

The Presbyterian Record

Published by the Presbyterian Church in Canada.
Edited by E. Scott, M.A., D.D.

PRICE IN ADVANCE

One copy, yearly, 75 cents.
Two in one parcel, $1.00; three, $1.25; four, $1.50.
In parcels of six or more, 25 cents each.
Postage abroad 15cts. yearly.

Subscriptions at a proportionate rate, may begin at any month, for part of the year, ending with December.

Names are not put on each RECORD in a parcel. The RECORDS for a congregation are not sent to different addresses at the same Post Office. All the RECORDS for a congregation should go to one address.

As the RECORD is furnished at cost there can be no discounts or commissions. Its distribution is church work in the congregation.

Many congregations place a copy in every family. This is the instruction of the assembly to all. There is no other way in which so much Home Mission work can be done for 25 cents.

Some churches pay for it from the Missionary Funds using it as an agency for raising these Funds and finding it helpful.

Payments should be made by money order. Do not mail money unregistered. Make cheques payable at par. Do not send stamps.

In sending renewal of order, be careful to give the name and address to which it was previously sent.

If parcels are not received in good condition or if orders are to be discontinued please send prompt notice.

The Regular Issue is now

67,000 Copies Monthly

Samples sent free to any who will distribute them.

Address all correspondence to

The Presbyterian Record,

Y. M. C. A. Building,
MONTREAL.

MEETINGS OF ASSEMBLY, SYNOD, PRESBYTERY.

The General Assembly.
Edmonton, 1st Wed. June, 1912.

Synod of the Maritime Provinces.
Pictou, 1st Tues. October, 1912.

1. Sydney, Sydney, 7 May, 10 a.m.
2. Inverness, Hawkesbury, 14 May, 11.
3. Pictou, New Glasgow, 7 May, 10 a.m.
4. Wallace, Wallace, 21 May, 7 p.m.
5. Truro, Truro, 2 July, 10 a.m.
6. Halifax, Halifax, 24 April, 7 p.m.
7. Lunenburg, Rocks, 19 Mar., 10 a.m.
8. St. John, St. John, 2 July, 10 a.m.
9. Miramichi, Campbellton, 25 June, 11.
10. P.E.I., Charlottetown, 14 May, 10 a.m.

Synod of Montreal and Ottawa.
Vankleek Hill, 2nd Tues. May, 1912.

11. Quebec, Quebec, 3 Sept., 4 p.m.
12. Montreal, Montreal, 14 May, 10 a.m.
13. Glengarry, Lancaster, 2 July, 1.30 p.m.
14. Ottawa, Ottawa, 7 May, 10 a.m.
15. Lanark, Renfrew, 23 May, 10.30 a.m.
16. Brockville, Kemptville, 21 May.

Synod of Toronto and Kingston.
Toronto, 2nd Tuesday of Oct., 1912.

17. Kingston, Sand Hill, 25 June, 2.30 p.m.
18. Peterboro, Port Hope, 9 July, 9.30.
19. Lindsay, Lindsay, 21 May, 10 a.m.
20. Whitby.
21. Toronto, Toronto, monthly, 1st Tues.
22. Orangeville, Orangeville, 7 May, 10.30.
23. Barrie, Barrie, 8 May, 10 a.m.
24. North Bay.
25. Temiskaming, May.
26. Algoma, Webbwood, 17 Sept., 8 p.m.
27. Owen Sd., Owen Sd., 2 July, 10 a.m.
28. Saugeen, Harriston, 2 July, 10 a.m.
29. Guelph, Guelph, 21 May, 10.30 a.m.

Synod of Hamilton and London.
London, Last Monday of April, 1912.

30. Hamilton, St. Catharines, 7 May, 10.30.
31. Paris, Ingersoll, 9 July, 11 a.m.
32. London, London, 7 May, 10 a.m.
33. Chatham, Chatham, 25 June, 10 a.m.
34. Sarnia.
35. Stratford, Stratford, 21 May, 10 a.m.
36. Huron, Brucefield, 14 May, 10.30 a.m.
37. Maitland, Wroxeter, 21 May, 10 a.m.
38. Bruce, Paisley, 7 May, 11 a.m.

Synod of Manitoba.
Winnipeg, 2nd Tuesday of Nov., 1912.

39. Superior.
40. Winnipeg, Man. Coll., bi-mon.
41. Rock Lake, Miami, 7 May, 2 p.m.
42. Glenboro, Sperling, May.
43. Portage, Gladstone, 3 Sept.
44. Dauphin, Dauphin, 10 Sept., 10 a.m.
45. Minnedosa, Shoal Lake, 2 July, 3 p.m.
46. Brandon, Brandon, 2 May, 7.30 p.m.

Synod of Saskatchewan.
Regina, 1st Tuesday of Nov., 1912.

47. Yorkton, Yorkton, July.
48. Abernethy, Rocanville, 16 July.
49. Qu'Appelle, Sintaluta, 14 May, 10 a.m.
50. Arcola.
51. Alameda, Macoun, 10 Sept., 9.30 a.m.
52. Weyburn, Weyburn, 10 Sept., 8 p.m.
53. Regina, Moose Jaw, 22 May, 1 p.m.
54. Saskatoon, Saskatoon, 28 May, 3.30.
55. Prince Albert, Prince Albert, Sept.
56. Battleford, N. Btlford, 19 June, 10.30.
57. Swift Current, S. Current, 11 Sept., 10.

Synod of Alberta.
April 22nd, 1912.

58. Vermilion, Lloydminst'r, 20 June, 9.30
59. Edmonton, Edmonton, 25 June, 10 a.m.
60. Lacombe, Stettler, Sept.
61. Red Deer, Olds, Sept.
62. Calgary.
63. High River.
64. Macleod.

Synod of British Columbia.
New Westminster, 1st Wed. May, 1912.

65. Kootenay, Nelson, Sept.
66. Kamloops, Penticton, Sept., 8 p.m.
67. Wmnster., N. Wmstr., 30 Apl., 10 a.m.
68. Victoria, St. And. Victoria, Sept.

Foreign Mission Presbyteries.

69. Trinidad, West Indies.
70. Honan, China.

"Good words will do more than hard speeches; as the sunbeams, without any noise, made the traveler cast off his cloak, which all the blustering of the wind could not do, but made him bind it tighter."

GOING TO THE GENERAL ASSEMBLY.

Every commissioner is required to purchase, through the ticket agent at his starting point, a single first-class ticket to Edmonton, and obtain from ticket agent at the time of purchase a standard convention certificate, as an acknowledgement that he has paid first-class fare.

When a commissioner has to purchase tickets over two or more lines of railroads or steamers he must secure a standard certificate with each ticket purchased.

On their arrival at Edmonton commissioners are requested to deposit their standard convention certificates at the earliest possible date in the business office of the Clerks of Assembly, as these certificates must be validated by the Clerk of Assembly, before they are honored for return tickets.

The following are the arrangements authorized for the Assembly at Edmonton.

Atlantic Coast to Port Arthur Ont.

1. Going—One way tickets and standard convention certificates to be issued from point in the Eastern Canadian Passenger Association Territory to Edmonton, Alberta, May 25th to June 1st 1912, inclusive, on lowest one way first-class fare plus twenty-five cents, such tickets to bear final transit limit of June 7th, 1912.

2. Returning—Properly validated certificates to be honored at Edmonton, Alberta, up to and including July 8th, for free tickets through to original starting point by same route as travelled on the going journey (for Lake route see paragraph 4), provided such certificates have been signed by the Clerk of the Presbyterian General Assembly, certifying that 100 or more persons who purchased full fare tickets for the going journey have been in attendance at the meeting, such tickets to bear final transit limit to July 15, 1912.

3. Stop-overs—Stop-overs both going and returning will be allowed within final transit limits at all points in Canada west of Port Arthur, Ont.

4. Tickets via Upper Lake Routes (via Owen Sound, and C. P. S. S. Line or via Sarnia and N. N. Co.) going rail returning lake, $9.00 additional; going lake returning rail, $4.00 additional; going lake returning lake, $13.00 additional. These additional amounts will be paid at Edmonton when certificate is honored for the return trip.

NOTE.—The above rates are via Owen Sd. and Sarnia to Port Arthur.

Rates via Sarnia, N. N. Co. to Duluth are as follows:—

Going lake returning rail $11.50 additional, going rail returning lake $6.50 additional, going lake returning lake $18.00, additional.

Commissioners will note that tickets for the going journey may be purchased from May 25 to June 1 inclusive; and properly validated certificates will be exchanged for return tickets up to and including July 8, and such tickets will then be good for passage to reach original starting point not later than July 15, 1912.

Port Arthur to Pacific Coast.

Tickets will be on sale from June 1st and during the continuance of the meeting, and will be good to leave Edmonton not later than June 18th. The return journey must be continuous over the same line and route as was travelled in going to Edmonton. Stop-overs will not be allowed on the return journey.

Persons travelling by the Canadian Pacific Railway are given, west of Winnipeg, the choice of travelling via Saskatoon in one direction and via Calgary in the reverse direction. This is optional, as commissioners, if they so desire, can travel via the same route in both directions.

All the above arrangements apply to the wives and daughters of commissioners and to any persons having business with the Assembly, provided they obtain standard convention certificates and comply with the conditions above mentioned.

The Standard Certificate is your voucher for return ticket, therefore see that you obtain one, and carefully guard it until you receive your ticket for return.

Further inquiries re travel may be made of Rev. Dr. Somerville, Presbyterian Offices, Toronto.

The International Review of Missions, the new Missionary Journal, may be ordered through the Foreign Mission office, Confederation Life Building, Toronto, for $2.00 per year. Sample copies will be sent for seven cents in stamps to pay postage.

The Church Funds, West.

SUMMARY OF RECEIPTS

	During March	Mar. 1, to Mar. 31
Home Missions	$9,193.15	$9,193.15
Augmentation	2,243.65	2,243.65
Foreign Missions	4,804 78	4,804.78
Widows & Orphans	566.10	566.10
Aged Ministers	537.75	537.75
Assembly Fund	148.37	148.37
French Evangeliztn.	455.23	455.23
Pte-aux-Trembles	518.03	518.03
S.Service,Evangelism	941.68	941.68
Jewish Mission	124.25	124.25
Deaconess Training	38.20	38.20
Knox College	166.42	166.42
Queen's College	207.00	207.00
Montreal College	138.00	138.00
Manitoba College	96.55	96.55
Westminster Hall	130.00	130.00
Alberta College	307.00	307.00

RECEIVED DURING MARCH at the Presbyterian Offices, Toronto by Rev. John Somerville, D.D.; and divided among the Funds as directed by the Donors.

Ontario

Barrie	61
Seaforth	45 30
Brown's Corners	8 35
Stirling	14
Tor., Dovercourt	200
Perth, Knox	25
Unionville	9 09
Brown's Corners	10 15
Tor., Dovercourt	190
Barrie	53
Strang Memorial	250
Thos. Craig	100
Brantford, Zion	52
E. Wawanosh	51
Hillsdale	37 55
Brighton	4
Osnabruck, etc	25 50
Unionville	8 66
Listowell	150
Appin	15
Milliken	18
Pembroke	331 58
Seaforth	46 85
St. Cath., 1st	88
Dunwich, Chal	99
South River	18
Cottesloe	9
Tor., College ss	5
Millbrook	80
Ayton	16 50
Bishop's Mills	15
East Oxford	20
Hagersville	20
Sarnia, friend	10
Mrs. Struthers	5
Tilbury E., Fltchr.	50
Blackheath yps	4
E. Nottawasaga	34 75
Cornwall, Knox	82 50
Gordon Lake	20
Ashfield	227
Anonymous	15
Calhoun	35 95
Thanksgiving	20
Sympathizer	1
Stirling	15
Lucan	30
Woodstock, Chal	21 10
J. K. McLean	10
Brucefield	47 80
Stratford, St. A. ss	18
Windham Centre	1 75
London, Ham. Road	10
Wingham	50
Alliston ss	25
Belleville, St. A	5
Georgina Linn.	10
Sutton bc	14
Mrs. K. L. Duncan	5
Londesborough	26 35
Lion's Head	25
Lindsay Tp	15
Spry	5
Newington	19
Ingersoll	387
Niag.-on-Lake yps	1
Lynedoch	46
Bruce Mines	26 95
Milltown	30 70
Tor., Miss. Union	7 50
Sarnia, St. Paul cc	18 50
Ashburn	2 30
Dover Centre	2 64
Haileybury	109 34
Princeton	110
Rv. E. G. & Mrs. Walker	20
Pr Rv. S. B. Rohold	3
Ravensworth, etc., ss	1 70
Orangeville	4
Camlachie	27 20
Mrs. W. D. Gordon	2
Culloden	22 25
Sunday egg fund	2
Brantford, Zion ss	282 81
Fort William bc	40
Mrs. H. R. Murray	1
Gorrie las	11 75
Chippawa	55 93
Tor., Runnymede	186 80
Waterdown	52 75
Blackheath	2
A. D. Aikenhead	1
Cayuga ss	5
Roddick	4
Brampton, "E.M."	20
Moore	3
Victoria Mine	17 15
Rocky Saugeen	24 75
Durham	43 10
Port Arthur sps	5 55
Lady Gibson	20
Inwood cc	2 10
Collingwood	165
Dover	60
Rosedale	12 50
Fordwich las	5 70
Est. S. F. McKinnon	1,000
Est. Mrs Robt. Lithgow	100
Rv. J. A. McKeen	6 10
Mrs. R. C. Patterson	150
Ottawa, St. And. ss	175 80
Tor., Knox	172
Strangefield	40
Woodstock, Knox	109
Claremont	5
Glen Cross	2
Camilla	26 75
Beechwood	100
"P", Toronto	5
Ottawa, St. And.	4,386 87
White Lake,	15 40
Tor., Westminster	25
Brookholm, Box 82	1
Tor., Knox	26
Tor., Southside	75
Leeburn cc	1
Tor., Knox	11
Fingal	120
Mrs. A. Binnie	2
Miss Theo. Chiles	5
East King	39 25
Normanby	10 75
Mt. Pleasant	23 70
Hagersville	30
St. Mary's, Kx	25
Bolsover	35 65
W. D. Swayze	50
Glensandfield	60
Dryden	83
Chatham 1st	97 46
Thornhill	56 55
Richmond Hill	20
Paris, "friends"	2 25
Bobcaygeon	5
Ottawa, St. And.	108 01
Silver Water	23
Elizabeth Bay	4
Mrs. F. Hurdon	5
Winchester	56 25
R. Tannahill	50
Lynch Lake	8
Belgrave	93
Est. Thos. Moffat	100
Miss Inglis	2
Orangevil. Presby	33 30
Armow	13 50
C. H. Willson	250
Auburn wfms	5
Kintail ss	4 60
Mrs. Rod. Cameron	2
Mrs. P. McNaughton	2
Jas. A. Cluff	1
D. A. Campbell	1
Nettie McEwen	1
John A. Cameron	5
Vernonville ss	6 86
Woodbridge ss	8 50
Tor., Chinese	26
St. Thomas, Knox	28
G. A. Morrow	200
Eden ss	65
Brantford, Alex. ss	81 69
London, New St. Jas.	50
Friend	10
Tor., St. Paul's ss	2
Friend	25
Kingston, Chal. yws	18
St. Ann's ypg	10
Marion K. Younger	2
E. Wawanosh	13
J. R. Coleman	1
Church member	10
Paris	1,123 89
Sonya	12 50
Arthur bc	4
Muskoka Falls, &c	28 40
Shelburne ypg	1 95
C. E. Warren	5
Simcoe	40 50
Dunbar	74 11
Port Arthur	78 70
Joseph Kilgour	100
Orangeville, St. And.	21 85
Ham., Central, men	250
Amherstburg	10
New Lowell ss	5 10
A Friend	10
Sunnidale Cor	7
Port Perry	36 30
Mrs. A. D. Bruce	5
Carp	13 45
Tor., Chinese	22 75
Sympathizers	1
Janet Brydon	6
Mrs. T. A. Dunwoody	2
Miss Grey	3
Atwood ces	1 60
Constance Martin	1
Kingston, Sydenham, Meth. J.L.	2 50
Mrs. & Miss Scott	30
Bellingham	15 10
Allandale	6 90
Dr. A. Malloch	100
Thornbry, Clarksbg	82 06
Margaret Duncan	25
Mrs. W. S. Linklater	5
Brantford, Alex. ss No. 7	10
Mrs. Geo. Anderson	3
Hon. E. H. Bronson	25
Thessalon	63 35
Smithville ss	25
Tor., Grosvenor	20
Misses E. & E. Duncan	10
Cranbrook, yps	25
Saltfleet	71
Woodstock, Kx	111
N. Mornington	26 27
Katherine Sawers	3
Peterborough friend	2
Mary & Janet Bruce	5
Mrs. J. R. Scott	5
Est. Jane Ferrier	600
Est. Mrs Mary Frazer	1,212 24
Creighton Mine	19
Tor., Old St. And.	800
Tor., St. Enoch's	25
" " ss	9 43
Miss C. Dickson	40
Miss M. Dickson	40
Mrs. Walsh	40
Mrs. Hazlitt	40
Mrs. Helen McEwen	10
Mrs. A. J. Colvin	5
Peterboro, St. And.	50
Prescott ss	37 62
Hartfell	23 65
Smithville ss	5
Mrs. Thos. Watt	5
Simcoe	25
Est. Mrs. Colquhoun	500
Margaret Scott	5
Hullett	80
Appleton	86 80
Loring	17 70
A.E.P.	4
A Friend	3
Mrs. F. Hurdon	5
A Friend	2
Rev. W. J. Watt	6
Tor., Queen East	468 74

Quebec

Quebec, Chal. ss	50
Sherbrooke	931 32
Lachine, ces	1 50
Bryson ss	1 60
John T. Ross	250
Rv. J. M. Crombie	6 95
Westmount, Wmstr	20
McDougall Estate	1,732 15
Rv. J. M. Crombie	40
Kensington ss	10
Montreal, Knox	1,579
Three Rivers	150 78

Cantley, Chelsea..... 14
Mont., Wmstr Chin.... 15
St. Andrew's East 212 30
Montreal, lady 5
R. A. Dunton..... 5
Mrs. John Gillander... 2
Mrs. William Reid 5

Manitoba

Wellwood..... 50
Longburn 22
Kildonan..... 10
Strathcona 40
Holland..... 2 50
Miniota 46 20
Wpg Elmwood 63 95
Newdale. 400
Clanwilliam.. ..... 71 50
Ethelbert 10 50
Roblin..... 40
Shoal Lake..... 4
Longburn..... 28
Rv. G. A. Edmison.... 15 65
Rv. J. G. Stephens . 19 20
Golden Stream..... 37
Wpg., St. John's 30
Boissevan 56
Sperling ss 25
Minniska wfhms 20
Virden ss 25 35
Asessippi..... 14
La Riviere. 30
Valley River..... 5
Elkhorn..... 77
Ninga 40
Wellwood, Oberon.... 46
Rv. Jas. A. Donaghy.. 1 30
Hugh McPherson 15
Woodville..... ..... 8 60
Clandeboye..... 18
Oakville -- 5 55
Miniska 27
Pattapiece 1 60
Hazeldean ce 1
Hartney... 65
Martha Smith..... 5
Lenore ss 37 10

Saskatchewan

McTaggart 29 25
Rv. A. D. Menzies..... 8 60
Saltcoats 37
Forres 25
Fort Qu'Appelle. 31
Maple Creek 35
Margaret Cumming ... 17 50
Tugaske 5
Maple Creek ss 21 45
Prince Albert 1
Friend 20
Longlaketon..... 10
Lake Johnston 20
Rv. Alex. Fraser..... 26 40
Manor 15
Walter Martin ... .125
Brock..... 3
Kinley 3
Regina, Knox 320
Calvin 20
Winlaw..... 15
Sunny Hill, hms 20
Percy ce 4 10
Battleford..... 15
Lipton 79 55
J. A. Allen..... 250
Paynton 20
Geo. E. Hall..... 2

Alberta

Coleman... 68
Coleman 23 60
Willowdale..... 33 25
Homewood 5 10
Edmonton, Erskine ...232
Taber..... ..... 12 25
" ss..... 13 40
Claresholm..... 45
Fort Sask., ss 11
Edmonton, 1st bc..... 50
Gleichen ss 2 65
Medicine Hat, wh,fms. 35 40
Strathcona, ss..... 3 25
Olds 5
Stavely 12
Willowdale..... 10
Lille..... 2
Milk River..... 12
Edmonton, 1st.....2,837 85
Rv. A. O. McRae..... 7 70
Rv. W. A. Mason.... 6 60
Brownfield 10
Medicine Hat, St. Jno. 21 50
Gleichen, ss,..... 4 50

British Columbia

Agassiz..... 23
N. Vancouver, St. A...180
Revelstoke..... 103 95
Mr. J. Ball 2 50
Clinton ss... 15
Abbotsford, T.T.cl.... 1 50
A Friend..... 5
S. Vancvr., Wmstr....147
Victoria, St. Col., yps. 2 60
New Wmstr., St. Stephen's... 275
Vancouver, St John's 1,000
Rosedale..... 25
Miss M. A. Hart..... 5
Thos. J. Barron 25
Rv. T. T. Reikie.. 6

Yukon Territory

Dawson, ss.... 5

Nova Scotia

Truro, St. And.....270
Truro, 1st..... 270
Rv. J. W. A. Nicholson 7 45
Grand River ce 2 50
Sydney, St. A. ce 5
Lower Barny Riv. ss... 2
Bass River, yps..... 8 82
Port Morien..... 5
Middle River, C.B.... 12
D. R. Fraser..... 3

New Brunswick

Rv. F. Baird..... 8 70
Campbellton.....112 58

Prince Edward Island

Rv. D. Wright..... 7 70
Rv. D. B. McLeod..... 14 35
Rv. D. Wright..... 20

Miscellaneous

W.F.M.S..... ...25,000
"M.M.A."..... 10
A. Heron 10
W.F.M.S.....5,0 0
John Owens..... 20
W.F.M.S.. .....15,0 0
Rv. Alex. Tait. 10
U. F. Ch., Scotland....8 9
Rv. T. Hunter Boyd... 8 20
Rv. J. Mowatt. 15
Rv. Jas. Anderson 4

The Church Funds, East.

SUMMARY of RECEIPTS

	During March	March 1, to March 31
Foreign Missions..	$1,274.41	$1,274.41
Home Missions.....	321.99	321.99
Augmentation.....	154.05	154 05
College	193.00	193.00
Aged Ministers.....	77 00	77.00
French Evangelizatn	75.86	75.86
Pt-aux-Trembles	71.67	71.67
For North West	25.00	25.00
Children's Day Col..	26.89	26.89
Assembly Fund.....	18.00	18.00
Bursary Fund.	66.50	66.50
Library Fund.	2.00	2.00
Widows' & Orphans.	361.50	361.50
Social Service and Evangelism.....	32.00	32.00
Total.....	$2,699.87	$2,699.87

RECEIVED DURING MARCH

At the Presbyterian Offices, Halifax, by Rev. E. A. McCurdy, D.D. and divided among the Funds as directed by the Donors.

Alex. D. McLeod..... 1 75
Calgary, Grace Ch.....200
Ormstown Village ss.. 25
Hymnal Committee...320
Souris, Bay Fortune...139
Brookfield, P.E.I 184
Mabou..... 4 75
Cavendish 55
River John, St. Geo.... 65 30
Valleyfield, P.E.I.....155 44
Murray Harbor S..... 16
Alberton 26 67
Loch Lomond 83
Framboise..... 18
Lorneville 29
Sutherland's River.... 62 40
The Misses Smith..... 1
" Tupper.... 1
Mrs. Jas. Smith 1
Maitland 89
Kirkland ce..... 5
McAdam Junction ... 12
D. Sutherland. 50
"One Interested"..... 5
Bay of Islands..... 11 5
Fredericton.....572 5
Presby, Wallace..... 35
Belledune ss. 17
Refund 52 89
Windsor. 23 91
St. James, Union. 7
Englishtown, S. Gut... 4 40
Pugwash, wfhms 7 56
Montreal, Erskine..... 60
Belfast.....286 76
Baxters Harbor 6
Refund..... ..... 3 20
Orwell 20
Popes Harbor 1 25
Valleyfield mems..... 8
Clyde River, N.S 15
Dalhousie June. ss 1 60
Friend 10
Friend..... 2
C. & W..... 5

Total .. $2,699.87

"Our souls crave a perfect good; we feel the pull thitherward, we own the law that points in that direction."

Missionaries in India were greatly encouraged by the attitude of King George toward the churches while he was in India. During his stay in that country, he always halted on his journeys for worship on the Lord's Day. The impression made upon the native community was profound.

"The blessings of the Lord are measured unto us not by our worth, but by our needs. This is all the fitness he requireth. The need is unending; the blessing is also unending. This is gospel logic; this is the experience of the gladdest souls on earth."

ASK YOUR DRUGGIST FOR **McCLINTON'S SOAPS**

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants, and are the only Soaps thus made. It is truly said :— IT IS NATURE'S SOAP.

McCLINTON'S Donaghmore, Ireland.

Canadian Agent:
Kenneth H. Munro, 333 Coristine Building, Montreal

Priestley's Dress Fabrics
Always Fashionable
Best Wear. Best Service.

See latest Cloths at the leading Dry Goods Stores.

MORVEN.

A Tale of the U. E. Loyalists.

In this story Robert Sellar, Huntingdon, describes, as he can do so well, the trials, struggles and loyalty of a small band of Highlanders, who were evicted from one of the Western Islands of Scotland, emigrated to the American colonies after Culloden, and after the "Declaration of Independence were part of the 40,000 who then treked to Canada. Price 75 cents postpaid, from Norman Murray, 246 St. James St., Montreal.

SO ECONOMICAL!

'Camp' Coffee—one spoonful to one cup — usable, enjoyable — *to the very last drop.*

No dregs, no grounds, no impurities, no waste with 'Camp' Coffee. A treat for your children — for you — for all.

'CAMP' COFFEE

Sold by Grocers everywhere

Sole Manufacturers — R. Paterson & Sons, Ltd. Coffee Specialists, Glasgow

The success of "Gillett's Goods" is the result of the strict adherence to the principle of producing goods of the highest quality. Many brands of baking powder contain alum, which is an injurious acid. The ingredients of alum baking powder are not printed on the label. Magic Baking Powder contains no alum and is the only well known medium priced baking powder in Canada tnat has the ingredients plainly printed on the label. Magic Baking Powder costs no more than the alum kind and conforms to the high standard of Gillett s Goods.

E. W. GILLETT CO. LTD.

TORONTO, ONT.

WINNIPEG MONTREAL

Worry wears worse than work.

All of a Christian's power is imparted power.

Jesus never made a choice without a prayer.

Soiling another will never make one's self clean.

Christ is Lord of me altogether, or He is not Lord of me at all.

Life is a stewardship and not an ownership. It is a trust, not a gift.

There is nothing that so refreshes tired nerves as communion with God.

No man ever broke faith with man, who did not first break faith with God.

When Christianity ceases to be a world-wide message, it rapidly declines.

Christ is not valued at all, unless He is valued above all.—Augustine.

There is no service like his that serves becauses he loves.—Sir Phillip Sidney.

Finding fault with another's religion is an indirect apology for its absence in ourselves.

Life is too short for us to spend even one day or one hour of it in bickering and and strife.

I was never happy till I gave up trying to be a great man, and was willing to be nobody.—Payson.

The spoke in the wheel which creaketh most, doth not bear the greatest burden in the cart.—Thomas Fuller.

Surely we ought to learn to be patient with others, since God has to show every day such infinite patience toward us.

We ought to be as cheerful as we can, if only because to be happy ourselves is a most effectual contribution to the happiness of others.—Lubbock.

We cannot live on our past reputation, any more than our frames can be sustained on the food of which we have partaken days ago.—McCook.

If you do not have as much sunshine as you think you desire, start a little shine factory of your own. In giving to others, you will get some yourself.—Central Baptist.

There are lessons which we can learn much better in the quiet, shaded sickroom than outside in the glare of the streets and amid the clamor of earth's strifes. Our shut-in days need never be lost days.

Is not the very essence of true love the spirit that is not easily provoked, that beareth all things? Can we not, then, train our lives to sweeter gentleness? Can we not learn to be touched even a little roughly without resenting it?

"The truth which another man has won from nature or from life is not our truth until we have lived it. Only that becomes real or helpful to any man which has cost the sweat of his brow, the effort of his brain, or the anguish of his soul."

To brood over besetting sin strengthens the hold of that sin upon the heart. The wise way to win the victory over such a sin is to "execute a flank movement" upon it and defeat it by filling the mind with noble thoughts, unselfish interests, and honorable occupations and pleasures.

Not in husbanding our strength, but in yielding it in service; not in hurying our talents, but in administering them; not in hoarding our seed in the barn, but in scattering it; not in following an earthly human policy, but in surrendering ourselves to the will of God, do we find the safe and blessed path.—F. B. Meyer.

The truly strong man is he who is strong in temper, that is, who has strong passions and feelings, capable of great anger, and then has perfect self-mastery. The task to be set, therefore, is self-discipline, the gaining of mastery over every feeling and emotion, so as to be able to restrain every impulse, and never to act unadvisedly.

If in our speech we would only consider how our words will affect those to whom they are spoken—if we would try to hear them with their ears and consider how they affect their hearts, there would not be much passionate or unadvised speech; certainly there would be few spirits wounded or lives embittered by the words of our lips.—W. G. Horder.

No one of my fellows can do that special work for me which I have come into the world to do; he may do a higher work, a greater work, but he cannot do my work. I cannot hand over my work to him, any more than I can hand over my responsibilities or my gifts. I must do my work, my own work, with these hands or with these lips which God has given me. I may do little or I may do much. That matters not. It must be my own work.—Ruskin.

VOL. XXXVII JUNE, 1912 No. 6.

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE

The Presbyterian Record.

CONTENTS

	PAGE
The Greatest Thought	241
Incident of French Work	242
A Deaconess at Work	242
Pastoral Visiting Underground	244
Home Missions in Alberta,—By The Sup'dt	246
Our Foreign Missions;—Letters from New Hebrides, British Guiana, China, Formosa	250
Young People's Societies Topic,—Uplift of China	261
Presbyterian Guild Topic,—Recreations, etc.	262
Address to Elders,—By Sir Andrew Fraser	265
The Children's Record	273
World Wide Work.	280

LO-I-AM-WITH-YOU-ALWAY

BY AUTHORITY OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

Printed by JOHN LOVELL & SON, LIMITED, MONTREAL.

Ottawa Ladies' College

This College is owned and controlled by the Presbyterian Church and commended by the General Assembly.

Presbyterian parents seeking an Educational home for their daughters should write for a Calendar of the College and all information regarding it. This College is thoroughly equipped in every particular.

REV. W. D. ARMSTRONG, D.D., L.L.D., President.

St. Margaret's College, Toronto.

A Residential and Day School for Girls
Founded by the late George Dickson, M. A. former Principal of Upper Canada College, and Mrs Dickson.

University Matriculation. Thorough equipment for Music, Art and Domestic Science.
Supervised Athletics; Large Lawns, Swimming Bath.

MRS. GEORGE DICKSON, President;
MISS J. E. MACDONALD, B.A., Principal.

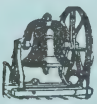
THE SILENT COMMENDATION

of some twenty-five hundred Policy-holders of the GREAT WEST LIFE, who, needing more insurance, have again and again applied to the Company for additional protection —may well be observed by those who have yet to choose the best obtainable in Life Insurance.

Ask for rates and printed matter.

THE GREAT-WEST LIFE
ASSURANCE COMPANY.

Head Office: . . WINNIPEG



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

INDIVIDUAL COMMUNION WARE.
Noiseless—Sanitary—Reverent

Improved Trays and Glasses, Rapid time-saving Filler. Write for Catalogue which gives particulars of Free Trial Offer.

R. DOUGLAS FRASER,
Presbyterian Publications, 60 Bond St., TORONTO

The "Every Income Canvass," followed by the Duplex Envelope, is the Ideal.

ST. ANDREW'S COLLEGE
TORONTO, ONT.

A Residential and Day School for Boys.
Calendar sent on application.

Rev. D. Bruce Macdonald, M. A., LL.D., Headmaster.

Royal Victoria College

McGILL UNIVERSITY
MONTREAL.

For Resident and Day Women Students. Students prepared for degrees in Arts, Pure Science and Music. Scholarships are awarded annually. For all information apply to the Warden.

WRITE ::: FOR OUR JEWELRY CATALOGUE

JOHN WANLESS & CO.
ESTABLISHED 1840
402 YONGE STREET - - TORONTO

KEEP IN TUNE.

The boy violinist was almost in tears at the end of the evening's exquisite playing. "The piano spoiled it all. There was a key out of tune. They will think I was at fault." It was no small matter to his sensitive heart and ear—that key out of tune.

Neither is it a small matter to those about us when we are out of tune. If one is ill-natured, or selfish, or sulky, he may spoil the harmony of many. Better keep in tune and help along the music of life. You will enjoy it more, along with the rest.

Presbyterian Record

Vol. XXXVII. JUNE, 1912. No. 6

THE GREATEST THOUGHT.

If, in looking for something to be presented as the opening thought in this issue of the Record—one were to seek a thought important above all others; a thought worthy of being uppermost in every heart, enthroned in every life, supreme in every aim; a thought which, being enthroned and supreme, would do the most to lift a life to its highest ideals and greatest possibilities and grandest realities, and would bring into that life its sweetest satisfaction and deepest joy; in short, if one were looking for the biggest, greatest, grandest thought in the world, what would that thought be?

Daniel Webster was once asked what he considered the greatest thought in the world, the one that most impressed him. His answer was—"my personal responsibility to God." But for what was he responsible? The only thing for which he could be personally responsible to God was for the use he made of himself. In other words the thought that to him was the greatest thought in the world was his "stewardship."

As with many another word—stewardship has been greatly narrowed in the popular conception of it. Through frequent use it has come to be associated simply with the giving of money to God's cause.

But that is a small section of it. A steward holds in trust for another, to be used for that other, all that that other entrusts to him. Stewardship for God means that we hold in trust for God all that He entrusts to us.

But what does He entrust? Everything; time, talents, opportunities, even life itself. Stewardship means that I hold myself with all my capacities in trust from God to be used for Him. Not merely what I have but what I am is a trust from Him and for Him. "Ye are not your own."

Stewardship means that God, and not myself is my owner, and should be the chief factor in my life; that the first and supreme question, in the work I do, the choice of trade or profession I make, the place I live, the disposal I make of the gain that comes, should be "What wilt Thou have me to do "

This stewardship is not a matter of choice. It is inevitable fact. No man can choose whether he will be a steward of God. Every man is a steward now, because all he is and has he holds in trust from God. The only choice one has in the matter is whether he will be a faithful steward or an unfaithful one.

No man can shift the responsibility of his stewardship to another. Each man is responsible for the faithful discharge of his own stewardship. On the other hand, no one can limit responsibility to self. In so far as our influence over others extends, they are a part of our stewardship for which we are responsible.

The greatest sin against God, the most costly mistake for man, a mistake which no regret can rectify, is unfaithfulness to the stewardship of life.

Stewardship for God also means not only that the steward is responsible for the right use of what he has in trust, but that the one from whom he holds the trust will guide and protect and provide. Who can measure what this means, to have unerring wisdom to guide, almighty power to protect and infinite resources to provide?

Stewardship for God therefore means a life of joy and peace. It may be a life of hard work and hard fare, but deep down in the heart will be a peace that the world cannot give nor take away, because God will guide and provide.

Some of the world's greatest and best men and women in all walks of life have been faithful stewards, and their peace of conscience in life has been the foreword of everlasting "well-done;" and to multitudes to-day the greatest and the best that life can offer is stewardship for God.

INCIDENTS OF FRENCH WORK.

One of our young French colporteurs in the Province of Quebec, tells the following story of an incident in his work a few weeks ago:—

In the beginning of this month (April) I had to face the inconvenience of bad roads, soft snow and water at first and mud afterwards. But it did not last very long; fine weather and a hot sun worked fine and quick and soon we had the best roads desired. In these conditions, like in others, I worked my way along so as to sow of the "Good Seed" abundantly.

Opposition was big, as might be thought of in a country where priests are the actual rulers, but I thank God for His great care towards his humble servant, for although representing a such opposed work as ours, it is a miracle to be still living, having only the legs to go about.

I could sell some few books yet, though many didn't want to buy nor accept anything from me.

I sold a Bible in a curious way. It was in a store. The store-keeper had looked over the book and found it nice and cheap, but was not going to buy it.

His wife appeared in a door and asked him what it was about.

I answered quicker, saying: "It is the Bible, madam, and it is for everybody, come and see."

She said, "excuse my dressing," and soon was at her husband's side.

She approved that the book was correct because of the comments at the bottom of the pages. So she wanted one.

The man claimed that he needed all his cash for house alterations going on, and declined right straight to buy one.

Suddenly the telephone rang and the man went in the other room for answering.

It is then that the woman told me: "I want one, you'll bring it by the private door. I've some cents hidden," said she.

So I did an hour later, and she got her Bible. I did'nt forget to give her a good tract, as I had to the husband.

I had also many discussions which I always try to render as peaceful as possible; but it is not very easy often, some persons say things so false and injurious; but we become used to put heart aside, or proudness, for the Saviour's cause sake.

I hope that God may give full blessing to His seed in due time.

A DEACONESS AT WORK.

"One year has passed since I started in this most interesting work"—writes Miss Cameron, a deaconess in Winnipeg.

"I have in mind one young man who was well nigh breaking his mother's heart —he was only nineteen, yet he drank heavily and took no interest in higher things. We succeeded in getting two young men to take an interest in him; they take him to church and visit him once or twice a week. The result is he has stopped drinking and, we believe, is finding his way back to God.

"One Irish woman used to make many excuses for the condition of her home. I called before ten o'clock one morning but got no further than the hall. She said in her quaint Irish way 'you can't come in to-day, I have the house turned up side down, cleaning for the minister. He called yesterday when I was out and left his card, and I expect him back to-day.' I told her that he would hardly have time to call so soon.

"I often am received with remarks like the following:—Oh, I was looking for you yesterday and had everything so nice, but you've caught me in a muddle to-day.

"Just recently a minister was called in to reconcile a husband and wife. She is a very delicate looking woman and the man had been threatening to take her life. She fled to a neighboring house for protection, and never intended going back to him. He heard where she was and went to her pleading for forgiveness.

Before agreeing to go back to him she wanted the minister and myself there as witnesses to the promises he was prepar-

ed to make. On our arrival there we found the fire nearly out, and it was a very cold day. The minister soon located the cause, the stove was full of ashes. He set to work, cleaned out the ashes and carried them downstairs, then the fire burned brightly.

While thus engaged, the man came into the room. He looked very much ashamed to find the minister engaged in this way, but the latter's kindly greeting put him at ease to a certain extent.

Then we all sat down to talk the matter over. The minister read over the marriage vows and we felt the spirit of the "Master" was there. He talked to them of their duty to one another and to God. They were both much moved, and the man would not lift his eyes, but when the minister shook hands with him and said: "look me in the face and be a man" he squared his shoulders, lifted his head and promised to do better.

This happened two months ago and it has had the desired effect—he is kind and thoughtful to his wife now in a way he has never been before. Is there not much that the men of our churches could do to assist the minister in cases like this?

"There are always some of my people in the hospitals, and very often we find this is God's way of reaching them and gives us many opportunities of speaking for the Master. If there are children left at home, we see that they are cared for.

"A woman with seven children came here to join her husband last July. She was only one week in Canada when she died. The children are not strong, and there has been sickness in the family all winter. We are so grateful to the minister and friendly visitors who have taken such an active interest in this family.

"We are often discouraged by the want of management in some of the homes, but we are hoping great things for the future, when women will devote a little of their time to our sisters who may have been less privileged than we ourselves.

"I have several invalids with whom I spend many a happy moment. I may go to give comfort, but always carry away more than I give. There are two women, both suffering from the same incurable malady, who are just waiting and longing to get "home." They have never met but they are constantly sending loving messages to one another. Their patience and resignation to the Divine Will is beautiful to see, no one can go there without receiving a blessing.

"Many rescue cases have been brought to our notice during the year, and we realize more than ever the need for us, as a Church, to take hold of this important work. We are glad to know that we will shortly have a Home, to which we can take girls who may not be suitable for Institution life on a larger scale.

"I was much cheered the other day by getting the names of ten young ladies from one Bible Class, who want to be friendly visitors. I hope some of them may acquire such a taste for this work that they may become deaconesses."

CAUTION TO YOUNG WOMEN.

A good many young women go from Canada to the U.S.A. to train as nurses. In the established and well known hospitals this is all right. But so called "Training Schools for Nurses" are sometimes all wrong. We have just received a letter from the President of the Pensylvania State Board of Examiners for the Registration of Nurses, warning in strong terms against a "School for Nurses" in Philadelphia which advertises widely over the Continent. The Visitor of the Pensylvania State Board of Charities places this Institution "under the head of those we condemn absolutely."

Canadian girls who wish to train for this noble profession should first consider whether they have the necessary physical strength, and if so, should choose a Canadian Hospital for training. But if they go abroad they should be sure to go to a hospital of known character and standing. If they have doubts as to their strength, there is the sister profession, that of deaconess, for which they can train in the Deaconess Training Home of our own Church in Toronto; and which, while equally noble and helpful, is not quite so heavy a strain physically, either in preparation or in practice.

PASTORAL VISITING UNDERGROUND.

BY REV. JOHN JACKSON, BIENFAIT, SASK.

In a previous letter an account was given of the work above ground, at the coal mines adjacent to Bienfait. Here is a sketch of the work beneath the surface; and the sketch is given in hope that it will help us better to understand the men amongst whom our Church labours, and the kind of work essential to reach them.

It is not a very unusual thing for the preacher to be found below the surface, carrying a lantern or small miner's lamp, groping his way around one of the smaller mines; but as the larger mines entail a closer watchfulness, and strangers are expected to be accompanied by a responsible employee, it is only occasionally that he makes a trip down them.

However a little over a week ago he started off on his sturdy horse for the "Manitoba and Saskatchewan Mine," situated four miles from Bienfait, and about eight miles from the International Boundary.

After a visit to the highest part of the mine buildings, where one or two of our church helpers are to be found earning their daily bread, a trip was made down to the office. Here the necessary permission to enter the mine was gladly given by the genial manager, a Scotchman, whose attitude towards our work has always been one of helpfulness.

Departing, the preacher thought it must be about dinner time, and so adjourned for a time to the house of one of the mine workers, where he shared with the family in a substantial meal. Then donning overalls which he carries on the saddle, and borrowing a smock, cap, gloves and lamp from others, he sallies forth to wait for the blowing of the mine whistle at one o'clock. Promptly the siren blows and promptly we prepare to descend.

The usual method of entrance is by a series of ladders, stretching in about six tiers to the landing of the mine, a distance of about ninety feet. However, as the pit-boss (i.e. the underground manager) was willing to risk the cage (which is used for hoisting coal) the preacher went with him and soon descended into the darkness, to find himself at the landing.

He was almost going to say "the bottom," but woe to the man who goes to the bottom, for underneath the cage and below the landing, is the "sump."

Now the preacher in his leisure moments has searched two dictionaries for light on the subject of "sumps," but couldn't find the word at all. Even the Encyclopaedia Britannica, that oracle of wisdom, does not deal with the subject.

The nearest he could get was the word sumpates in the Greek Lexicon, which is the root of our word sympathy. Yes, the preacher may safely say he "sympathises" with any man who falls into the sump.

It is nothing less than a hole, possibly twenty feet deep, containing the water drained from a small portion of the mine and "where the dark coal water lies muddy and thick and black," enough to drown a score of men.

Awaiting the arrival of the cage were a number of diggers who, after receiving their black powder, augurs or picks, took their departure to their various spheres of labour. Having got his mine eyes, i.e., having become accustomed to the darkness, the preacher started off with the pit-boss on his rounds through the mine.

The coal is a good grade of lignite, and the seam is about eight to ten feet in thickness. Horses can walk along with ease and heavy cars piled up with about 3,000 or 4,000 pounds of coal can pass along the entries and driveways.

An experienced man may be able to tell the direction in which he is travelling in almost any part of the mine. Not so the preacher. He knew for a time; even after a few turns he was able to keep track of the north and east; but following his guide through the intricate windings he was soon "beautifully mixed up," and so far as direction was concerned, was lost.

To give a description of the various methods of taking out the coal, the "long wall" system, and "pillar and block" system, the "retreat block" system, the "entry," "crosscut" and "room" system

would weary the reader, so one must needs proceed on his journey.

A visit was first paid to the stables, where was one of the prettiest yearling colts that one could see, living down the mine and apparently enjoying life in a box stall, playful and mischievous as almost any of its so-called more fortunate brothers on the surface.

Passing along, however, one soon arrives at the place where, to use the miner's phrase, they are "hitting the black fellow in the face." The tools with which the miner must be equipped are pick, shovel or fork, augur, tamping iron with copper head to prevent sparks, needle, a long thin iron rod about one-third of an inch diameter, powder, fuses, matches, lamp, wick, oil, etc.

After straightening off the face of the coal he bores a hole about two inches in diameter and three to five feet in depth, makes a cartridge with the powder and paper, and having placed this in the hole he puts in his needle and proceeds to fill up the rest of the hole with clay and slack, tamping it solid with his tamping iron. He then withdraws the needle and inserts the fuse. As soon as this is lit he retires to a convenient spot for safety. Soon the fuse ignites the powder and causes the explosion. The coal is then loaded in the cars and drawn out by horses along the railroad which pierces the inmost recesses of the mine.

Amid the darkness of the mine, combined with the powder smoke, the preacher found some difficulty in recognizing his friends, but close contact removed the difficulty, and there was time enough to stay a little with each, have a chat, cheer the loneliness, bring a little brightness, and with a shake of the hand depart to the next man. Of course he had many offers of jobs, either digging, boring, shovelling or timbering, but as his stay only extended over three and a half hours he found it impossible to accept their kind invitations.

After a visit to the fan, which circulates the cold air through the mine, the preacher once more found himself at the foot of the shaft, the place from which he started. The next item is the ascent up the ninety feet of ladders. Arriving at the top he stands for a minute or two in the small room before going out into the full glare of the afternoon sun.

However green the preacher was when he went down, he was certainly black enough when he came up, and it took a good supply of soap and water to make him presentable before the above-ground people of his congregation.

You naturally ask what is being done for these men; what is our church doing. For the past five years church services have been regularly held each Sunday. Most of that time they have had the minister residing in their midst. Magazines are provided occasionally for the men. Pastoral visitation is regularly maintained. Social evenings are arranged in winter months, when for the modest sum of ten cents an evening's entertainment is received, as well as light lunch kindly served by the ladies of the congregation.

At Taylorton—the chief mine appointment, and at Bienfait, the shipping point, Sunday Schools are conducted. At the latter place a Bible class is flourishing and at the former point a Cradle Roll is in operation, with one of the miner's wives as superintendent. Three services a Sabbath, with about thirty-five miles of driving, are a part of the regular work of the preacher; and the visitation of four mines regularly and two occasionally, as well as travelling in the country, tend to keep him in touch with the needs of the people.

Do the men really appreciate the work of the Church? Not all, but the thankfulness of the others more than recompenses the efforts put forth, and more than counterbalances the ignorance of the few. Ignorance? you say. Yes, ignorance, for such it is. Ignorance of the Church's message of Salvation. Ignorance of the Church's interest in the working man, and of the Church's mission in the world.

These then are some of the duties of the preacher. Many are the difficulties; the contagious indifference, the small number of English speaking people, the drinking and the gambling, cursing the lives of men and blighting the homes.

HOME MISSIONS IN ALBERTA,

BY REV. W. D. REID, B.D., SUPPT.

The Province.

Alberta is certainly one of the finest provinces of the Canadian West. Its area can be best comprehended by comparison. England, Scotland, Ireland and Wales could all be laid down in Alberta, twice over, and even then 11,000 square miles of Alberta would not be covered. The Empire of Germany could be laid down in Alberta, and the province would still have 45,000 square miles to spare. If Alberta were as thickly populated as Great Britain it would have as many people as the whole of the U. S. A. Thus we begin to comprehend something of the vast extent of this sunny province.

The soil is exceedingly fertile. But very little of it can be called "waste land," and it seems to be very largely underlaid with coal. Many other minerals are also here in abundance.

The Population.

Into this land of promise people are coming at the rate of sixty thousand a year. One hundred thousand are expected this year. The writer has, during his two years' work in Alberta, come into personal contact with Canadians, Scotch, English, Irish, Welsh, Americans, Austrians, Dutch, Finlanders, French, Germans, Norwegians, Poles, Russians, Ruthenians, Swedes, Chinese and Japanese, Negroes from the Southern States and Mormons of all nationalities.

Among all these peoples our church is at work, endeavoring to give them the Gospel. This is the material out of which we are endeavoring to build a nation which shall be established in righteousness, a people whose God is the Lord.

The Work of the Superintendent.

Visiting the fields is one of his first duties. This has been done. The present Superintendent began at the south, and visited the fields, presbytery by presbytery, until he had reached almost all the fields in Alberta. To many of them he has had to go back the second, and even the third time.

He must attend meetings of the Home Mission Committee and the General Assembly. There are seven presbyteries in Alberta and the Superintendent has to attend the meetings of all these presbyteries twice a year, in September and March, when the fields are all supplied for the coming six months.

The Synod's Committee meets twice a year in Calgary when all the fields are passed under review again, and the Superintendent has to be there. The Synod of Alberta meets in April, and the Superintendent has to be in attendance.

In inaugurating the work of federation with the Methodist Church, the Province was divided into nine districts, and the representatives of these nine different districts, according to rules laid down, have to meet at least once a year. The General Committee for the whole Province also meets annually. The Superintendent has to be in attendance at all these meetings, or else they are not legal and can do no business. The mail from all parts, almost every letter wanting something, averages about ten per day, and these all have to be answered.

With all these compulsory duties the time that the Superintendent has at his disposal for visitation of the fields, must necessarily be limited. Let him work as he will he can only touch the hilltops of the things that should be done.

Forward Steps in Mission Work.

(1) Our Province was the first to undertake, systematically, the task of federating with the Methodist Church, in regard to the mission fields all over the Province. On Jan. 11, 1911, a meeting was called of representatives from both denominations. A regular consitution, a set of rules and regulations, was drawn up and agreed to.

The Province was divided into nine different districts and nine different meetings were arranged for, with the idea of preventing overlapping as far as feasible. The Superintendents of the Methodist and of the Presbyterian Church are both to be in attendance at all these meetings. The instructions of the Provincial Committee were carried out to the letter, and in all these nine centres, meetings were held, often lasting long after the midnight hour.

During the month of January, 1912, the same round was made again by the Superintendents. The first year the work was exceedingly difficult, but the second year the task was comparatively light.

The question is often asked, "How has the plan succeeded." In the new territories, where the people have not had services hitherto, at least to any great extent, the plan has worked well. As a general rule all agreements have been kept, and everything has been fairly satisfactory. In one locality 160 townships were assigned to the Methodists, and 160 to the Presbyterians. These great stretches of country have pretty well filled up with settlers. Last Spring I drove all over ours, a journey of nearly 600 miles, and blocked out the territory, and in that district last summer we had sixty preaching places. The Methodists did likewise with their apportionment.

In the Vermilion Presbytery we also followed what was called "The block system" and allotted a large district to Presbyterians and a similar one to the Methodists.

In the matter of railway construction, the G.T.P. from Edmonton to the Rocky Mountains was assigned to the Methodists, the C.N.R. to the Presbyterians. The G.T.P. is to be a Methodist road, and the C.N.R. a Presbyterian road.

These experiments have, on the whole, worked well. It gives a confidence and steadfastness and permanency to our work that it has never had before, and the people are usually glad to get any service and fall in heartily with the work no matter what denomination is carring it on.

But while all this is true, yet where the fields are old, where each denomination has had its own services for a number of years, and the people have become wedded to their own denomination, the federation attempts have ended in comparative failure. In Carmengay, where we withdrew altogether, we have been told it has only resulted in the unchurching of the Presbyterians. In Lumbreck, the Presbyterians, who are in the majority, are asking for Presbyterian services. In Bruce and Viking, where we attempted it, our people rose up in arms and sent in such a petition, that we had to go back to them again. In Edison, in the north, the same thing happened and we had to return. This has been our general experience all over Alberta. Presbyterians will not become Methodists. In many places we have tried, by a public meeting, to get our people to consent to our withdrawal, and every time we have met with failure.

The Methodists have been more pliable, and in some cases where our minister has been a strong Union man, and sympathetic with all bodies, they have gone in with the Presbyterians and seem to be quite at home and happy. Leduc, Nanton and Granum are places that seem to have amalgamated fairly successfully.

---

(2) The Superintendent has felt ever since coming to Alberta, that what our fields need more than anything else, is close hand to hand supervision. Accordingly, after laying this plan before some enthusiastic laymen of Calgary, they decided to make the experiment, offering to put up the money to pay a man to do this work for the Calgary Presbytery. Rev. Wm. Shearer was engaged for the work, and the experiment has turned out most satisfactorily. The fields have been blessed and uplifted by the ministrations of the Supervisor. On many fields he has spent considerable time, and has held special services. Financially he has far more than saved his salary to the Presbyterian Church. We have no hesitancy in giving this plan our most hearty approval.

---

(3) We had two Sunday School men at work within our bounds during the Summer of 1911. Mr. Ritchie spent the summers of 1910 and '11 organizing and assisting in every way possible the Sunday Schools in the McLeod, Calgary and Red Deer Presbyteries. The last summer he not only looked after Sunday School work, but also helped the students to organize and finance. His salary was paid by the Home Mission Committee and his work was much appreciated.

Mr. McLean spent most of his time in Edmonton and Vermilion Presbyteries doing exactly the same work. Mr. McLean, being an ordained man, and having with him his communion service, dis-

pensed the communion on many fields, and in general helped forward the work in every way. These two men were of great assistance and help to our misionaries. Mr. McLean's salary was paid by the Assembly's Sunday School Committee.

(4) We have also had a Synodical evangelist at work for the past six months, whose salary is being paid by the Evangelistic Committee. Mr. Craig has done splendid work for us in Alberta since his coming. He not only preaches a strong, true, sane Gospel, but he helps the missionary in every way possible.

In Loma, one of our fields where he held special services, almost all the people in the neighborhood professed Christ before he left the field. We are deeply grateful for the services of Mr. Craig and his devoted Gospel singer, Mr. McBretney.

(5) The fields too have been practically all visited by the Superintendent during the past two years and he has endeavored to help them as much as possible during the short time he was able to stay with the missionary.

(6) As a result of all this, our work in Alberta in the Presbyterian Church has gone forward by leaps and bounds, as the following figures will shew. At the beginning of 1910 we had 112 mission fields all told in Alberta, each with its group of preaching stations; now we have 160. During the two years we have erected and dedicated to the service of God, forty-one new churches.

In the same period, 5,006 persons have joined the church. Seventeen mission charges have gone up to the augmented status, and eight have become self-supporting. Our Sunday Schools have increased in attendance in the same period. All this indicates magnificent progress all along the line. I feel quite confident that I am not exaggerating when I say that the Presbyterian church is the dominant church in Alberta. We do not say this as matter of boasting, but as encouragement for us to go forward more energetically than ever before in the extension of our Master's kingdom in this Province of Alberta.

Things that Should be Done.

Quite a large number of Welsh people are scattered up and down the land. In some cases there are colonies of considerable size. Most of these people are Calvinistic Methodists, or rather belong to the Presbyterian Church of Wales.

In some cases they have very clearly expressed their desire to become a part of the Presbyterian Church in Canada. We should take over their work and make it a part of our duty to look after them and to see that they are properly supplied with Gospel ordinances.

We have also several colonies of Germans belonging to the Reformed Church. These people have, through their representatives, asked to be taken into the Presbyterian Church, as they come of the old Presbyterian stock of Germany.

We have also a number of Norwegian colonies belonging to the Reformed faith who have also, through a representative minister, asked to be taken under the Presbyterian wing. We have already employed the man who has been superintending their work.

We have also undertaken work in a large colony of Finlanders, although it has never yet been officially recognized by the Church.

We have some colonies of Dutch Reformed people who have come from Holland, and who have services of their own supplied them from their Synod in the States.

We have also our work among the Ruthenians. Dr. Arthur is doing a magnificent work for this people, both in his hospital and also in an educational way.

In Alberta there seems to be a very general feeling that this work should be taken over by our Church, as distinctively Presbyterian work, and churches organized along Presbyterian lines. Hitherto we have been helping them to develope their own type of religion, but it would seem as if the time had come to change our plans. I have been told that last Summer, in the government census, most of the Ruthenians gave their religion as Presbyterians.

There is also a strong feeling, that the

time has come for this work to be handled by the Presbytery within whose bounds it lies. It is thought that it can no longer be supervised advantageously from Winnipeg.

Conclusions.

During the two years under review, I have naturally kept my eyes and ears open and have come to a few very definite conclusions with regard to the work.

(1) Presbyterianism specially suits this West. There is in it a virility, a strength, a democratic spirit, a practicalness, a straightforwardness, an aggressiveness, a genuine honesty and manliness in life that appeals to the ordinary westerner.

If the Episcopalian has not his own church within reach, he goes to the Presbyterian. If there is no Baptist Church in the vicinity, the good Baptist brother goes right in with the Presbyterians. The Congregational brother does likewise. Many incidents could be cited in proof of these statements.

Even a good Roman Catholic confided to me one day, that "The Catholics like the Presbyterians and go to that Church when their own in not within reach." He ended his words by saying quite confidentially "You know we think that a good Presbyterian is almost as good as a bad Catholic." That was decidedly cheering, to the Superintendent.

(2) One Superintendent cannot touch the work at all, at close range. The amount of work devolving upon the Superintendent, as stated in the first part of this article, will shew that he can have but little time for the fields.

(3) The fields are not beginning to measure up to either their spiritual or financial possibilities. What is needed, is a man to go in to every field, spend a week or two weeks upon it, get the finances into proper shape, see that there is a chance given to join the church, that there is a proper Communion roll, hold a week's special services, and dispense the communion on every field, and on every point on each field. Many of our students are inexperienced at the work, and the presence of such a man with him on the field for a week or two, would not only benefit the field immensely, but would be a great blessing to the student as well.

(4) The Home Mission Conveners cannot look after the work at close range. They all have congregations of their own to attend to, and the amount of correspondence involved, and the worry of looking after the supply of the fields, are all that any one man can look after without visiting the fields.

(5) The plan has been tried of placing certain fields, under the care of certain ordained men living and working in the same vicinity. This has almost entirely failed, as in most cases, the ministe. thus appointed has paid but little attention to the field thus committed to his care.

(6) In order to make the best out of our fields, we ought not only to have a capable man visit them every year, but we ought to secure from each missionary a monthly report on his work, as to what he is doing and how he is succeeding with the task committed to his care. If this were done I have not the slightest doubt but that the numbers uniting with the church yearly, as well as the finances of this Western Province would easily double in a year's time. This is only business, and it appears to me the time has arrived for a forward movement in our Western work all along the line.

Any who have not yet given a crust to the famine sufferers in China, or India, and would like to do so, can send their contribution to Dr. R. P. Mackay, Confederation Life Building, Toronto, for that purpose. In China the distress is far from our own mission in Honan, and is chiefly in the Yang-tse region, in West Central China, where from two to three millions are starving, and where there can be no abatement of the need till the harvests in July. In India there is considerable suffering in our own mission, from want of food, especially in the Bhil district, where Dr. Buchanan and his fellow helpers are doing so great a work. While not forgetting China, the famine here is our special work.

Our Foreign Missions

A FORWARD STEP IN HONAN.

By Rev. W. Harvey Grant.

Weihwei fu, April 15, 1912.

Dear Mr. Armstrong,—

In the opinion of most of us the affairs of this Empire are at present in anything but a satisfactory condition. There is unrest both north and south of us and no man can tell what the outcome of affairs shall be. Meanwhile we here at all our stations enjoy perfect peace, and work proceeds steadily in all departments.

In Hsin-hsiang, the county immediately west of the county in which Weihwei city is situated, a secret society "the Tsai-yuan Society" was causing some trouble and great anxiety two weeks ago, having committed several daring robberies and threatened to attack the city of Hsin-hsiang.

A new and energetic magistrate was, however, appointed to Hsin-hsiang just at the proper time and he acted promptly in arresting large number of the members of this society and executing some thirty men and women. This prompt and drastic action has restored quiet in that section of our field.

When I was at Hsin-hsiang two Sabbaths ago the village people were fleeing into the city with their valuables in great numbers in great panic on account of the danger of attack by the "Tsai-yuan Society" but now they have all returned quietly to their homes.

At present we are in the midst of one of the epoch-marking events of our mission, viz.: the establishment of organized Chinese congregations who are calling their own pastors—the graduates of our summer theological class. Two places have already prepared calls, and four other places are preparing to do so. We expect to see six of the ten men who graduated, settled as pastors over regularly organized Chinese congregations before the end of the year.

We believe that this will be a double incentive, an incentive to other congregations in our field to do likewise, as soon as they can possibly do so; and also an incentive to our brethren and sisters in Canada to press onward in an effort that is resulting in these permanent results.

It was my privilege to moderate in a call here at Weihwei last Wednesday evening, and this congregation, in conjunction with the neighboring congregation of Chin-fang (twelve miles' distant), unanimously united in a call to Mr. Ch'eng Pu Yue, one of the evangelists who has been working with me for years, and whom Dr. MacKay will remember very well.

These congregations are offering Mr. Ch'eng a salary of 12,000 cash per month, (a little over five dollars a month, Ed.) and thirty days' vacation each year, as compared with 9,500 cash per month and twenty days' vacation that he is receiving now from the mission. Both salary and vacation were the suggestion of the Chinese church members, and came as a great surprise to me and to the rest of the missionaries here. I have no doubt that they will be able to raise the necessary funds.

It is most gratifying to us all to observe the enthusiastic and business-like way in which the Chinese brethren and sisters are taking hold of the calling of pastors and the establishment of self-supporting churches. We hope for more rapid advance through this agency of the native church, as they can reach their fellow citizens in many ways that we from other lands never can.

But there are great untouched regions within our field here that are calling for many more missionaries than are now available, and they are in a very special sense ripe unto the harvest at the present time.

NEW HEBRIDES HURRICANES.

LETTER FROM MRS. ANNAND.

Tangoa, Santo, New Hebrides,
13 Feb., 1912.

We are all fairly well. Owing to its having been such a very stormy season there are great numbers of mosquitoes so fires in plenty have been kept up by the natives all about.

There have been three hurricanes this season. The week before Christmas there was a strong southerly gale here for two days. Then on the night of the 3rd. and morning of the 4th. of January a severe hurricane passed over these northern islands doing much damage to property and with loss of life.

It was the heaviest that we have had since coming to Santo. Our plantations were greatly destroyed. One hundred and ten cocoanut trees were uprooted or broken off in our eighteen acre field on Tangoa. Our banana plantation was destroyed and very many bread fruit trees were uprooted or broken off.

The native yam vines were destroyed. It will be a year or more before the islands get over this hurricane. Three of our cottages for the students are down and eleven huts at the Tangoa village.

The steamer "Tathea" went down off Ambrim with eight white people and ten natives, and a motor launch was lost at Ambrim with four natives.

Two small schooners with all on board were lost off Santo. Many other small crafts were driven ashore but their crews were saved. We were truly thankful that no lives were lost in Tangoa.

We are again without assistants. Mr. and Mrs. Thomson left us at Christmas to return to their home in Victoria, on account of the health of Mrs. Thomson and the children. Owing to Mr. and Mrs. Thomson being busy getting ready to leave by the steamer we had to do all the work of looking after the students and their families, which was rather too heavy for us. By the time the work was all over we were both very tired.

On Saturday, the 30th of December, we went on board the SS. "Malaita." Going via Mola and Oba we were landed on Monday evening, 1st Jan., at Uripir, Malekula, Mr. Gillan's station.

I was quite ill with fever on the steamer and was in bed with it for four days after landing. However I soon got about again and we both greatly enjoyed the rest and change.

We all came back to Tangoa in Mr. Gillans launch on 16 Jan. We had a fine day and were seven hours coming the forty-seven knots. We all enjoyed the trip home and it was the only good day that there was for some weeks after so that we were truly thankful to have got home safely.

Mr. Gillan and his two daughters remained for a fortnight to help us with the work in the Institution, returning home by launch on Saturday, 3 Feb.

We expect Mr. and Mrs. Bowie back from their furlough in Scotland in June. We shall be glad to see them both again.

We have ninety-four students and twenty-three women (wives of the students) with twenty-five children, to look after, so our hands are full of work.

THE SAVAGES OF FORMOSA.

BY REV. DUNCAN MCLEOD.

Dear Record,— .

A Union Conference between the foreign missionaries of both Missions, North and South, Canadian Presbyterian and English Presbyterian, met at Tainan, South Formosa a few weeks ago, and discussed mission problems for three full days. Problems of great importance, both for ourselves and our work in the years to come, were dealt with. This was the first meeting of the missionaries of both missions together in conference. It was a time of real spiritual quickening. Addresses on the Holy Spirit were given in the evenings, accompanied with seasons of prayer. There was a general feeling that more reliance on Him as the source of our wisdom and strength was much needed in the midst of our pressing duties.

During the discussion on Evangelistic Work, we were inevitably led to face the ever-present problem, "The needs of the Savages." After full discussion, the

following resolution was passed: "Agreed that the time has fully come when Christian work among the hill tribes of Formosa should be commenced. While the denser population on the western side of the island has many opportunities of hearing the Gospel at our widely scattered 150 chapels, and from itinerating missionaries, preachers and evangelists, untold generations have passed without anyone caring for the souls of those brethren of mankind on the eastern part of the island.

"They number about 120,000, a much larger body of people than on some of the islands of the South Seas, where notable triumphs for Christ have been gained in modern times. During the past three years, strongly armed punitive expeditions have been sent among the hill tribes, with the result that many have been slain, and thousands have given up their head-hunting customs before submitting to the Government. For these and other weighty reasons, we are agreed that there should be no further delay in making a worthy attempt to bring that promising part of the population under the gracious subjection of Christ.

"At least two missionaries would be required to make a commencement, and the opinion of the conference is, that these should consist of a clerical missionary and of a fully-qualified medical evangelist, with the probable addition of a missionary for industrial work."

The need of a Young Men's Christian Association General Secretary for Formosa was very fully discussed. The Conference passed the following resolution:—

"In order to reach the young men of Formosa, and especially in view of continuous development in education, this united Conference of the whole island of Formosa desires to emphasize the great need for Young Men's Christian Association work, and unanimously requests the International Committee of the Young Men's Christian Association to appoint a man for this important work."

Another matter considered of great importance for the evangelization of this Island was the "Bible training school for Evangelists." The number of men engaged in evangelistic work amongst our stations is altogether inadequate. The work is growing, but the number of students is not increasing. We must have men who will go forth with the message of life to the people. In view of this need the Conference passed the following:—

"Owing to the pressing need for more men for evangelistic work, and the scarcity of those at present offering themselves for the work of the ministry, and owing to the fact that there are men suitable for evangelistic work, who on educational grounds are debarred from entering our Theological Institution, resolved, that this Conference appoint a Committee to consider the whole question of establishing a "Union Bible Training School" for evangelists, and to bring the matter before the presbyteries of the two churches."

Union of Presbyterians In North and South Formosa.

In addition to the three above subjects let me mention what may be called one of the most vital problems connected with the life and growth of the Christian Church in Formosa, namely, the Union of the two Chinese Churches.

A committee was appointed in 1911 by the North and South Presbyteries and consisted of six native brethren from each side, with three foreign missionaries from each Council. Several important measures were agreed upon. These were to be placed before the respective Presbyteries and Sessions. In case of a general agreement on the part of the native church, this Committee suggested that, after the meetings of the Presbyteries next fall, the members eligible for the United Synod would meet for the first time in Shoka, Central Formosa.

The Union of the two sister churches will doubtless change many features of the two missions, but these changes will be gradual, and will not affect the present status of the two Mission Councils.

One Presbyterian Church is the only ideal that ought to satisfy us in a small island like Formosa. We hope to report its consummation ere long. That God by His Holy Spirit may lead us in every step of the way is our hope and prayer.

"FORMOSA, THE LAND BEAUTIFUL."

By Rev. A. E. Armstrong.

Canadian Staff: Rev. and Mrs. William Gauld, Rev. and Mrs. J. Y. Ferguson, B.A., M.D., C.M., Rev. and Mrs. Milton Jack, M.A., B.D., Rev. and Mrs. Duncan MacLeod, B.A., Mr. and Mrs. George W. MacKay, M.A., Miss J. M. Kinney, B.A., Miss Hannah Connell, Miss Mabel G. Clazie, Miss L. M. A. Adair.

Native Staff:—Ordained native pastors, 4; unordained native pastors, 48; medical assistants and dispensers, 51; teachers, 2.

Total membership and adherents, 4,297.

Sunday School scholars, 900.

Native contributions in 1911, $3,577.

Self-supporting churches, 7.

Opened in 1871, Formosa is to the Western Section of our Church what the New Hebrides Mission is to the Eastern Section, viz.: the scene of our first foreign missionary undertaking. It is not without interest that Canadian Presbyterians, whose ancestors were island people, should choose islands as their first foreign fields.

We may be pardoned for our pride in these Island Missions. For two reasons, at least, we have good cause for gratitude that God led our Church to these Pacific Islands.

In the first place, the pioneer to each field ranks among the greatest of missionaries. The names of John Geddie and George Leslie MacKay stand beside the apostle Paul; Carey, Morrison, Moffatt, Brainerd, Livingston, and a great galaxy of others "who through faith subdued kingdoms, wrought righteousness . . . . waxed valiant in fight, turned to flight the armies of the aliens."

In the second place, God has richly blessed the work of these founders and the brave bands who followed them. Inspiring and thrilling are the chronicles of the early days and present developments in those islands. "When he landed here in 1843 there were no Christians, when he left in 1872 there were no heathen." What a story of brave deeds and hard, joyful labour for the Master and His "other sheep" is crowded into that epigrammatic inscription engraved on the simple tablet to Geddie's memory in the church on Aneityum! The New Hebrides islanders, once cannibals, are Christians now and foreign mission work there is done!

And it is the same story about Formosa —with this difference, that the work of the foreign missionary is not yet complete. "For there are many thousands who have never heard His name."

"From Far Formosa" gives the names of sixty native preachers "in charge of chapels, trained and equipped for their work" by "MacKay of Formosa." Since his day—so triumphant in its winning men—the mission has been engaged in foundation building. No report in a half-dozen years records greater progress than that which reviews the work of 1911. Statistics do not tell the story of the strongly-entrenched position of the Church of Christ in North Formosa.

The outstanding feature of the year is the division of the field for purposes of supervision. Mr. MacLeod has spent much time in supervising the work on the East Coast. "Probably never before," states the Mission Council, "has the whole field been so thoroughly visited and the sacraments so generally dispensed." The whole field is now in such satisfactory condition that a great ingathering may be expected during the succeeding years.

The one great handicap is the small staff which the Canadian Church has sent to overtake such a large task. Five men and four women to train a native ministry, superintend scores of congregations, manage a hospital, college, women's and girls' schools, middle school, and evangelize a million souls!

May many more young men and women of our church respond to the call of Christ and of a wonderful opportunity in North Formosa! And may the Church rally with her interest, expressed in prayerful sympathy and gifts, to the work of the Lord in that isle called Beautiful!

Formosa will be brought more vividly than ever before our Church, and the entire Church in North America, through Marion Keith's book, "The Black-Bearded Barbarian," the name by which Dr. MacKay was known among the Formosans.

It is the life-story of that great missionary and his romantic adventures. It is most entertainingly written for boys and girls by the gifted writer of "Duncan Polite" and several other wholesome, readable books. It will hold the interest of the average child as does a Henty or an Elsie book—and will go much further in building character.

Not a Presbyterian home or a Sabbath School should miss the privilege of becoming better acquainted with the boy who broke rocks in Zorra and afterwards broke harder rocks in Formosa and became one of the heroes of modern missions. The Foreign Mission Secretaries will gladly send anyone a leaflet describing this book.

Let us resolve that we shall give ourselves to prayer and consecrated effort in order that in our own day and generation, Formosa, may become beautiful in righteusness as it is now beautiful for situation and in scenery.

INCIDENT FROM BRITISH GUIANA.

BY REV R. GIBSON FISHER, OUR MISSIONARY.

The Rev. J. D. Mackay, our missionary from Nova Scotia, whose sad death by drowning here, cut short a life-work of so much promise, had organized a school at Hamburg Estate here, shortly before his death; but lack of funds, and of a suitable teacher, led to its temporary abandonment. The Estate subsequently changed hands, and the new owners, being Roman Catholics, for some years refused us facilities.

Providence has, however, again opened the door for us, and a pleasing incident occurred at the recommencement of our work there last month.

IN taking down names of the children for the Day School Registers, there came forward two East Indian boys, in garments ragged and torn, who gave their names as "MacKay" and "Cruickshank," respectively.

Thinking these could not possibly be their proper names, we made further inquiry and were told that these were the only names they were ever known by, and that, if they ever had any other, they had been forgotten by their parents.

It was stated that these boys had been baptized by the late missionary on one of his visits, probably the last, for I can find no record of any baptism at Tiger Island in the Official Registers.

Even if baptized as stated, I doubt very much that they were given these names. Probably they have forgotten their Christian names, and, after the manner of this country, have appropriated the names of those whom they may call their "godfathers."

However, there they are—two living memorials—verily 'bread cast upon the waters, seen after many days."

NEW CHINA AND ITS CHANGES.

BY OUR MISSIONARY, REV. J. H. BRUCE.

Wu An, Honan, 7 March, 1912.

Changes are going on so rapidly now that we can scarcely even talk of ordinary events without correcting our vocabulary. China is no longer the Middle Kingdom, but the Great Chinese Republic.

The change came about so quietly in this region, that we are scarcely conscious of any change. One day last week, the citizens mounted the city wall in large numbers, and the soldiers posted at intervals all around the wall fired volleys of rifle-shots, and so proclaimed the end of the Manchu dynasty and the ushering of the people's government.

A new flag of five colors displaces the old dragon. This is quietly significant of the new light that has dawned in the land. A few years ago there was universal belief in the dragon and his omnipotent power. Now even his outward symbol is passing away, and he will no longer hinder development of national resources.

The citizens seemed to connect the political changes with the presence and influence of the foreigner, and so for two or three days hundreds of people visited our compound. More than a thousand people must have been here last Sunday, and the meetings held on that day were overflowing. On the next day probably two thousand people called on us. We were so deluged with people that we made no attempt to receive them formally. I

could only press into service all the evangelists and leading Christians, to assist in controlling the crowds and in addressing those who assembled in the chapel.

In my study I received batches of about twenty men at a time, speaking to them on various topics for ten or fifteen minutes, selling a few tracts or calendars and then asking them to give way to a few more of those crowding around the doorway.

On that one day I received about two hundred. Mrs. Bruce assisted by one Chinese woman received in her guest room fully four hundred women on that same day. For the past four days the women have continued to come in crowds, but the rush is now over.

With the inauguration of the new Republic, has come the adoption of the Western Calendar. This is one of the most far-reaching changes that has yet been brought about. No greater blow could in many respects have been aimed at long established Chinese customs. The great religious festivals and fairs at a thousand shrines are all associated with certain dates, and for hundreds of years have recurred automatically on those dates, and being related in time in many notable instances with the sowing or gathering of the crops, those time-honored dates can no longer be observed.

Besides, the common people would not be easily persuaded to change an old established festival to a new date. It seems not unlikely, therefore, that a great many of them will prefer to fill the new bottles with new wine, and so the adoption of the new calendar, by moving the year onwards forty-eight days, will throw the existing economy into such confusion, that many of the religious festivals will rapidly become obsolete and many local institutions which have outlived their usefulness will die a natural death.

It is a cause of constant praise and gratitude among us here, that during all the confusion of the past months, our work here has gone on uninterruptedly. None of us had occasion to leave the field or to remove to any other station, or even to ask for the protection of the officials.

Of course, we do not know whether there will be any further trouble suppressing brigands or whether under-paid soldiers may yet cause further depredations in the land, but it looks as if order would now be speedily established.

God has been as a wall of fire round about His people. He has opened more widely than ever the door of opportunity. He has answered our prayers in the past far beyond what we had dared to hope, and so we press on to ask for much larger things. There is strong hope now that in the new constitution there will be granted religious liberty and equal rights under the law for all. Let us pray for this.

Last Sunday we closed a very interesting station-class held at this station. We took advantage of the Chinese New Year season when all have leisure, and invited the Christians to come together for eight days of Bible study and for conference. Twenty-eight attended the class and the interest deepened as the class proceeded.

Fifteen attended the advanced class in which we were able to complete the study of the Epistle to the Hebrews. All entered heartily into this study as also into the daily conference on methods of work.

One Buddhist priest continued with us the eight days. He has been studying for two years now, and seems truly converted and happy in his new faith. I had the joy of baptising him last Sunday, and I am hoping that he will yet become a preacher of the Gospel as he is eager now to make the message known to others.

At our Communion service last Sunday, twenty-six Chinese partook of the Lord's Supper. The local Christians are this year supporting a preacher of their own choice by means of the offerings they contributed last year. Yesterday three bands of preachers went out to spend the next month preaching in different sections of the field.

The fields are already green and Spring is far advanced. We are all in good health and looking forward to a year of blessing greater than hitherto.

OUR CHINESE PRESBYTERY.

By Rev. Harold M. Clark.

Honan, 5 April, 1912.

We have just got home from our third annual meeting of the Chinese Presbytery.

It is only three years since the Chinese Presbytery was formed. Before that time all governing powers were in the hands of the Canadian missionaries, who had planted the church in this land. But the day has come for the Chinese Church to realize itself and its responsibilities.

About four years ago, as a first step towards a self-supporting, self-governing, and self-propagating church, elders and deacons were appointed in almost all of the larger centres; and a year later the first Chinese Presbytery was formed, consisting of Chinese elders and Canadian ministers and elders, for as yet there are no Chinese ordained ministers in our field, only unordained evangelists who assist the missionary in his work.

A Chinese Presbytery with no Chinese ministers was far from an ideal one, especially as the evangelists who are neither ministers nor elders, had no voice in Presbytery, though they are by all odds the best equipped men in the church.

Several elements of change and progress marked this year's meeting.

(1) At last year's meeting, a rule was passed inviting the Chinese evangelists to attend future meetings of Presbytery, to express their opinions and give advice on all the matters brought up, though without power to vote. This year over twenty evangelists were present and the help they gave was very great indeed.

(2) The Summer School of Theology, which has been meeting for six successive years, has just graduated its first class of ten students, who are now handed over to the Chinese presbytery as candidates for licensure and ordination to the ministry.

(3) For the past year or two the idea of the Chinese Christians in the strongest centres forming themselves into fully equipped congregations and calling their own Chinese pastors has been steadily kept before their minds by Dr. McKenzie and other of our missionaries who have the larger centres under their charge.

As a result of these elements all concentrating on this year's meeting, accompanied by much prayer and effort, not only was the number in attendance about four times as great as it was last year, but the sense of expectancy with which the meeting began, the interest and inspiration all through to the end, were also in like proportion greater than before.

When we sat down in the Church at at Chang Te, 21 March, there were in all about sixty representatives ready to take part in its proceedings, including about twenty Chinese elders, over ten Canadian ministers and elders, and over twenty Chinese evangelists.

Dr. MacKenzie, who has been moderator since the presbytery was formed, retired this year, and Rev. Harold M. Clark was elected the new moderator. Mr. Dai Giu Cheng was re-elected clerk.

In all over twenty subjects were on the docket, including such subjects as:—the promotion of family worship, establishment of night schools, use of the Revised Version of the Scriptures, etc.

There were also items relating to the place the Christian Church and schools are to fill in the new Republic of China, and these were treated in such a way as to show that our Christians are realizing something of the new conditions and are making plans to meet them.

The great subject of the presbytery, however, was the establishment of the Chinese Church, and the ordination and calling of a native ministry. A large part of the time was taken up discussing the different phases of this problem. Many addresses, warmly advocating that the Chinese Church take this step forward at the present time, were made by Canadians and Chinese. Difficulties were explained and objections answered, and before presbytery adjourned active measures were taken and visitation committees appointed to push forward this epoch-marking movement in several of our oldest and largest centres; and we hope and pray that before another year has passed there may be several self-supporting congregations on our field with ordained Chinese ministers in charge of them.

CANADA TO HONAN.

A First Letter from China.

By Mr. J. B. Hattie.

Tao K'ou, Honan, China,
Mar. 16, 1912.

Dear Record,

A few words from a "freshman" on the mission field, lest in the battle with Chinese sounds and characters, first impressions be obliterated.

On November 7th, the writer sailed from Seattle on the S.S. "Sadomaru," of the Japanese Line, bound for Shanghai. The voyage had been looked forward to with much anticipation, and now it had been really begun. But "blackest clouds o'er joyous hearts, alas, unseen may lower." At our last port of call, Victoria, B.C., two telegrams came on board which put an end to the short voyage. Owing to the revolution in China, the situation was rather uncertain there, and the mission authorities in Toronto considered it wise to remain in Canada and await developments. So I had the pleasure of packing up and going ashore.

For almost two months time passed with lagging feet, and it was only the privilege of engaging in local Chinese work in Victoria, which made it bearable. Then came the glad news to "move on," and again on the evening of January 6th, boarding the same good ship, which in the meantime had made the round of the ocean, there was a peculiar pleasure in passing out through the straits of Juan De Fuca, headed for China.

On the Pacific.

Sunday, January 7th, was a lovely day, the air clear and pure, and the sun bright and warm; the rugged mountains of Vancouver Island looming up behind, their white tops glistening in the sunshine. At three o'clock on the afternoon the highest peaks had sunk below the horizon and we were "alone on the unconscious sea."

During the first four days of the voyage, until we reached our highest latitude 53 degrees 13' N. the Pacific was fairly "pacific." Then we had a "spell of weather," reaching its climax on January 12th in a howling gale from the north. With the great green seas deluging the lower decks and breaking over the upper deck, we had a little taste of sea life. Those of us in second and third class cabins could truly say. "All thy waves and thy billows are gone over me."

Then, as on Galilee's sea, came the "peace be still," and the storm was calmed. On January 13th, the water was almost as peaceful as a millpond. It was still the same great ocean, "boundless, endless and sublime," but the fact was hard to realize.

On Sunday, January 14th, we passed close by two of the Aleutian Isles. They were cold, rugged and desolate looking, with snow to the waters' edge, a most inhospitable shore.

They are close on the 180th Meridian, which is the International Date Line in that part of the Pacific. The "Date Line" we passed about 10.30 a.m. on Sunday, so, strictly speaking we should have lost half of Sunday, and half of Monday; but the "Scotch Tendency" to keep the Sabbath, prevailed, and Monday, January 15th, had to go instead, and our calendar passed at once from Sunday, 14th, to Tuesday, 16th.

With another touch of rough, cold weather, we neared the Japanese coast. On Sunday, January 21st, a lovely, bright day, we sailed south along the rough headlands into the "Japan Current," where the ice covered decks and masts and hatchways were soon thawed out.

Glimpses of Japan.

We were now in the Orient, as a glance around soon revealed. Hundreds of fishing boats were out along the coast, carrying on their business. They seemed to have no Sunday there, nothing to make Sundays differ from other days. That is one of the first things to impress the foreigner who thinks of the Sabbath. What would the Homeland be without the Sabbath Day?

On January 22nd, in the teeth of a "ten point gale," the "Sado" fought her way down along the coast and entered Tokio Bay, coming to dock in the peaceful waters of Yokohama Harbour. An amusing incident occurred coming south along the coast. Some second class Chinese passengers were standing on the lower deck gazing at the scenery, when a stealthy sea leaped over the edge and completely deluged them, followed by a wild scramble for safety.

During a stay of two and a half days at Yokohama, while the "Sado" discharged a large part of her six thousand ton cargo of flour, wheat and cotton, we enjoyed excursions to Kamakura, the ancient capital, and to Tokio the present capital.

At Kamakura, which is a lovely spot, we saw the Great Bronze Buddha, fifty feet high, and ninety feet around the base. It is surely a wonderful piece of work, but the attraction seemed to be more for tourists than for worshippers.

There are many temples in this neighbourhood, four of which we visited. One of these, the Hansobo Temple, is situated away up in a large recess in the hills. It is a long climb to get to the top but the view there is magnificent.

All along the path leading to this temple are multitudes of prayers fastened to little sticks and set upright in the ground, or tied to tree branches, or to the temple bells. They appear to remain there until the weather or some stray animal knocks them out. We saw an old woman sweeping up the broken down ones, and clearing them away.

At the entrance to this temple was a gong which the worshipper struck two or three times, on going in before the god. It appeared to me that the words of Elijah would be most appropriate then —"Cry aloud, for he is a god; either he is talking or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awaked."

In Tokio, we visited the Chinese and Japanese Y.M.C.A.'s. A good work is going on there, especially among the Chinese students. As they are away from home, they are particularly responsive to the work amongst them. A nice commodious building is nearing completion, which is to be the home of the Association, besides providing dormitories for a good many students. The Chinese Y.M.C.A. also has dormitories just outside the city limits, where we had the pleasure of partaking of a good Chinese dinner with Secretary Wallace, a loyal Canadian, and Mr. Veryard, a young Britisher, in charge of the dormitories. The chop sticks were a little difficult to manage at first, but are not a serious obstacle to surmount.

From Yokohama we sailed south along the coast and into the "Inland Sea" to Kobe, one and a half days by steamship. All along the coast, in the neighbourhood of Yokohama, can be seen that great volcanic cone, Mt. Fujiyama, twelve thousand feet high, with its white snow cap. It is a majestic landmark.

The Japanese Inland Sea is far famed for its scenery. It is most beautiful. On the trip from Kobe to Moji, almost a day's journey, there is an ever varying succession of landscapes, bays and straits and islands of all shapes and sizes. Mountains and cities all blend in one great harmony. Fishing boats are here, by the thousand, junks and sailing vessels and steamships. It is a great highway of commerce.

The exit from this sea is at Moji, a very narrow, crooked passage, and strongly fortified. Moji is the coaling station for most of the liners passing through this way. The "coaling up" is done by coolies, men and women, who pass up the coal, hand to hand, in little baskets, from lighters moored alongside.

For Canadian Mothers.

I saw a sight here which I must tell to western mothers. The little baskets were being passed up an improvised "living" stairway on the ship's side, and slid along a plank to the stoke hole. Here they were "dumped," by a woman with a baby strapped to her back. There she was, kneeling on the floor, handling the baskets in rapid succession, and the motion of her body knocking the baby's head from side to side, and he was crying most bitterly; but with the everlasting stream of baskets coming on, there was no time to even raise a hand to him. The tears were running down his cheeks and the saliva from his mouth, and the coal dust found a ready lodgement there so that he looked about as much like an Ethiopian as a Japanese baby. It is awful work for a woman, and they receive for it twenty-five to thirty cents per day, as wage.

The general appearance of the landscape in Japan is markedly different from that of Canada. The hills and valleys are often abrupt and angular, lacking the easy curves and rounded off appearance of hill and valley which we see at home.

Nearly everything Japanese appears to be on a reduced scale, the people, the

trains, the stations, the houses, the railways, the bridges, etc., etc. It seemed hard to realize that this is the nation which beat the big Russian Empire so thoroughly.

The houses are kept scrupulously clean. A foreigner begins to appreciate that, when he has to take off his boots three or four times a day to go inside a dwelling. The Japanese wooden shoes which they wear, are a noisy clattering sort of footgear, especially on a stone or concrete sidewalk, but they keep the feet up, out of the mud.

The Social Evil appears to have a very strong foothold in the seaports. There it may be seen to an alarming extent.

The Japanese women are seemingly very much addicted to cigarette smoking. This may be only in the seacoast towns, however.

The old men here do not seem to be troubled with rheumatism. At least. they always appear well able to double up their feet under them when they sit down.

There are a great many poor people in this land, and taxation is very heavy.

Good Bye Japan.

Having finished coaling at Moji, we sailed for Shanghai on January 31st, and enjoyed very smooth water for the two days' trip. We passed a short distance south of the scene of that great naval battle in Korea Strait, where the Russian navy was so completely destroyed by that of Japan.

On the evening of February 1st, the seawater had a slight tinge of yellow, and next morning we were sailing in a very dirty looking fluid which told us we were nearing the mouth of the great Yangtse. On its muddy tide we sailed up until we reached Woosung, where we turned south into the Shanghai River.

There at the junction were two foreign warships, keeping a grim watch on all that passed by. The river was full of shipping, and anchored at intervals up through the city, in front of the shipping warehouses and "The Bund," were the massive grey hulls of foreign warships. with the black muzzles of the guns pointing shorewards. Here a number of us said "good bye" to the "Sado Maru."

Shanghai was well filled at this time with missionary refugees, from West and Central China, and a number of China Inland Missionaries had recently arrived from Honan. Their verdict was, "Oh you can't go in there now, our people have just come out." However, a telegram to Weihweifu brought back the answer "Proceed Tientsin."

Boarding a small coast S.S. run by the Chinese Mining and Engineering Co., we sailed north, 6th February, for Chinwangtao, the winter port of Tientsin.

This little voyage lasted three days and was passed without mishap. However, it was a little humiliating, after crossing the Pacific without missing a meal, to be obliged to "feed the fishes," on account of a little rough sea.

We arrived at Chinwangtao on the morning of February 9th, and transferred immediately to the train for Tientsin. All along the line were groups of soldiers guarding the railway. One section of the road was patrolled by British Indian troops, another by Japanese, another American, another Chinese, another German, etc. The powers had determined this time not to be caught in the same way as in the Boxer outbreak of 1900. It gave the country quite a military "air."

In Tientsin I had the pleasure of meeting one of our Honan missionaries, Mrs. J. Goforth, and as she was shortly leaving for Honan, I was glad to wait for company for the remainder of the journey.

We met a number of the British soldiers quartered in Tientsin, the Inniskillings and the Somersets. A good work had been started among them shortly before, by meetings held by Mr. Goforth of our Honan Mission. They seemed very much in earnest. About twenty-five of them sat down at the Lord's Table on Sunday, February 11th, at which the writer had the pleasure of joining them.

On February 13th, the memorable day of the publication of the Abdication Edict, we left for Honan. The trains were very much crowded with Chinese soldiers, and we had to be thankful for small mercies in *re* seats.

About noon we arrived in Peking, and had just time to transfer from one train to another, both outside the second wall. I would fain have gone inside and had a look around, but what with baggage, tick-

ets, etc., there was not time even for a snapshot.

One gateway we passed looked very imposing, with its towers and gateways, reminding one of "Ivanhoe" and the Norman Castles.

Just outside Peking we saw long caravans of camels or dromedaries, coming from the direction of Mongolia. With their long rolling motion it seemed a touch of the desert.

The country southwards from Peking to Honan reminded one very much of our Canadian West, except for the walled towns and villages. We could see, off to the right, a range of mountains running southward about parallel with the railway.

As our train was not running through to Honan, we stopped off at Paotingfu, and were very kindly received at the American Presbyterian Mission. This station was one of those which had a heavy martyr roll in 1900.

Next morning there was such a large crowd of soldiers waiting to get on the train, that we decided to go third class with our baggage. So we hustled ourselves and baggage into an ordinary freight car. There we were nearly all day, till 9.30 p.m., a large part of the time with barely standing room. "Soldiers to right of us, soldiers to left of us, soldiers in front of us;" but not "volleyed and thundered," although they were fully armed. I wished to get a snapshot of "missionaries at their noonday meal," but it was not possible to handle a camera in that crowd.

The soldiers were not a bad sort of fellows. They were much interested in Mrs. Goforth's two children, especially the little boy who had on a little soldier coat with bright buttons. It was very poor travelling accommodation for women and children, but being used, in the Canadian West, to "jumping" freight trains, I did not mind it myself.

On the way, we met trainload after trainload of soldiers and horses, going northwards. The line seemed to be full of them, all the way from Peking.

Welcome to Honan.

About 9.30 we reached Changtefu, and were met at the station by several of our Honan men. Almost the first sound that greeted our ears was, "M-c-G-i-l-l, what's the matter with Old McGill? etc." It was a peculiarly fitting termination to the journey which began with a rousing cheer for "Old McGill" still echoing in our ears, as our train rolled out of Windsor station, Montreal.

There was no mistaking the welcome. Honan gave me a very good impression, much better than I expected, and it is a great pleasure to be associated, in the work of the Master, with such men and women as there are on our staff here.

At Tao K'ou (dow-ko), the station to which I have been appointed, there are now only two of us. Rev. H. M. Clark and myself. We live in Chinese houses in the Chinese city, which is surely a good place to study the language.

There is still much unrest throughout the country especially among the soldiers in the north. It was only a few days ago that the great looting and burning occurred in Tientsin, Peking, Paotingfu and other places. It is more quiet down here in Honan.

There are great opportunities for work here; so many children about the street of whom it would seem so easy to get hold, if we only had the necessary equipment. I should like very much to be able to talk to them, but as yet I can only give them a smile.

"The fields are all ripening, and far and wide
The world now is waiting the harvest tide;
But reapers are few, and the harvest is great,
And much will be lost should the harvest wait."

"O, who will come, and share in the glory of the 'harvest home.'"

A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good will, and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that—they practically demonstrate the great theorem of the Livableness of Life.—Robert Louis Stevenson.

Young People's Societies

TOPIC FOR JUNE.

"THE UPLIFT OF CHINA" VI.

By Our Missionary, Rev. D. MacGillivray, D.D., Shanghai.

(Illustrating Smith's Chapter 6 in the "Uplift of China" entitled "Forms of Missionary Work."

SOME FRUITS OF THE WORK.

After an absence of ten years I had the privilege of revisiting Honan. Having been one of the early pioneers and having labored there for a decade or more the visit was one of peculiar interest to me.

In the old days we went from Shanghai to Tientsin by steamer and then by Chinese house-boat up the river perhaps a journey of three weeks or more depending on the amount of headwind. This time I left Shanghai by steamer for Hankow, a distance of six hundred miles; then took rail for Honan perhaps another three hundred. I was away from Shanghai altogether twenty-six days, and yet I was able to spend seventeen of these on the field.

The first thing that strikes one is that the Mission in all its stations has a large plant. In the early days we lived in shacks, preached wherever we could find an open space, dispensed and operated in the native hovels. That day is now passed and a plant is a conspicuous feature in the landscape just outside the three big cities which are our mission stations.

Of course conditions need to be met today, but the thing of chief interest to the visitor is not "a" plant, but "the" plant;—that is, the one planted by the Lord which will never be rooted up. It was great to see at the station to meet me some of the earliest converts who have now developed into leaders; to shake hands with hard-fisted farmers who were now elders of the churches; to hear of a Chinese doctor who was financially and spiritually a pillar of his church; and last but not least to see the cheerful faces of schoolboys and schoolgirls as well as many women Christians.

Mr. Yang began his first decade with us as a servant; but in 1900 he drifted away to the coast where he enlisted in a regiment which had been raised by British officers. In addition to Christianity he picked up a little English, and when he came back the Post Office authorities heard of him and gave him a berth at one of our stations.

Step by step he rose in the estimation of his employers and of the Mission and finally he was chosen to go to the far West, into the little known province of China called Turkestan, to open new Post Offices for the Government.

Unfortunately his lungs were weak, and the high altitude proved fatal to him, and he breathed his last there leaving behind him a cherished memory. New China is calling for many men who can be trusted, and we hope than many Christians may one day be found serving their country and their God in such posts.

One of the men I was most glad again to see was old Chou, (or Joe) who came a long distance to be present at a service and see me once more. He is now a very old man but his sight continues fair.

When he first came into the vicinity of foreigners in the early days of the mission, he was totally blind, and had to be led by his little grandson. He heard a doctor was staying a few days near his village on a flying visit through different cities in Honan. He had been a sort of policeman with charge of a large squad in the magistrates court and was known for his great wickedness. The doctor operated on him for double cataract, and presently he was able to see, but better still he became a Christian and broke off his opium and afterwards became a helper. He has had his ups and downs, but the root of the matter is in him, and it was a real pleasure to grasp him by the hand once again.

At another station we met a young man wearing dark glasses. We found that he was totally blind but an ardent Christian. He was still young but very old in sin before he was converted.

He had plenty of money and ran the gamut of vice until one night he was caught in the act of sin by an enraged husband. His eyes were gouged out with a pair of scissors and lime was rubbed into the cavities so as to destroy the last vestige of his optic nerve. The Christian doctor nursed him tenderly but could not restore his sight.

Li realized, however, that his eyes had offended him and that his enemies had saved him the trouble of plucking them out. During his illness, being shut off from the lust of the eyes, he had time to look at the blackness of his own soul, until he cried "God be merciful to me a sinner."

The way of pardon was explained to him, and he finally believed in the Saviour, thereby obtaining a peace which the world could not give to him, and which even blindness could not take away from him.

The missionary taught him the Braille system so that he can now read the New Testament easily. He is making rapid advances in spiritual interest, and better still is leading many souls blinded by Satan to come to the Great Physician and receive their sight.

I was present also at the convening of the first Chinese Presbytery. This represents the culmination of many hopes and prayers. We have always had a foreign Presbytery but not till last year a Chinese Presbytery. At present it is composed of missionaries and elders but we hope soon there will also be some Chinese pastors.

At present the Presbytery covers three counties. The next step will be division into three presbyteries, and so on as the work expands, but the one we founded that day will be the mother of them all.

The plant is rooting itself firmly in Chinese soil, the winds may blow, but God will water it and give it increase. In this plant all forms of missionary work see the harvest of their labors and rejoice that in the kingdom of China has come the kingdom of God.

A SCENE IN THE SOUTH.

Fifty-four volunteers for mission service in Africa and Korea were seated on the stage at the second annual convention of the Layman's Missionary Movement of the Southern Presbyterian Church, at Chattanooga, a few weeks ago. J. Campbell White was speaking in his characteristically conversational manner, leaving, as he usually does, all those present to know that he had in reserve much pent-up spiritual fervor. No collection had been announced—none was expected. The Convention was entering upon the last minutes of its allotted time.

But history was yet to be made, the delegates were yet to witness the greatest outburst of missionary enthusiasm ever seen in the history of their church, and the giving power of the churches represented was to be heralded across the seas.

Someone rose up "in the midst," for he could not somehow help it, and offered to defray a share in the expense budget necessary in the transportation arrangements of those who had volunteered to "go"—this right in the midst of Mr. White's parting words.

"This was," as a Southern pastor writes, "like setting a lighted torch to straw." In an instant men were standing all over the convention clamoring to be heard, for the waiting during the three previous convention days had been much like another such period in the infant days of the infant Christian Church. This was the new speech to which the gathering fervor gave voice: "One thousand dollars a year for the rest of my life," "One thousand dollars a year for the next five years," "Five hundred dollars a year for the next five years," "Three hundred dollars a year for the next five years," and "One hundred dollars a year for the next five years."

Then someone asked Mr. White: "Who pays your salary?" To which Mr. White answered, "The committee in New York," whereupon he was told that the church of Wilmington, N.C., would pay it for the next five years.

Within nine minutes approximately fifty thousand dollars had been given into the campaign fund for evangelizing the world in this generation.—N.Y. Observer.

Presbyterian Guild

TOPIC FOR JUNE.

RECREATIONS.

Their Use and Abuse.

By Rev. J. Gibson Inkster, London, Ont.

There was a time when good religious people were inclined to ignore and despise the body; but to-day the best Christian people look upon the human body as a sacred thing. The history and work of the noble medical profession is one prolonged and grand tribute to the sacredness of the human body.

The Bible tells us that the "body is the temple of the Holy Ghost." Now a temple is a very sacred thing; but a temple in which the Holy Ghost dwells is thrice sacred.

In old Testament times we get a good idea of the sacredness of the body from the Levitical law. A large part of that legislature had reference to the feeding, clothing and cleansing of the body.

In New Testament times we can infer how the body was regarded from the care that was taken of our Lord's body after it was taken down from the cross. In his epistles Paul speaks about "the Redemption of the body" and about "the Saviour of the body." That same wise man over and over again emphasizes the necessity of keeping the body clean and fit; "for the body is not for fornication, but for the Lord."

Now one of the ways—there are other ways—but one of the ways in which we can show our appreciation of the sacredness of the human body is to see that it gets its proper share of good healthful recreation. That is the purpose of this article—to point out how recreation may be used and how it may be abused.

But before I proceed to deal with that subject, I would like to say plainly, pointedly, and most emphatically to the young men and women who may read this article:—"You cannot be too careful to follow the instructions of the Bible, of wise doctors, and of your own best instincts, as to the necessity of keeping your bodies healthy, clean and fit.

Avoid and put away from you, as you would put Satan himself away, everything that defiles and destroys the body. Keep this temple in a state fit for the Holy Ghost to dwell in.

First, permit me to say a word about the history of atheletics (I shall use that word as one substitute for recreation). One hundred and eighty-six years before Christ it is recorded that the people of Asia and Egypt were ardent athletes. The Greeks and the Romans were also famous ing athletes of the world. And there are In more recent times the Britons have become famous. For more than five hundred years the Britons have been the leading athletes of the world. And there are those who do not hesitate to say that it is owing to the fact that they have been the leaders in commerce and industry as well.

Not only have Britons been great athletes at home; their sons across the seas have been and are equally famous. Wherever Britons have gone they have taken with them their love of outdoor healthful exercise.

A fitting illustration and proof of the foregoing statements is to be found in the fact that in the recent Olympic games almost every prize was carried off by Britons at home or abroad.

During the last century, in the year 1812—an effort was made in Sandhurst College and in some other of the English public schools, to organize athletics. This bit of pioneer work culminated in the formation of the Amateur Athletic Club of London in the year 1866. In the year 1880 the Amateur Athletic Association of Britain, America and Canada was organized. During the last forty or fifty years these praiseworthy associations have been doing their best to keep all kinds of athletics clean and healthy.

It is very interesting to remember that the word "athlete" meant originally "one of good birth contending for glory" *i. e.* the athlete was an amateur and was well born; while the professional was paid and was usually a slave.

To such an extent was this the case that ancient philosophers, moralists and physicians condemned professionalism because it ruined the body as well as the mind. The proud Roman condemned it because it was derogatory to the dignity of the Roman citizen.

I am utterly opposed to professionalism in sport to-day and I do not think I can express my reasons more tersely than just in the words of the ancient Greek and the proud Roman: First. It ruins the body and the mind; and, Second. It is derogatory to the dignity of good citizenship.

I am looking for the day when our colleges (Guelph Agricultural College is doing it now), will begin and play for glory alone and not at all for "gates." When that practice becomes universal in our colleges we will have taken a long step towards pure amateur sport and toward ridding play of its chief abuse.

Let me say further in this connection, it is not the "business" of life to play. Play is a side issue which is good and necessary; but just as soon as we make a business of it we get the mob of on-lookers and the gate money and the gambler and all the host of harpies which follow in their trail.

So long as boys and girls and men and women play just for fun and "recreation" none of these evils I have mentioned ever enter their minds. It is when they are sitting or standing and looking on that evil enters. It is the old story "Satan finds some mischief still, for idle hands to do."

But apart from the spectator, professionalism is bad for the professional himself. He, even more than the spectator, is ruined in body and mind and has his ideas of citizenship distorted. I care not how he treats his profession even when he plays a game to make money to give him a start; even to that extent he is abusing himself and his privileges.

But while I am strongly opposed to professional sports I am just as strongly in favor of amateur play. Every healthy young person—and "we are all just as old as our arteries"—demands play. And games are good, physically and morally.

It goes without saying that recreation in its proper place is good for man's physical nature. But there are many who will question its benefit to a man's moral nature. To my mind there is no doubt about it. Take any of our good games such as foot-ball, base-ball, hockey, lacrosse, etc., the man or woman who plays these games well must possess or develop control of self, concentration of mind, courage, decision, self-sacrifice and other moral qualities.

It has been truly said: "The man who has worked himself up to be a first-class pitcher or half-back can, if he cares to apply himself, win success for himself in any walk in life." It is when a man applies these qualities only to his play-life that he is a failure so far as the great purpose of life is concerned. Were he to apply these same qualities to his work-life he would make life a vast success.

At the present time there is a strong tendency to organize different kinds of games in connection with our churches. In some quarters there is a good deal of apprehension and in others much opposition to this movement. I do not hesitate to say it is a good thing.

I am fully aware of the danger connected with it. The baseball team may easily give the church with which it is connected "a black eye;" but not if the men who play, and the men who encourage the players, are brave soldiers of Jesus Christ.

I know it is far easier to cultivate a kind of hot-house piety in a cell than on "the diamond." But the type of Christian which the latter helps to produce is far stronger and more useful than that which the former produces. The fact of the matter is we must take our Christian courage in both hands and by the grace of God rescue some more of these fine games from the clutches of the world, the flesh and the devil. And just in proportion as we succeed in doing this in that proportion will the uses of recreation be redeemed and its abuses eliminated.

Life and Work

ADDRESS TO CANADIAN ELDERS.

By Sir Andrew Fraser, K.C.S.I.

How We Organized a Native Kirk Session at Nagpur, India.

Note.—The following address was given by Sir Andrew Fraser, at a Presbyterian luncheon in Toronto, a few months ago. It is printed at the request of our Foreign Mission Office, as fitted to be specially helpful to the elders of all our congregations.—Ed.

Mr. Chairman and Gentlemen, it is a very great pleasure, indeed, to me to be your guest at this luncheon where I find myself, as we say in Scotland, "amang oor ain fowk."

You are aware that in India the seven Presbyterian Churches have been united into one; so there is the Presbyterian Church in India, just as there is the Presbyterian Church in Canada. It was with something of a feeling of disappointment that I found myself, when I came back from India to Scotland, compelled to cease to be a Presbyterian and to become a United Free Churchman. Here again, when I come to Canada, I find myself a Presbyterian.

You have great work to do in Canada: the whole Church of Christ in this Dominion has great work to do, work that requires the sympathy and active co-operation of every member of the Church. I am glad myself to be permitted to help in that work. I have had opportunities of seeing much of it, and of your work in particular, and it has given me great pleasure to read a good deal about the earlier history of Presbyterianism in Canada.

I do not, however, intend to dwell upon that; I am going to talk to you about our work in India; for I know that you would rather hear from me something of my personal experience in my own field, than have me professing to instruct you regarding yours.

I propose, this afternoon, to give you an account of what I may call "church-building" in India, the experience which I had along with one of our missionaries, when it was determined to appoint a full staff of elders to the Indian church in Nagpur, and to make Presbyterianism effective there by giving the church a thoroughly organized kirk session.

This was thirty years ago or more; but the church in Nagpur had been for some time in existence. We had an Indian pastor of our own. Associated with him was one of our missionaries, the Rev. John Douglas. He was the missionary in charge of the evangelistic work, and was also the special adviser of the Indian Church.

The other missionaries were connected with the college; and the rest of us Europeans and Indians did just what we could to help forward the church; but there was no systematic organization.

We found that, as the work grew, a more effective system became necessary. It was impossible for our minister, an Indian Christian, the Rev. Mr. Timothy, to do the work by himself. He required help; and he required the most effective help we could give him.

It is always and everywhere necessary to have leaders among the laymen, who will not only work themselves, but will also organize work amongst the members of the congregation. It was specially necessary in the Nagpur Church, where there was so much evangelistic work to do, as well as congregational work.

Mr. Douglas and I talked this matter over very frequently and considered it with great care. We concluded that the way in which the requirements of the case would best be met would be by giving the congregation a Kirk Session. We felt that our good old Presbyterian Kirk Session would be by no means inconsistent with Indian traditions, or unintelligible to the Indian peoples.

The village community in India is a thoroughly well organized institution; and the village people govern themselves, as I shall immediately indicate. They have, however, according to Indian tradition, little or no interest with concerns outside the area of the village lands.

Before British rule, communication was but little developed; and the people went very little beyond the village boundaries, except on religious pilgrimages which were frequently made even to places under entirely foreign Governments.

The village people ordinarily know that there is far above them a King or Emperor, who rules over an enormous Empire, of which they have only the vaguest notion; and they know that between him and them there are many officers who exercise authority under him.

But they do not dream of having any concern with the appointment of these officers. The work of the Empire has to be done by the King, and by those to whom

he commits it. As for them, they are only concerned with their own village. They have no other desire than to be allowed quietly and peacefully to live their village life. They care little for anything beyond.

The system of local self-government is therefore entirely imported, with its Unions of villages, its Local Boards and its District Councils, and, over all these, the Legislative Council at the headquarters of the province. Such a system of giving the people a share in the administration of a province or state is western, not oriental. The Government of India have taken full advantage of Indian traditions in introducing their system of Local Self-Government; but that system goes much beyond anything that is really indigenous to India.

Therefore it is that I say that it is specially in regard to the Kirk Session that we find the Presbyterian form of Church government exceedingly suitable in India.

When we get above the individual congregation, whether we go to Episcopacy, with such modifications as we find in its application to different localities in connection with the degree to which laymen are associated with the clergy in the government of the church, or to Presbyterianism, with its Presbyteries, Synods and Assemblies, we have got to something which is not oriental in character. It does not correspond to the ordinary or traditional methods of government in the East.

This by no means indicates that it is unsuitable to the East, but merely that we have got into a wider sphere of action than the Indian generally deals with. Either form of Church government, therefore, has got to be learned in view of something which the East requires to be taught, namely, the idea of a responsibility for something far beyond what we can see round about us.

If we call on the ordinary oriental to assist in administering, not the village only, but also the State, we have got to find a system of government; because the ordinary oriental mind deals with the village only. If we are to get beyond the congregation to the Church, we have got to find a system of government for the Church; because in India the idea of the great Church of Christ is an idea that has yet to be learned.

Well, I come back to the Kirk Session. India fully understands the government of the village by the Panchayat or Council of five elders. The word "panch" means five; and this Council is called the Panchayat because it ordinarily consists of five. The number, however, is not a matter of rigid observance.

The Panchayat may be formally elected. More frequently it consists of men who are merely recognized as the wise and experienced leaders of the community.

There is an oriental idea, of the truth of which some of us, as years pass by, become more and more convinced, namely, that wisdom and sound judgment are generally to be found associated with age. Hence the Panchayat, in the old-fashioned Indian village, consists usually of five men from among the elders of the village. Its members are the men whom the villagers have learned to trust.

They are generally elderly; but they are not elected on account of their age, but on account of their tact and wisdom and capacity for making things go smoothly. What the village wants is sound government and the avoidance of friction. The men who are likely to secure this are recognized as the elders. Their opinions are received with respect, as the mature expression of village public opinion; and their orders, even when they involve punishment for offences against village discipline, are obeyed.

I am sure that you will see at once that there could not be a better model for a Kirk Session in the Church than exists thus in the Panchayat of the old Hindu village. Mr. Douglas and I saw this; and we determined that we would introduce the Kirk Session to the Nagpur people under the Marathi name of Panchayat. Speaking of it in English we would use the old Scottish Presbyterian word, "Kirk Session;" but in the vernacular it would be "the Panchayat."

We set to work together very carefully to consider the scheme which we should set before the congregation. We realized the great responsibility of the work that we were doing; and we made it a matter of constant prayer, separately and together, that we should receive guidance in regard to the matter.

The first step that we took was to find the right men for the eldership. This in the nature of things took time.

I want you to consider, by a careful examination of the Acts of the Apostles, how different present circumstances are in India from the circumstances in which the Apostle Paul founded the churches amongst the Gentiles. We see in the New Testament that, in the early Christian Church, the great majority of those mentioned as the most influential and efficient leaders were converted Jews, who had from their youth a knowledge of the then existing Scriptures; who had been themselves, in some cases, "rulers of the synagogues," who were, some of them, "mighty in the Scriptures." They were men who had been trained in religion of the Jews and were versed in the Old Testament Scriptures, the only written Word then existing in the Christian Church.

How different this is from the state of things in India, where we have to deal with the first generation of Christians. The Jew had not been brought up in a false religion, but in the worship of the true God. He had not to throw aside his old religious books; but he had, in obedience to their teaching to take one step forward and to acknowledge Jesus of Nazareth as the Christ of whom Moses and the prophets and the Psalms had written.

The Hindu, on the other hand, has to lay aside all that he has in the past considered sacred, and has to accept a new Teacher and a new conception of God, and of his own relations and responsibilities to his Divine Lord.

It was not therefore perhaps so easy a matter to find men fit to be leaders in this new born Church in Nagpur, as it may have been for the Apostle Paul and Titus to find elders in the cities in which they had to be appointed (Titus 1. 5.)

Mr. Douglas and I, in endeavoring to find suitable men, laid the list of the congregation on the table, and prayerfully considered who amongst the men of the congregation were fitted for the office.

There were certain qualifications that we set before ourselves as being desirable in the elder. In the first place, we wanted men of common sense, tact and sympathy. Such men are not difficult to find among the Indians. I have indicated already that their system tends to the production of such men in village life; and it was, therefore, not difficult for us to find such men in the congregation.

In the second place, we wanted to find spiritual men, friends of Christ. These also were not hard to find. The ordinary Indian is more influenced by personal attachment than by theory or opinion. The Indian Christian has a strong personal love for the Crucified. He is ordinarily less concerned with the logical formulation of doctrine than with personal loyalty to the Christ who has brought him life and peace. I think, perhaps that this personal devotion is one of the things which the Church of Christ will learn from India when the East brings its contribution into the Church.

Thirdly, we wanted consistent Christians, men whose lives were above reproach and were regulated in accordance with Christian ethics. Careful examination of the Acts of the Apostles and the Epistles will show you that the Apostle Paul had great difficulties in regard to the early Christian Church.

We have had similar difficulty in India; but I will say this, that, so far as my experience goes, the Church in India has not suffered so much from this particular form of difficulty as did some of the churches to which the apostle Paul wrote his Epistles. It was a great joy to us to find that it was quite easy to pick out an adequate number of men of pure and consistent and Christ-like life.

In the fourth place, we wanted men versed in the Scripture and in doctrine. This also we found more easy than we had expected; and it was with great thankfulness that we saw, as we carefully considered name after name, how many there were whom love for the Scripture, which had brought them life, had led to a careful study and acquisition of Christian doctrine. The Indian Christian loves the Bible and takes it as a light to his path.

We were able then to fix upon a list of men to be appointed to the eldership. As I have already said, we laid that list again and again in prayer before God and asked for His guidance in respect of it. The men themselves were then consulted; and all of them agreed to accept office.

A congregational meeting was then called; and the whole subject of the appointment of a Kirk Session or Panchayat was explained to them by Mr. Douglas and myself, and by one or two of the newly selected elders. The list was then laid before the congregation, and it was unanimously adopted. Since then vacancies have occurred; and they have been filled up by the congregation in the same way as they would be filled up by a congregation in the West, but on that occasion they adopted as their first Kirk Session the men whom we had selected and recommended.

When the Kirk Session had thus been elected, we met with the elders; and we explained to them fully what we understood to be their general responsibility. We pointed out to them that they had to act on the scriptural injunction to do good to all men as they might have opportunity, but especially to them that were of the household of faith.

They had to embrace the great principle of service which lives in consecration: (a) to Christ; for we are not our own but bought with a price; (b) to the office to which they were appointed at the call, and in reliance on the strength, of the Holy Spirit (Acts xx. 28); and (c) to the blood-bought Church of God.

Then we set to work, as a full Kirk Session, to a more detailed consideration of duties. Whatever of experience any of us had had in the way of work helped us; and we also got the Kirk Session, as a whole, to help in the work of each: (a) by allotting suitable districts to suitable men, and (b) by allotting special duties to specially qualified men.

Thus, for example, a poor district was allotted to a kindly and benevolent pair of elders, and a wealthy district to more forceful men. The Superintendent of the Sunday School was an experienced Teacher; and the Session Clerk was the College Registrar. This is a matter on which I need not enlarge; for it is one of world-wide experience.

We then took up the old Free Church Act of 1846, wherein the duties of the eldership are clearly set forth, and it helped us greatly. This Act was passed when the old Free Church was in great difficulties, immediately after the Disruption, and when it was necessary for it to see to the effective employment of all its resources.

It is a most valuable Act; one which will repay study by any man who desires to see what the eldership should be. Allow me briefly to refer to the provisions of the five clauses of the first section of that Act, and to the manner in which we applied them to the circumstances of our Kirk Session in Nagpur.

This first section deals exclusively with elders. It requires (1) "that they shall sit in session along with the minister, and assist in the administration of discipline and in the spiritual government of the Church."

Sitting in session with the minister we interpreted as being intimate, identified and sympathetic with him in all his work. We pointed out that it was inconsistent with entertaining ill-feeling towards him, or with speaking ill of him among the people. We held that it involved the supporting of his authority in the congregation, and always being ready to pray with him and for him in respect of his work.

At least two or three elders were always expected to be present in the Session House for prayer with the minister before the service. A special promise is associated with the united prayer of "two or three;" and we held it to be of the utmost importance that the elders should realize the power they had to prevail with God in prayer for the divine blessing on the preaching of the Word.

To assist in the discipline and government of the Church was entirely in accordance with Indian ideas; and it was wonderful how well the system worked. The elders knew the people and got at them. Their object was restoration or prevention rather than punishment or scandal. The people learned to trust the elders; and the moral tone of the congregation was manifestly improved. I am told that this improvement in tone has been maintained.

The second clause of this section requires of the elders (2) "that they take a careful oversight of the people's morals and religious principles, of the attendance upon public ordinances, and of the state of personal and family religion."

No one was able to absent himself from church without the elder noticing it and finding out why it was. It was a good thing, if the man was sick or otherwise properly prevented from attending religious services, that the elder should look him up and help him; and it was essential for the tone of the congregation that no laxity in regard to attendance at divine ordinances should be tolerated.

The importance of home religion also is a thing well understood by the Indian Christians; and it was easy for the elders to commend it to the people. They were glad to substitute in their homes the worship of the true God in a spiritual way for the old worship of the family idols.

The third duty of the elders is thus prescribed in this section, (3) "that they visit the sick from time to time in their several districts." This duty of visitation is made of wider application in the fourth section of the Act which deals with the common duties of elders and deacons, and directs "that, for the better discharge of their duties, as well as with a view to increased opportunities of doing good, both elders and deacons should visit periodically the districts assigned to them, and cultivate an acquantance with the members of the Church residing therein."

We took our communion cards round four times a year, two elders always working together in each district. We gave plenty of time to every visit to each house, so as to have really good, useful visits with cheerful, friendly, frank conversation with the members of the household and we paid additional visits when sickness or any special circumstances required this.

The fourth duty prescribed by the first section of the Act is (4) "that they superintend the religious instruction of the young, and assist the minister in ascertaining the qualifications of applicants for admission to sealing ordinances."

Nothing can be of more importance to any church than the religious training of the young; and it certainly is not of less importance in India than elsewhere.

We devoted earnest attention to this matter, and did the work systematically. We had an alphabetical list of the young people kept before the Kirk Session; and extracts of it for each district were given to the elders in charge of that district.

This list showed every birth in every Christian family and indicated the time at which it was necessary for the elder to see that the religious education of the

child was being properly attended to. I have heard from Mr. Douglas that this work has flourished in the church ever since, and has had results of first-rate importance.

What shall I say regarding that portion of this clause which refers to assistance given to the minister "in ascertaining the qualifications of applicants for admission to sealing ordinances?" We had not only to examine young communicants as elders might have to do at home. We had to examine candidates for baptism; people, old or young, who were seeking after Christ and desired to join His Church.

You will perhaps picture to yourselves a somewhat grim scene, a trembling catechumen appearing before a stern body of elders who were to cross examine him on his new faith, and ascertain whether he was ready for baptism.

Blot out the picture. I recall the memory of a very different scene; ten or twelve men, full of love and sympathy, dealing tenderly and wisely with the young disciple, helping him over difficulties, strengthening his fath, encouraging his loyalty.

They were Christians of the first generation themselves. They had passed through it all, when they had turned to God from idols to serve the living and true God. They knew the difficulties, the sacrifices, the hopes.

I have sometimes sat back in my chair and taken no part, but just looked on with wonder and thankfulness to see the spirit of Christ manifesting itself in these elders of the church. What an experience it was to see them hold out helping hands and draw the new convert to the Lord they loved and to the Church for which He died.

Finally, the fifth clause directs the elders "that they superintend and promote the formation of meetings within their districts, for prayer, reading of the Scriptures and Christian fellowship among the members of the Church."

The little district prayer meeting is a great help to the people, and is of great importance to the minister. The elders conducted this, or saw to its being conducted by some person or persons fit to take charge of it. Then the weekly prayer meeting in the church was entirely in the hands of the elders, though the minister sometimes assisted.

This had a great effect in producing a spirit of prayer among the people; and it also fitted the elders for rendering important service to the congregation, at times when, through ill health or otherwise, the minister was unable to do his work. Mr. Douglas tells me that, for months together when the minister was laid aside, the elders did the whole work of the congregation and did it to the edification of the church.

These are the kind of duties that we believed to belong to the elders. We realized that the aim of the Kirk Session is not only that every elder should work, but that every member of the congregation should be interested in the work of the church: that is to say, in Christian work in the congregation itself, in its own immediate surroundings, and in the far places of the earth.

The object was to have a truly living church; and we believed that elders as well as ministers are responsible for this. We tried to get the men devoted to the work of their office, not slothful in their own secular business, and yet giving much attention to the elders' duty; and this object was fully achieved. Mr. Douglas tells me that the spirit of earnest endeavor is still maintained.

Let me say in this connection that we must have time to give to Christian work. If we are called on to give a portion of our substance for the work of Christ, we are called on, by at least as imperative a call, to give a portion of our time.

The following thoughts are suggested to me by my own experience.

Firstly, the time required is not very great. It is no extravagant demand that is made on me. If I work eight hours a day for myself, it would not be unreasonable to ask me to give an hour a day to my Divine Master, but if I gave an hour a day I should be giving seven hours in a week. A man who gives anything like seven hours a week can do a great deal of work. Try it; and you will see.

Secondly, it is busy men who have often the most time; because they have the best method of arranging their time and giving it systematically to that which makes a legitimate call upon it. It is rare indeed that a man can justly plead that he is too busy with work that he cannot properly set aside to be able to give any considerable portion of his time to the church. Let him economise his time and use it systematically and methodically; and he will have some to spare. This method in arranging time, this business-like use of it, is a Christian duty as the injunctions of the Apostles against sloth and trifling clearly show.

Thirdly, let me say that change of work is rest. Sometimes I have met people, kindly friends, who have said to me, when I was a very busy man, almost overwhelmed sometimes with public work in India, that it was a mistake to give a portion of the Lord's day to Christian work, that if I did not rest the one day in seven, I should break down.

Change of work is rest; and I have often found myself more refreshed at the end of a Sunday on which I have had a good deal of work to do, than I could possibly have been if I had rested in the sense in which some men rest.

I ask any of you to look at me and judge where, with all the work which I have done in India, in addition to the duties of my office, I am by any means at the present time such a wreck as to give a warning against overwork.

Fourthly, I commend to you a saying of David's which I learned many years ago. David said to Araunah: "I will not offer unto the Lord of that which costs me nothing." Ordinarily a man ought to give careful and serious preparation to any work which he undertakes in connection with the church. Sometimes, of course, we are called upon to speak without preparation; but these are probably the occasions which cost us most; for a man is not able to do that without having passed through experiences which are sometimes very trying. The discipline of God's school is sometimes severe indeed.

Finally, it must be borne in mind that the quality of our work depends on our relation to God. "O Lord open Thou my lips," says the Psalmist; "and my mouth shall show forth Thy prase." This has been well described as an inspired prayer for divine license to preach. It is the revelation that God makes to me of sin forgiven, of the joy of salvation, that open my lips.

Now gentlemen, my time is exhausted, and indeed I have said what I wanted to say. I think perhaps it is possible that you will regard our experience in India as having some relation to your experiences here in Canada. Our duty is in its essentials the same everywhere. The Master is the same, and the work He gives us to do. We work for love of Him; but we will not forget that He is a generous Master. We are encouraged by the Word of God to have some respect to the recompense of the reward, and to hope that, if we give ourselves humbly and loyally and prayerfully to His work, "when the chief Shepherd shall appear, we shall receive a crown of glory that fadeth not away."

Copies of this address in pamphlet with photograph of the Nagpur Session will be mailed, postpaid, for five cents in stamps from the F. M. Office, Confederation Life Bldg., Toronto.

PRAYER—TRY IT.

Are you all exhausted and depressed? There is prayer. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." Try it.

Are you seeking wisdom? There is prayer.

"Give me now wisdom and knowledge, that I may go out and come in before this people." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Try it.

Are you eager to know his will? There is prayer.

"In all thy ways acknowledge him, and he shall direct thy steps. "Make thy way straight before my face. Lead me in thy truth and teach me thy paths. For behold he prayeth." Try it.

Are you grieved that friends have drifted away? There is prayer.

"Thus saith the Lord, the Holy One of Israel, and his Maker. Ask me of things to come, concerning my sons, and concerning the work of my hands, command ye me." "Ye that are the Lord's remembrancers," "take no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." Try it.

Are you expecting "great things" from God? There is prayer.

"Call upon me, and I will answer thee and show thee great and mighty things, which thou knowest not." "And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son." Try it.

Are you attempting "great things" for God? There is prayer.

"And it shall come to pass, that before they call, I wil answer; and while they are yet speaking, I will hear. Behold I am the Lord, the God of all flesh; is there anything too hard for me?" "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." Try it.

Are you intent on the enduement of power? There is prayer.

"If ye then being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him." "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Try it.

Are you anxious about life's little problems? There is prayer.

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus." "The effectual fervent prayer of a righteous man availeth much." Try prayer.—In New York Observer.

THE BOY'S COMPANIONS.

"Where is John?" Father, who had just returned from his day's work, made this inquiry concerning his five-year-old son.

"I thought he was out in front, watching for you," mother replied.

"I did not see him."

"He must have gone down the street, then. I cannot keep track of him any more. He is off every chance he gets."

"He'll be back in a few minutes," father remarked indifferently.

Why be concerned about the child's absence? There was no danger. The street was a quiet suburban one, with no cars and few vehicles.

No danger? Ah, but John is more than physical body. He is mind and soul as well.

John returned just as father said he would. He had been in a neighbor's house, and there was no harm done.

No harm? Then why did John hurry so with his supper, and leave the house so quickly when the meal was ended?

Ah, well, the neighbors liked him. Of course, they did. Who could help it? His absence had its advantages also, for father had time to read the afternoon paper, and mother to do her evening work.

"Where is John?"

Five years later, father asks the same question.

"I think he went down to Anderson's," mother replied.

"Why does he go there so much?"

"The boys have built a cabin in Anderson's yard."

"Which boys?"

"O, the Andersons' and the Griffiths' and Will Hamer and Sam Van Leer and a few more."

Boys from the best families in the neighborhood. No cause for alarm here.

But come, father, and see that cabin. Come quickly, for the moments are precious. This is it. Open the door. Whew! What an odour of stale tobacco smoke! Do not hesitate on the threshold, for your boy is part owner here.

What is that small box behind the rafter? Ah, cigarettes. And these papers, father; what are these? Dime novels. And this little book with no title on its yellow cover, which is pushed away back beneath the other papers; what is this?

Quick, father! Have you a match? Burn them—the booklets, the papers, the cigarettes, the shanty—all of them!

But stop a bit. The nicotine poisoning, the lies, the false conceptions of heroic manliness, the evil stories, the impure thoughts, the corrupt practices! Can you burn these things out of your boy and leave him unscarred? Can you gather them together in one hideous mass of corruption, and so utterly destroy them that he will know them no more forever?

Can you? Say, father, if you can do this, come with the speed of the lightning's flash and the glory of the morning's light, to show us other fathers how to do it.

"Where is John?"

The same inquiry is made when another five years is past.

"He went down to the creek," mother answered.

"Why does he go down there so much?"

"They have a boat and a boathouse."

"Who?"

"The Anderson and the Griffith boys, and Will Hamer and Sam Van Leer."

The same old crowd—boys from the best families in the neighborhood. But, mother, did John forget to tell you that a few more boys had joined that company—Jack Quinn, whose father keeps the notorious saloon; Mike Donnelly, son of a low-bred politician; and more of that type? No matter. Perhaps they are not so very different from your boy, after all.

"But this is Sabbath," father suddenly remembers.

"Doesn't he go to Sabbath School any more?"

"He hasn't been there for several weeks."

"Why?"

"I suppose he thinks he has grown too big."

Go after the boy, father. To the boathouse? Yes, or to any other place he may be this Sabbath afternoon. Do not go in anger, with stern reproach or arbitrary command, but go with loving pity and sympathy to bring him back. And wherever he goes, be his companion. Let his interest be your interests. Learn his ambitions. If he has none, create some.

Another five years pass, and there comes the same old query: "Where is John?"

"I do not know," mother replies. "He never tells me now."

Ah, the pathos of it! But try as you will, sweet mother lips, you cannot utter the sob that is in the heart. It seems but yesterday those same lips sang the baby John to sleep, while the heart built magnificent castles—virtue, love, achievement. They seemed so sure, so strong, those castles; but now they are blown over with

the breath of these few words: "He never tells me now!"

"Where is John?" You have asked that question many times in the past, father; and you were satisfied when mother answered. You will ask that question many time in the future; but there will be no answer.

Long after the lips have ceased to repeat the query, your heart and soul will reiterate it, for in your innermost being will be the bitterness of a fearful disappointment. How gladly would you then recall the days when the little fellow romped through the house, while you complained of his noise or shunned his society! Because you spurned his companionship then, you will one day yearn for a fellowship which you cannot win.—In Mother's Magazine.

SLAUGHTER OF THE INNOCENTS.

We have the most appalling evidence already of the malign effects of precocity in the rising generation. From all the large cities come reports of the prevalence of moving-picture-show teaching of crime of all kinds on the minds of young people, boys and girls alike.

The "New York World" recently started an investigation into the results of these questionable adjuncts to the school and the new idea of teaching by object-lesson. Laws had been enacted for the purpose of preventing the attendance of young boys and girls at such shows, unless accompanied by proper guardians, but these enactments seem to be in many cases more honored in the breach than the observance.

The picture shows, said one of the reports, are used by ushers and attendants to entrap young girls and lead them to lives of shame. The theaters are, in fact, used as vestibules for the great "white slave" market, and the places wherein young people of either sex are sedulously trained in all the mysteries of iniquity—the arts of the enticer, the gambler, the pickpocket, the burglar and the perjurer.

Many young girls are cornered by the employees in these shows and, on the promise of employment on the stage, are led to disorderly houses, only to be flung penniless and despairing on the streets.

Heretofore, it was rum, love of finery and the thoughtless gaiety of youth that were held accountable for the wreck of such innocent lives, but the picture-show curse seems to be a thousandfold more destructive in its effects than any of these.

Science has, it will thus be seen, its drawbacks—drawbacks of the worst kind, for they are moral, not material. The agents of Satan are not less resourceful than the "wizards" of science. They assail society in its most vulnerable and susceptible part, the realm of childhood and callow youth, and their harvest are, alas! only too plethoric and abundant. For every new picture show thrown open there soon arises a new wing to a jail and a new home for inebriates and mad.

The adaptability of the deadly film to the purposes of the unscrupulous is truly appalling. There is an infernal alertness in the instinct of the showman of to-day that was altogether unknown to the old-fashioned caterer of a less "progressive" age.—Standard and Times.

COMMITTING TO MEMORY.

It is most unfortunate that in these days we make so little of committing to memory passages of Scripture, favorite hymns and the answers contained in the catechism. Twentieth century children are in advance of the children of former days in many particulars, but by and by they may have cause to regret that so little attention was paid to their acquirement of positive truth as a treasure laid up in the mind.

When we commit anything to trustworthy keeping we are reasonably sure that it will be safe and that we may receive it into our hands when we may need it again. There are untrustworthy repositories, of course, but memory properly treated in childhood is not one of them. In the earliest years of life and during youth, the memory is singularly retentive, and what is then learned with ease may prove an advantage and a comfort in later days.

When one happens upon a book in which there are frequent allusions to the Bible, as, for example, in "Queed," a novel that lately has been widely read, one is aware that the author must have grown up in the companionship of the best of books. There is not a chapter in "Queed" in which almost unconsciously the author does not refer to a Bible character or a Bible story or slip into a Biblical phrase. The result is a perfection of style that is a continual joy.

So far from considering it a hardship to study the Bible, children love the pages in which they read of heroic men and women of the elder day, and where they find the portrait of Him who was the world's greatest hero, our Saviour Jesus Christ.

If we have been in the habit of committing to memory precious pearls from the deep sea of the Scriptures, we may continue to add to our store without difficulty to the verge of life's latest day.—Margaret E. Sangster.

"The best sermon is that which prompts the hearer to do the most right thinking for himself."

The Children's Record

SKETCHES FROM THE BHILS.

By Rev. H. H. Smith.

Mendha, Central India,
April 4, 1912.

Dear Children's Record,—

Let me give you a short account of what is being done in this Mendha. Mendha has a Bheel Christian community of 225 souls, the last three were baptized only an hour ago.

At present, famine is rife and distress is growing worse daily, and there will be no improvement until the first crop is ready in the end of September. Cattle are dying from starvation and we have yet three months before us ere a blade of green grass will be seen.

The greatest drawback in this country is the lack of good wells. We have received a little money from Mr. K. G. Mackay, which has enabled us to dig a well in Sindanpani, three miles from Mendha, where we hope soon to build a church and form a congregation. This well not only supplies Sindanpani with drinking water, but will, we hope, place some Christian farmers beyond the effect of any future famine.

We are also making a rice field in Mendha. This is done by levelling the land and building a wall around it to keep in the water. The government also is adopting this method of relief work as a preventative against future famine in districts where irrigation is impossible.

The question has often been asked, "does it pay from a spiritual point of view to support relief work?" In reply let me give you two scenes in our Mendha Sunday School, 21st March, 1912.

The Raw Material.

Scene No. 1.—Mrs. Smith's class of Bheel children—about twenty in number, of the wildest type I have ever met.

Mrs. Smith.—"Now, tell me some of the good things that come to you daily.

Answer,—by a son of the jungle. "Abuse is a very good and useful thing."

Chorus of many voices,—yes, mem Sahib, gali (abuse) is very good.

Their logic was good enough. "Does not abuse help the bullocks along?"

The question was not put to the test, for had Mrs. Smith allowed these young urchins to bring bullocks and try it on them she would have lost her case completely.

The remainder of that class hour was spent in discussing the evil of the use of swear words.

The Raw Material Changed.

Scene No. 2.—Same day, the whole school has reassembled in the church. The members are those rescued during the last and present famine, some who came to us during the years between, and some are outsiders.

The occasion is the presentation of five diplomas and a silver medal to students who had passed a course on the "Science of Sunday School Teaching," open to all India.

All these students were rescued during the last great famine, and are all earnest Christians. All give the tenth part of their earnings to God and three out of the five, including Dhuligh, the medalist, are earnest soul winners.

Scene number one shows the kind of material we find here, and scene number two shows what it may and does become after a few years of gospel treatment.

Here, a great opportunity is passing by. It may never come our way again. The moment is opportune.

In a land like India we learn two great lessons: one is that of seeing God's hand in the circumstances surrounding us, and the other is that of "buying up the opportunities" (New Version) as they present themselves to us.

Please pray for a great harvest of souls among the Bheels, and that this sad visitation of famine may be the cause of much blessing and spiritual life.

DO YOU KNOW THIS GIRL?

Perhaps you know the little girl
  Who's always losing things;
Her head is in a constant whirl—
  Her property has wings.

She's very sure she put away
  Each article in place,
But when she wants them they're astray,
  And thus begins the chase:

"O mother, have you seen my hat?
  Its nearly half-past eight.
I thought 'twas earlier than that—
  I'm sure I shall be late!

"And where's my coat? I hung it there
  Upon that hook last night.
Well, yes, perhaps 'twas on the chair,
  Or under it—you're right.

"Some pixie hid my books there. No,
  I'm sure it wasn't I.
Hat, coat, gloves, books—a kiss! And so
  I'm ready now, Good-by!"

What work and worry she could spare
  Herself and others, too,
By just a little thought and care.
  Now, can this girl be you?

—In Youth's Companion.

HOW DICKIE FOUND THE WAY.

It was late afternoon, at the hour when business men and belated shoppers, as well as the motley crowd of toilers, seek their homes, and the suburban car was filled to its utmost capacity.

Sitting side by side in one corner were a stout, over-dressed woman and a very little boy. The woman had so often endeavored to obey the conductor's call to "sit close," that her voluminous skirts quite over-spread the child's dangling legs and feet, leaving visible little more than a small, patient face set round by a fringe of cropped yellow curls, and lighted by a pair of large, serious blue eyes.

One could but wonder that the woman seemed to give him no attention. He must have been tired with the long, noisy ride. Why did she not take him on her lap and cushion his head upon her ample shoulder?

Singly or in groups the passengers began to leave the car at the various street crossings, until there was left, besides the woman and child, only a young lady in black, with a beautiful sad face. At length, the stout woman pressed the signal button, and the car came to a stop Half way to the door, she heard the conductor calling after her:

"Lady, you've forgotten your boy."

"My boy! What 'cher mean? I've got no boy!"

The man stared.

"Whose is he, then? He's been on along with you ever since we left the car barn. Looks to me as if you meant to shake him."

"Me! Shake him!" The woman choked with indignation. "I never seen the kid before in my life!"

Still incredulous, the conductor addressed the child.

"Ain't she your mother?"

"Oh no, sir!" The clear, little voice sounded sweet as "pipes o' Pan." "Mamma's gone to heaven. That's where I'm going—to find her. Here's my penny. I tried to give it to you, but you didn't see. Will you please tell me when we get there?"

The man gazed about him helplessly.

"What d'ye know about that?" he muttered. Then, with a queer catch in his throat:

"I'm sorry, kiddie, but heaven is not on our line."

There was a rustle of garments, a soft, breathless rush, and the lady in black had the child in her arms.

"Tell me all about it, darling. What is your name, and where do you live?"

"My name used to be Dickie, but its Fifty-seven, now, and I live at the 'sylum. A man took me there after my mamma went away. There are lots of little boys and girls, but no mammas there. Nobody kisses me good-night, or tucks me up in bed, or hears me say my prayers. Have you ever been to heaven, lady, and is it a very far ways?"

"I have never been there myself, dear, but I had a little boy who went. And it is very far off. I know you could never find it alone."

"But your little boy—did he get losted?"

"No, for somebody led him all the way."

"Won't that somebody lead me, too?"

"Sometime, darling, but not now. One must wait patiently until He comes."

"That's what my mamma said—to wait. But I'm so tired waiting!"

"I am tired, too, waiting—for my little boy. Dear, will you come and live with me, so that we can wait together?"

The blue eyes gazed for a long, silent moment into the other eyes of tender brown. A look of utter trustfulness stole over the childish features, a pair of little arms twined about the neck of the lovely lady, and the curly head sank upon her breast.

The conductor drew his sleeve across his eyes.

"I mistook," he murmured under his breath. "Heaven ain't named on our books, but its sure on the line after all!"

—In Exchange.

THREE STORIES FROM JAPAN.

By Rev. C. A. Logan, a Missionary.

The First Story.

The saddest thing I have ever seen since coming back to Japan was in a neighboring large town. The teachers of the public school led all the children up to the shrine and had them worship the image of the god of wealth.

And the pity of it all is that they are doing this at the instigation of the Department of Education.

Of course, they claim that this is not idolatry, but if there ever was an idol in the world, it is certan that Ebisu, the god of fortune, is one. What can we hope for, when those who ought to enlighten the minds of the children are thus darkening them?

The Second Story.

For several years I have been corresponding with a number of convicts in a prison about three hundred miles from here. A number of these men have been converted.

I received a letter from one of them who is serving a long term. On reading the Bible, he was deeply convicted of sin, and found no peace until he accepted Christ's invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

For the past two or three years he has been living a Christian life, and was rewarded by the superintendent of the prison for good behavior. He is allowed a small pittance a day, something less than a cent, for good service, and during his term, he had accumulated thirteen yen. (A yen is half a dollar.)

He says that the only sorrow he has now, is when he thinks of the man whom he injured, when he broke into his house. So the other day, to make his repentance complete, he wrote to the home of his victim a letter of apology, and enclosed the thirteen yen of reward-money, that he has accumulated during all these years of hard service.

On the receipt of this letter, the victim was so greatly impressed that he took a long trip away down to the prison to meet him, and there they met face to face, and made peace by the blood of the Lord Jesus Christ, and prayed together that he might be victorious to the end.

And then the victim gave him a neatly bound Bible, as a token of his good will.

The Third Story.

What would you think in your country, if a man cut off his finger, when he decided to become a Christian?

I met a man like that the other day. He is selling Bibles now in this province. He was the ring-leader of a gang of gamblers and villains. He was very skillful in jujitsu and gambling. It seems that in playing tricks in gambling, the third finger of the hand plays a very important part.

So when he became a Christian, in order that he might not be tempted to go back to his old life, and in order that he might make known to all his old associates that he had broken off from his old life, he took his short sword, and cut his finger off at the middle joint.

SMOOTHING LIFE'S WRINKLES.

She was only a poor, plan, freckled woman, whose clothes were of the same fashion her mother might have worn, yet, day by day, as she busily plied her iron, many a humble neighbor would stop by her door to listen to the quaint old hymns she sang so vigorously.

"My good woman," said Mrs. G——, who had called to engage her services, "how can you stand all day in this hot room, always ironing, and yet sing so cheerily?"

"Ah," she replied, "the Lord has given me this work to do; so, when I'm tired and out of sorts, I say to myself that verse about doing things heartily, as unto the Lord, and try to think how I'd feel if I could see him standing by my side and he knew I had an unwilling heart for his tasks. Then I sing my brightest hymns, and while my iron smoothes out the wrinkles in the clothes, I'm planning how to smooth out the rough places in my neighbors' lives.

"There's poor Granny Jones, left alone all day. She's crippled with rheumatics, and nearly blind, too. When I sing it cheers her a bit, and she feels as if some one cared for her.

"Little Tommy Greene, in the room above me, has a weakness in his back, and lies in his cot bed from morning till night. His mother works in a factory and doesn't come home till dark.

When he's lonely and sick with the pain, he pounds on the floor with a stick, and I sing the hymns he likes best, and he lies quiet and hums them over to himself till he falls asleep.

Then once in a while I slip up with a cup of water, and bits of picture papers that come wrapped around the clothes, and give him a pleasant word. Ah, ma'am, the Lord's so good to me I must try to help them that have few blessings."

And this thankful woman lived in a little hot room, spending her whole life ironing and smoothing out wrinkles for others.

"What shall I render unto the Lord, for all His mercies towards me!"

IN THE SCRAP PILE.

A blacksmith about eight years after he had given his heart to God, was approached by an intelligent unbeliever with the question, "Why is it you have so much trouble? I have been watching you. Since you joined the Church and began to 'walk square,' and seem to love everybody, you have had twice as many trials and accidents as you had before, I thought that when a man gave himself to God his troubles were over. Isn't that what the parsons tell us?"

With a thoughtful, but glowing face, the blacksmith replied:

"Do you see this piece of iron? It is for the springs of a carriage. I have been 'tempering' it for some time. To do this I heat it red hot and then plunge it into a tub of ice-cold water. This I do many times. If I find it taking 'temper,' I heat and hammer it unmercifully. In getting the right piece of iron I found several that were too brittle. So I threw them in the scrap pile. Those scraps are worth about a cent a pound; this carriage spring is very valuable."

He paused, and his listener nodded. The blacksmith continued:

"God saves us for something more than to have a good time—that's the way I see it. We have the good time all right, for God's smile means heaven. But He wants us for service just as I want this piece of iron. Ever since I saw this I have been saying to Him, "Test me in any way you choose, Lord; only don't throw me in the scrap pile.' "—Sabbath Reading.

THE JOY OF LIVING.

No human being has ever attained to such high standards of living that there was nothing higher to work for. What a blessing this is! For there is no such joy in life as the reaching out after high standards and working toward them. Those who are content to live by any lower standard than the highest they can conceive of, know nothing of the real joy of life.

Those who are closest to God show the least strain in their lives. The only real strain in life is the tug of pulling away from God. The more nearly we get into oneness with Him and His will, the more completely we have God and the universe working with us instead of against us. It is the way of the transgressor that is hard. Christ's yoke is the only strain-easing harness we can ever wear. But we can always discover ways of fitting our lives into it more perfectly, and this is His never-ceasing invitation to greater joy.—The Examiner.

Whatever God tells us to do He also helps us to do.

THE THANK OFFERING OF A QUIET FACE.

Tell me your secret," recently begged a woman of the dear friend whom she had not met for some time. "I know what an anxious year you've had, yet your face is calm and sweet as I never saw it. I can't help wondering why.

The woman addressed smiled, colored, and struggled with her natural shyness before replying. Then:

"I will tell you," she said, "though it's rather a sacred subject with me. The change you notice came about through two incidents.

"The first was a sermon preached by our pastor on making sacrifices, particularly thank offerings for Christ. He said that frequently those of us who had little to give in the way of money or talents might, for love's sake, at least give up some bad habit, acquire some good habit.

"I wanted to give, to do something, but, since I try to struggle steadily with my besetting sins, and have a perennially empty pocketbook, I didn't know what special thing to do.

"A few days later I picked up a paper, and there I read a paragraph on the duty of the professing Christian to keep a calm and happy countenance, since otherwise the world might ask with justice: 'Where is your comforting, sustaining faith?'

Well, that paragraph set me thinking, and I decided that my sacrificial thank offering for all my uncounted blessings should be that of a quiet face. It hasn't been, it isn't easy; as you say, I've had many cares and troubles of late.

But the idea back of the plan helps greatly, and every time I find myself frowning or pressing my lips together with what my father used to call the 'tight' look of rigid muscles, I relax my features, assume an expression of calmness, and at least try to smile. Of course, the task grows daily easier, and I've been repaid for the effort in many ways.

"It really is at once pitiful and shameful, when we come to think of it, that troubled, distressed, sometimes positively desperate look so many avowed followers of the Master wear regularly! And, of course, come to analyze the situation, it's lack of patience and faith that underlies the faulty expression.

"If we really believe as we ought, why there's no sense in worrying, because there's nothing to worry over. And if a majority of 'professing Christians' could look happy for the sake of Christ, who knows how many tired and jaded worldlings might be gathered into the fold just by that daily witness of an inward peace?"—Ex.

CONQUERING HINDRANCES.

A poor boy, a cripple, was enviously watching some other boys on the ball field.

A young man who stood beside him, noted the discontent on his face, and said to him: "You wish you were in those boys' places, don't you?"

"Yes, I do," was the answer.

"I reckon God gave them money, education and health," continued the young man, "to help them to be of some account in the world. Did it ever strike you that He gave you your lame leg for the same reason—to make a man of you?"

The lad thought upon the words, grew heroic, conquered his hindrances and became a noble Christian physician.—J. R. Miller, D.D.

AN INCIDENT IN INDIA.

By a Missionary.

V.——was perhaps the most difficult man in the place to deal with, certainly he was the ringleader in all evil, and, if all stories are true he has a lurid past behind him.

A year ago a money-lender went to him to demand payment of a debt. He said he had no money, but would give the money-lender a fresh bill for a higher amount. To this the money-lender agreed, and a fresh bill was made out on the spot.

Just then his wife came up and asked what he had done. He told her, whereupon she said, 'Better than that, let the money-lender give me the bill and I'll give him so much cash down.'

The money-lender gladly consented, and handed the bill to his wife.

She went off to the house for the money, as she said, and was presently followed by her husband.

Neither came back, and the money-lender went to the house to ask his money.

Thereupon V——and his wife set up a great outcry, that the money-lender had been paid the money and had given them the paper, and here he was demanding payment again! What oppression! What zoolum!

The money-lender went away and filed a suit against V—— for cheating.

All this happened a year ago, but, as not infrequently happens in Indian courts, the case was not called until a few days ago. In the meantime a revival of religion had taken place.

All of us had accepted V's—— account of the transaction with the money-lender, but when the case was called, V——stood up in court and said to the judge: 'Punish me as you think fit, but I cannot go on telling a lie. I never paid the money-lender anything, and made up the plan to cheat him. God has opened my eyes. I cannot go on with this lie.'

The judge, pleaders, witnesses, all were astounded. Such a thing had never happened before, and, commending the man's courage, the judge let him go on his undertaking to pay the money he owed to the Sow-car.

It made a tremendous impression on the court. We all rejoiced in V's——confession, and, knowing what he had been, we can only say: 'It is the Lord's doing: it is marvellous in our eyes."—From the "Missionary Record" of the U. F. Church of Scotland.

MY MISSION.

I was longing for a mission—
  Something men would count as grand;
Something that would win the praises
  Of the lofty in the land.

So I squandered time in waiting
  For the chance that never came—
Quite forgot to think of others
  In my yearnings after fame.

But one day I had a vision
  Of the needy close at hand—
Of the poor whose hearts are hungry
  As they journey through the land;

Starving for a word of comfort,
  Yearning, but alas! in vain,
For the love of those about them,
  And the smile that lightens pain.

Just a little deed of kindness,
  Just a word of hope and cheer,
Just a smile! They cost so little
  But they make it heaven here!

Thus it was I found my mission—
  Knew what work God meant for me,
And I cried, "Forgive my blindness;
  Now, at last, thank God, I see!"

And my heart that had been selfish
  In its longing to be great
Saw broad fields of labour waiting
  For me, just outside the gate.

I have sought to scatter sunshine
  In a dark and cheerless place.
Loving words have given courage—
  Brightened many a weary face.

In joy of helping others
  God's good time I waste no more
Since my life has found its mission—
  Found it at the very door.

Oh, the little deeds of kindness,
  And the words of hope and cheer,
And the smiles that cost so little—
  But they make it heaven here.

—Selected.

THE NEW WAY.

I went to school by streets, to-day,
That I was never on before;
But now I'll always go that way,
And not the old one any more.

For there's a great big house of brick
I passed upon the way I went,
Where little children who are sick
And have to lie a-bed are sent.

And while I went a-skipping by,
Afraid that I might tardy be,
I looked up and I chanced to spy
A child about the age of me.

She lay upon a little bed,
And, oh—her face was thin and white!
I thought how mine was round and red;
It made my throat feel queer and tight.

I almost think I should have cried
A tear or two, had not that child
Caught sight of me; and so I tried
To look quite cheerful when she smiled.

And I smiled back, and waved my hand,
And she waved hers—and, all this day,
I've thought of her. That's why I've planned
To always go to school that way!
—In Children's Magazine.

FOR SALE—A WIFE.

The evening service being ended and the crowd dispersed, the evangelist, Mr. Chong, requests me to meet with a few of the members for a little time, as a very important matter should be talked over to-night.

A young married woman, who had been in regular attendance at the preaching services, prayer meetings and classes for women for the past three months, was in great trouble. Her husband had this morning put out notices upon the streets stating his wife would be sold on a certain date to the highest bidder.

This was not because they had quarreled, or that love did not exist in home. This man had been managing a small business in the town, but everything had been sold for opium. Now he could get nothing to do, and starvation was at their door.

Consequently husband and wife mutually agreed, after much talking and planning, that no other course was open for them. In this way her life would be spared if a buyer could be found, and the proceeds would put off the husband's death for at least a few months. This young couple really loved each other and it was with burning tears that the present course of action had been decided upon.

When the Christians in the town, together with Mr. Chong, saw the notices posted up, their hearts were sad indeed, especially for the young woman's sake, who had been such a faithful attendant at the woman's class. A meeting of Christians was called. They thought surely something could be done by the Gospel Hall to save the separation. It was decided to write a letter to the pastor and see what should be done.

Well, we talked and came to a decision. It was that we, as Christians, would raise as much money by subscription as the man could possibly get by selling his wife. I expect you will think we have some wealthy Christians at this place if they could give so liberally.

I asked the friends how much the man could get for his wife. The reply was that he hoped to receive ten thousand cash. He had already been offered seven thousand five hundred cash, but if he could get nine thousand cash he would take that amount and she would be sold.

If you are not accustomed to reckoning in terms of cash perhaps I had better explain that one thousand cash is equal to about forty cents Canadian money. Consequently $3.60 would buy this man's wife.

What a difference the Gospel makes wherever it goes! We believe the day will yet come in China when money cannot buy a man's wife.

Well, a sheet of paper was secured and the pastor headed the subscription list and all the members present did what they could. We totalled much more than could have been realized had a buyer been found.

We then appointed a committee of three men to whom this money was paid. This committee was to assist the man in getting started once more in a small business, and would advance small sums of money according as it would be needed.

When this was done the man and his wife were invited to our little chapel. In a few minutes they arrived, bowing several times with their faces to the ground. It was then explained to them what the people of the Gospel Hall had decided to do in their behalf.

This brought the tears to the eyes of more than one. The man promised to quit the opium and under no condition would he in future think of selling his wife. We then had a little prayer meeting and separated for the night.—By a Missionary, in "Missionary Bulletin."

TWO EVENING TRAINS.

The first train leaves at 6 p.m.
For the land where the sleep flower blows
And mother, dear, is the engineer,
And the passenger laughs and crows.

The palace car is the mother's arms;
The whistle a low, sweet strain;
The passenger winks and nods and blinks,
And goes to sleep on the train.

At 8 p.m. the next train starts
For the pleasant land afar;
The summons clear falls on the ear.
All aboard for the sleeping car.

But what is the fare to this pleasant land?
I hope it is not too dear;
The fare is this—a loving kiss—
To be paid to the engineer.

So I ask of Him Who the children took
In His arms in kindness great,
Take charge, I pray of the trains each day
That leave at six and eight.

'Keep watch o'er the passengers', thus I pray,
'For they are very dear;
And have special ward, O gracious Lord,
O'er the gentle engineer.'

—Sel.

AN ONTARIO BOY IN THE WEST.

"In one of the railway construction camps on the new Transcontinental last summer was a young man, not yet past twenty, who came from Ontario. He was one of Ontario's best—well-built, clean in face and limb, right-living, and of a merry heart.

He kept away from the mischief of the camp, avoiding the gambling tables and the men who told bad stories. Daily he heard the worst of profanity, but his own tongue did not slip.

The chronic grumblers in the camp were loud in their complaints and sought occasion for trouble-making; but this young man did his work cheerfully, and did it well.

Everybody liked him—they couldn't help it. What the influence of that one clean life in that camp was during the single season will perhaps never be known, but all honor to the Ontario boy who refused to be dragged down, and who kept true to the principles taught him away back home."—Ex.

A man arrested for drunkenness in London was found, when medically examined, to be under the influence of tobacco. He had chewed it to such an extent that he had become intoxicated as if by alcohol.

THE SMOKING STUDENT.

By Professor W. A. McKeever.

"The injurious effects of smoking upon the boy's mental activities are very marked. Of the many hundreds of tabulated cases in my possession, several of the very youthful ones have been reduced almost to the condition of inbeciles.

Out of 2,336 who were attending public school, only six were reported 'bright students.' A very few, perhaps ten, were 'average,' and all the remainder were 'poor' or 'worthless' as students.

The average grades of fifty smokers and fifty non-smokers were computed from the records of one term's work done in the Kansas Agricultural College, and the results favored the latter group with a difference of 17.5 per cent. The two groups represented the same class rank; that is, the same number of seniors, juniors, sophomores and freshmen.

"The ordinary cigarette-smoking student often has a very peculiar experience in his effort to prepare his daily lessons, about as follows: He goes to his room in the evening with the full intention of studying and opens his text-book, but a certain feeling of nervous uneasiness soon leads his hands automatically to roll and light a cirgarette.

He indulges the habit a few minutes when, presto, the lesson task which a while ago looked serious and urgent now appears trivial and unnecessary, and he accordingly neglects it. He is now affable and companionable, but the higher moral judgments have lost their value to him and he is most ready to yield to the evil sugegstions of others.

The partial brain paralysis resulting from the smoking makes the victim regard with indifference the most sacred promise he has ever made to anyone, and he is likely to violate it upon the slightest provocation."

WHAT WE CAN AND CANNOT.

We cannot always do what we would: let us do what we can.

We cannot recall the past and blot out its mistakes: but we can refuse to repeat past blunders.

We cannot speak into the ears of the dead the kindly words we ought to have spoken long ago, but we can speak kind words to the living to-day.

We cannot repair the past, but we can weave our good desires into the present.

We cannot give a milion dollars, we may give a dollar or a cup of cold water. Our ability is always the measure of our duty. God expects only the possible, but He does expect that.—Ex.

World Wide Work

KOREANS AND CHINESE.

Some Points of Difference.

The Rev. E. W. Koons, of Chairyung, has been travelling recently on the borders of Manchuria and records the impressions made upon him by the contrasted characteristics of the two nations.

He says:—As soon as I left An Ju I met Chinese carters, carpenters and merchants, and they were very prominent all the rest of the time I was in Korea. In Manchuria I saw more Koreans than Chinese, and the Yalu river was used by both nations, of course, so I had a chance of seeing the two races under similar conditions and I diffidently offer a few observations.

(1). Economically the Chinaman is better off. He wears warmer clothes, stouter shoes, a fur-trimmed cap, has a bigger and better house and, as a rule, owns and works several animals. I was told that the Chinese own most of the junks that ply on the river, and all the big trading houses are Chinese. Some Chinese villages have scores of stacks of cleaned grain waiting for the opening of the river, but I never saw more than three in a Korean village.

(2). There is a surprisingly small amount of learning from one another. The Korean jiggy is far better than any Chinese device for carrying loads, and I saw not one Chinaman using one, while on the other hand the Chinese "man-sled" pushed with a pole is a fine thing and I saw no Korean using one of these.

(3). The Chinese know how to handle animals. Big teams of five or six mules, without reins, but all in perfect subjection to the big whip of the driver who rode on the cart, put to shame my Korean "mapu" who had to fight desperately with his one pony to keep him in the road, and could only ride a little while at a time without having a row. The Chinaman who drove me from Wiju to the station in two hours, mostly in the dark and on a narrow road with several broken bridges, handled his two ponies as well as any man at home, and made less play with his whip and did less yelling than a Korea "mapu" would in two miles.

(4). The Koreans are hard workers but have not the passion for gain that the Chinese have. My "boy" commented on the way a Chinaman will try to sell you anything that he thinks will be bought, while a Korean appears very often to think he does you a favor to let you buy at all, and seldom tries to get trade by advertising his wares. Till nearly midnight, in Sin Wiju, Chinese vendors of fruit and cakes were going the rounds and picking up cash.

(5). Nevertheless the Korean has the better of the Chinaman in some things.

(a). He is cleaner, or perhaps it would be more accurate to say that the Chinaman is dirtier. The hands of the Chinese laborers I saw were black with grime.

(b). He lives under a better government Postal facilities and general police supervision are absent on the China side of the Yalu river as far as I went, but I know this is not true of all China. In the matter of a coinage on a gold basis and similar things the Korean is better off. The Chinese fear of robbers is pathetic. I found the men of a large trading house locked up, like a female seminary after curfew, not even an hour after sunset, and it is so everywhere.

(c). The Chinese woman is of no value as an economic factor in comparison with the Korean woman. Little as I like the almost animal-like way the ordinary Korean woman has to toil indoors and out, her life is better for her and for the coming generations than the almost idle and completely indoor life of the "lily-footed" woman of China.

(d). The Chinaman is in bondage to spirits more than the Korean ever was. I saw a fine temple each day of my trip down the river, and spirt-shrines are everywhere and the men worship at them.

(e). The Chinaman is more selfish and indifferent to other's good than the Korean, and that is saying a good deal. He will help his own partners and no others whatever happens.

(f). The Chinaman will not learn from other nations. He is the most thoroughly self-satisfied being I ever saw, and his very excellencies stand in the way of his further progress. The Korean is waking up. Some stern lessons have shown him all too clearly that he must move with the world, and he is moving.—The Korea Mission Field.

"No, no," said Livingstone to Stanley when urged to go home, "to be knighted as you say by the Queen, welcomed by thousands of admirers, yes—but impossible, it must not, cannot, will not be. I must finish my task."—Ex.

MOHAMMEDAN ADVANCE IN AFRICA.

F. T. Cawston, M.B., B.C., Cantab, writes to "The Presbyterian Churchman," The Monthly Magazine of the Presbyterian Church of South Africa, as follows:—

May I draw the attention of your readers to the alarming extent of the spread of Mohammedanism. Nine-tenths of the inhabitants of the Land of the Pharaohs are Moslems to-day. The country where our Saviour died and rose again is under Mohammedan rule: Mohammedanism has displaced Christianity from Galilee; and, as the tourist passes through Bethlehem, he may hear the Moslem's challenge to the Saviour's claim.

North Africa, whence came the Cyrenian who carried our Saviour's Cross, is Mohammedan, though, at one time, it was a veritable centre of Christian faith. Churches flourished in that region but to-day they are in ruins or mouldered into dust. The greatest library of antiquity was that in Alexandria, an eminently Christian library. It went up in flames during the conquest of North Africa by the armies of the false prophet.

In the eighth century Tripoli became Moslem. Then the Moslem immigration and conquest spread from Egypt westward as far as Lake Chad; from the Northwest of Africa southwards to Lake Chad and the Niger region; from Zanzibar as far as the Great Lakes. But in the heart of the Continent advance was impossible until Christian Europe brought the Pagan tribes into subjection and established peace.

From that time the Governments themselves have protected the Moslem pilgrim and trader; and to-day there is nothing to stem the advance of the Moslem southwards through Africa, for, protected by Government the Moslem trader carries his Koran and catechism wherever he carries his merchandise, itinerates, intermarries and uses his old prestige to influence the natives for Mohammed.

" 'Twenty years ago, when I first knew Nyassaland,' says Sir Alfred Sharpe, Governor of Nyassaland, 'Mohammedanism was almost non-existent. Since then it has spread greatly, particularly during the last eight or ten years.' He adds that all through Taoland there is a mosque and a Moslem teacher in almost every village. And yet these people might have been reached by Christianity just as readily, for, according to Sir Alfred the tribes to the west of Lake Nyassa have taken Christianity with equal enthusiasm.

The Moslem success is disquieting from a political as well as from a religious point of view: for every Mohammedan is a religious propagandist, but every Englishman is not a Christian missionary. The recent resolution passed by the Port Elizabeth Branch of the South African Moslem Association is not without significance. It suggests an immediate formation of a 'world-wide Islamic union, having for its aims and objects the defence and protection of the Khalifat and Islam.'

One remedy for Christians to adopt to arrest the disquieting progress of a faith, which is fundamentally opposed to their own, is to help in the evangelisation of the pagan tribes of Central Africa before they become Mohammedan; and it is interesting to note that two South Africans, both of whom had been in the late war and fought on different sides, but have now become great friends, are amongst the members of the Sudan United Mission supported by friends in South Africa, and are at work amongst the unevangelised tribes of the Sudan, striving to win them for Christ before they come under the influence of the Crescent."

ROME IN THE U.S.A.

The condition of the Church of Rome in the U.S.A., is given in the "Revue Moderne Internationale," by a writer who, judging from his article, is an American Roman Catholic.

He says that so far back as 1892 it was acknowledged at the Catholic Congress in Chicago that the Roman Church had then lost at least ten millions of its members. This we may remark in passing was probably an underestimate, and the loss has gone on more rapidly since then, and is placed by some Roman Catholic authorities at twenty-five millions now.

They often boast that they make enormous gains by conversions from Protestantism. This is not the opinion of the writer from whom we are quoting. He says:—"It is certain that the adhesions to Catholicism, by way of conversion, are, and have always been, insignificant. The movement for 'the conversion of America,' which made so much noise in its time, has produced only negligible results.

"The people of America will never be Roman Catholic. Not only is the non-representative and despotic government of the Church absolutely contrary to the American trend of mind, but all the pomp, all the apparatus of Catholicism, from the Latin of the Mass to the sacraments efficacious *ex opere operato*, seems to the American only frankly burlesque, but, what is graver, wanting in that sincerity, in the frankness without disguise or artifice, which he prizes above everything, and which he demands in his religion.—"The Christian Irishman."

FRENCH PRIESTS LEAVING ROME.

El Heraldo de Figueras, Spain, says: "No less than 1,500 French priests have left the Romish Church during the last ten years. The principal causes of such desertions are, the modernism movement, the propaganda made by the laity against the religious communities, the separation of church and state, and, finally, the recent Papal utterances, full of violence and hatred. The theological seminaries are scantly attended. The number of students is only half of that of five years ago. Some of the old priests preach now the Gospel of Christ in Protestant churches and chapels. The Romish Church in France is passing through a great crisis.

AWAY FROM ROME.

"Le Chretien Libre" continues to give a long list of priests who have, during the past summer months, come under the influence of the work it carries on for the liberation of the priesthood in France.

M. Revoyre, the editor, says: "We have never been so much occupied with priests, and former priests, as during the last two months. We have been literally flooded, and we ask with anxiety how we shall be able to face the necessities of such a situation, which looks not only as if it would continue, but become aggravated."

A representative of the work, M. Ramette, has been travelling in Holland, and in an interesting article gives his impressions, from which the following extract is worth reprinting:—"Even in Holland the Catholics are decreasing.

"The 'Centre,' a Catholic journal of the country, lately acknowledged. After giving the number of each sect in the provinces, this journal adds:—'We have then to acknowledge that the relative proportion of Catholics has diminished everywhere except in the three provinces of North Holland, Brabant, and Zeeland, where it has increased slightly. For the whole country the number of Catholics has gone down during the last ten years. In Utrecht the diminution is more perceptible, it attains to one per cent. of the whole population. These figures are discouraging for the Catholics.'

"Yes, it is a fact the number of Catholics relatively to the whole population of the Netherlands has decreased in these last ten years; and yet the families of the Catholics are generally much more prolific than those of the Protestants; and besides the Catholics count twenty-five members in the second Chamber and have two members in the Cabinet, the Ministers of Justice and of Finance— that is to say, they have the favour of the State; and lastly, numerous monks and nuns have come here to establish more than two hundred convents of every kind; and in spite of all the Catholic population is decreasing."

A further proof of the emancipation of South America from the thraldom of Rome is to be found in a new law passed in Uruguay by virtue of which all the privileges hitherto accorded to religious symbols are abolished. The army will not henceforth take part in any religious ceremony, every soldier being at liberty to follow the worship to which he belongs. Chaplaincies in the army are suppressed.—The Christian Irishman.

COMING TO THE LIGHT.

The words of an Italian priest as given in "A Voice from Italy" are as follows:—

"You can easily imagine my present state of mind—It is a crisis shared by so many of my brethren in the priesthood. You know the swaddling bands we writhe under, when, along with a struggle for the bare necessaries of existence, there is the burden of performing the offices of a religion which is now reduced to pure formalism, with no real inwardness, and void of all efficacy.

"My former convictions are not merely shaken, they are ground to powder, and I have, like so many others, but the outward appearance of a priest. If there be still a priesthood among us, it must have other ideals and move toward another goal.

"My condition is lamentable in the extreme, utterly repugnant to a mind thirsting for sincerity and truth. I am tired of living thus, tired of wearing a mask, tired of despotism, tired of the life of a hypocrite and an idler."

"The Carrier Rochelais" has published recently a confidential document communicated to the Pope by a French Bishop, from which it appears that the recruiting of priests is becoming more and more difficult in France. It gives the details for each diocese. The total is that for twenty-six dioceses there are now only 1,011 students studying in the seminaries for the priesthood, while at the passing of the law of separation there were 2,077. The number has gone down less than half, and even at the separation the number had already fallen considerably.—Ex.

"The First Presbyterian General Assembly of Korea is called to meet at Pyeng Yang, September, 1912. When Korea can report that during the last year the communicants received by the Presbyteran Church have numbered 6,823 her right to her own General Assembly seems well established."

PROTESTANT MISSIONS IN JAPAN.

Year	Communicants	
1859	0	yen=50 cents
1869	5	
1879	2,701	
1889	28,977	53,503
1899	41,808	94,275
1909	60,635	269,343

The above figures are taken from the tables of the Rev. Henry Loomis for the earlier, and from the annual tables of "The Christian Movement in Japan" for the later years.

The following periods will be readily noted: First, the period of waiting, from 1859 to 1873, when the laws against the Christian religion were virtually repealed. Second, the period of rapid growth, from 1873 to 1890, during which the number of communicants doubled every three years. Third, the period of slower growth, from 1891 to the present.

Although the growth in communicants has been slow during the most recent decade, the contributions have advanced rapidly, so that the per capita contributions of the Japanese Christian has risen from about two yen per capita in the '80s to about four yen at present. This is due to the financial prosperity of the country, to the fact that many young men, converted during the '80s, are now beginning to be able to give largely, and to increased consecration.

The increase of the Christian population, even during the last two decades, has been at a more rapid rate than that of the population as a whole. While the population increases at the rate of one per cent. per annum, the average for the Christians is between three and four per cent. In consequence of this, the proportion of Christians to the population is constantly on the increase.

The number of communicants to population in 1888 was 1 to 1,661; in 1898, 1 to 1,067, and in 1,908, to 851.

Although the proportion of Christians is thus increasing, the aggregate mass of unevangelized heathen in Japan is also still increasing. In 1859 there were about 30,000,000 of Japanese, all unevangelized; in 1911 there are over 50,000,000, and if 10,000,000 are reckoned to have heard the gaspel (really an extravagant estimate), yet the number entirely destitute of the gospel is 40,000,000, 10,000,000 more than there were at the beginning. Some time or other there must come a period when the aggregate mass of unevangelized heathens in Japan shall begin to decrease, but how far off that time is no one can tell.

It is worth noticing that the proportion of communicant Protestant believers to the population is smaller in Japan than in Africa and in India, being 1 to 324 in the former and 1 to 563 in the latter country.—Adapted from the Mission Field.

PROTESTANTS IN SPAIN.

Some time ago, the Presbyterian and Congregational Agents working in Spain united their forces, taking the name of the Spanish Evangelical Church, and since then have conducted their Mission work with great harmony and success. This united body now consists of some twenty-five congregations, with about sixty preaching stations, and holds a Synod annually in one of the chief towns.

The people and the Civil authorities have now become somewhat accustomed to see the Evangelicals in their towns, who as a rule—if not too obtrusive in their services—are no longer molested; but their ancient enemies, the Jesuits, never omit an opportunity of interfering with them. Thus, Jesuit school inspectors can and do report unfavourably as to the school buildings of the Evangelicals, and in this way secure their being closed for repairs; while by skilful management, the time occupied with these generally results in the complete dispersion of the scholars, so that the work has to be done over again. There are more ways of suppressing a mission than by killing its agents.

These inspectors have just experienced a great defeat, in being compelled to allow the school of the Irish Presbyterian Church in the South of Spain to be re-opened. They thought they could kill it.—Ex.

WHY ONE WIFE.

A woman missionary in China was taking tea with a mandarin's eight wives. The Chinese ladies examined her clothing, her hair, her teeth and so on, but her feet especially amazed them.

"Why," cried one, "you can walk and run as well as a man!"

"Yes, to be sure," said the missionary.

"Can you ride a horse and swim, too?"

"Yes."

"Then you must be as strong as a man!"

"I am."

"And you wouldn't let a man beat you—not even if he was your husband—would you?"

"Indeed I wouldn't" the missionary said.

The mandarin's eight wives looked at one another, nodding their heads. Then the oldest said, softly:

"Now I understand why the foreign devil never has more than one wife. He is afraid!"

Our Church Register

CALLS, INDUCTIONS, RESIGNATIONS.

Calls from

St. Andrew's Church, Sault Ste. Marie, Ont., to Mr. H. J. Pritchard of Galt.

Luxford, Sask., to Mr. Wm. Meikle, of Arcola.

Port Elgin, Ont., to Mr. J. R. Mann, of Auburn.

St. And., Brantford, Ont., to Mr. Jas. W. Gordon, of Maple.

Loch Lomond and Framboise, N.S., to Mr. Jas. Fraser.

Calvin Church, New Waterford, N.S., to Mr. Wm. C. C. Macintosh, of Baddeck.

Humboldt, Sask., to Mr. R. F. Hall.

Jarvis and Walpole, Ont., to Mr. John Richardson, of Kippen.

St. And., Hespeler, Ont., to Mr. J. L. Small, of Blythe.

Sackville and Dorchester, N.B., to Mr. F. G. McIntosh, of Economy.

Livingstone Church Montreal, to Mr. Allan Reid. Accepted. Induction 25 June.

Berlin, Ont., to Mr. Marcus Scott, of Detroit.

South Mountain, Ont., to Mr. H. Bolingbrooke.

Inductions into

St. David's Church, St. John, N.B., 18 April, Mr. John A. McKeigan.

St. And., Berlin, Ont., 3 May, Mr. Marcus Scott.

Clifton, N.S., 30 April, Mr. W. A. Whidden.

Wilkie and Reford, Sask., 30 April, Mr. F. R. G. Dredge.

Resignations of

St. Andrew's Church, Bowden, Alta., Mr. W. M. Chalmers.

Vacancies.

Riverfield and Howick, Que., Moderator, Rev. J. M. McAllister, Russeltown, Que.

The segregation of vice, which Winnipeg has tried for some years, setting apart a corner of the city for the devil—has proved quite successful—(for the devil). It has produced a series of hold-ups and shootings, and a cold-blooded murder. The police authorities, that would not listen to the protests of the churches and the Christian people, have now decided that his satanic majesty's special privileges in this regard be withdrawn.

THREE NEW BOOKS.

The Resurrection and the Life.

By Rev. George Hanson, D.D.

A full, strong, clear, sympathetic statement in support of the doctrine of the resurrection of Christ, from Scripture, history and reason.

The National Council of Evangelical Free Churches of Britain is publishing a series of books on the great leading truths of Christian Faith and Doctrine; and the fact of its choosing this as one of the series, shews the high estimate of its value; while the recent coming of Dr. Hanson to the Presbyterian Church of Canada, as pastor of Erskine Church, Montreal, gives a deeper interest to its author. Memorial Hall, London, E.C. Pages 375. Price 3s 6d.

The Chinese Revolution.

By Arthur J. Brown, D.D.

A brief but comprehensive review of China's history, the causes leading to the present revolution, and the present condition and prospects, civil and religious, of the world's newest republic.

It is published by the Student Volunteer Movement for Foreign Missions. 125 East Twenty-Seventh Street, New York. Here too the name of the writer and the choice of the book by the Student Volunteer Movement guarantee its quality. Pages 217. Price 75 cents.

South American Problems.

By Robert E. Speer.

Once more the name of the author, and of the publishers, the Student Volunteer Movement, are better recommendation than any words of the Record for this masterly birds-eye view of South American history and problems, written especially from the missionary standpoint, the standpoint of Jesus Christ. Pages 270. Price 75 cents.

MEETINGS OF ASSEMBLY, SYNOD, PRESBYTERY.

The General Assembly.
Edmonton, 1st Wed. June, 1912.

Synod of the Maritime Provinces.
Pictou, 1st Tues. October, 1912.

1. Sydney, Framboise, 29 May, 1.30 p.m.
2. Inverness.
3. Pictou, New Glasgow, 2 July, 10 a.m.
4. Wallace.
5. Truro, Truro, 2 July, 10 a.m.
6. Halifax, Windsor, 2 July, 10 a.m.
7. Lunenburg, Clyde River, Sep.
8. St. John, St. John, 2 July, 10 a.m.
9. Miramichi, Campbellton, 25 June, 11.
10. P.E.I., Charlottetown 6 Aug. 10 a.m.

Synod of Montreal and Ottawa.
Prescott, 2nd Tues. May, 1913.

11. Quebec, Quebec, 3 Sept., 4 p.m.
12. Montreal, Montreal, 25 June, 10 a.m.
13. Glengarry, Lancaster, 2 July, 1.30 p.m.
14. Ottawa, Ottawa, 2 July, 10 a.m.
15. Lanark.
16. Brockville, Kemptville, 17 Sept.

Synod of Toronto and Kingston.
Toronto, 2nd Tuesday of Oct., 1912.

17. Kingston, Sand Hill, 25 June, 2.30 p.m.
18. Peterboro, Port Hope, 9 July, 9.30.
19. Lindsay.
20. Whitby, Whitby, 16 July, 10 a.m.
21. Toronto, Toronto, monthly 1st Tues.
22. Orangeville, Orangvl., 25 June 10.30
23. Barrie, Barrie, 9 July, 10 a.m.
24. North Bay.
25. Temiskaming.
26. Algoma, Webbwood, 17 Sept., 8 p.m.
27. Owen Sd., Owen Sd., 2 July, 10 a.m.
28. Saugeen, Harriston, 2 July, 10 a.m.
29. Guelph, Guelph, 17 Sep. 10.30 a.m.

Synod of Hamilton and London.
Hamilton Last Monday of April, 1913.

30. Hamilton, Hmltn., 2 July, 9.30 a.m.
31. Paris, Ingersoll, 9 July, 11 a.m.
32. London, London. 2 July, 10.30 a.m.
33. Chatham, Chatham, 25 June, 10 a.m.
34. Sarnia, Sarnia, 3 July, 11 a.m.
35. Stratford.
36. Huron.
37. Maitland.
38. Bruce.

Synod of Manitoba.
Winnipeg, 2nd Tuesday of Nov., 1912.

39. Superior.
40. Winnipeg, Man. Coll., bi-mon.
41. Rock Lake, Miami, 3 Sept. 3 p.m.
42. Glenboro.
43. Portage, Gladstone, 3 Sept.
44. Dauphin, Dauphin, 10 Sept., 10 a.m.
45. Minnedosa, Shoal Lake, 2 July, 3 p.m.
46. Brandon, Brandon, 2 Mon. Sept. 7.30

Synod of Saskatchewan.
Regina, 1st Tuesday of Nov., 1912.

47. Yorkton, Yorkton, July.
48. Abernethy, Rocanville, 10 July.
49. Qu'Apelle.
50. Arcola.
51. Alameda, Macoun, 10 Sept., 9.30 a.m.
52. Weyburn, Weyburn, 10 Sept., 8 p.m.
53. Regina.
54. Saskatoon.
55. Prince Albert, Prince Albert, Sept.
56. Battleford N. Batlford, 19 June, 10.30
57. Swift Current, S. Current, 11 Sept. 10

Synod of Alberta.
April, 1913.

58. Vermilion, Lloydminst'r, 20 June, 9.30
59. Edmonton, Edmonton, 25 June, 10 am
60. Lacombe, Stettler, Sept.
61. Red Deer, Olds, Sept.
62. Calgary.
63. High River.
64. Macleod.

Synod of British Columbia.
Vancouver, May, 1913.

65. Kootenay, Nelson, Sept.
66. Kamloops, Penticton, Sept.
67. Westminster.
68. Victoria, Victoria, Sept.

Foreign Mission Presbyteries.

69. Trinidad, West Indies.
70. Honan, China.

Vigilance is watching opportunity; tact and daring in seizing upon opportunity; force and persistance in crowding opportunity to its utmost of possible achievement—these are the martial virtues which must command success.—Austin Phelps.

The Church Funds, West.

SUMMARY OF RECEIPTS

	During April	Mar. 1, to April 30
Home Missions	$3,583.99	$12,777,14
Augmentation	146.73	2,390.38
Foreign Missions	4,061 99	8,866.77
Widows & Orphans	184.30	750.40
Aged Ministers	211.78	749.53
Assembly Fund	88.23	236.60
French Evangeliztn.	174.01	629.27
Pte-aux-Trembles	530.23	1,048.26
Social, Service, Etc.	1,110.50	2,052.18
Jewish Mission	88.00	212.25
Deaconess Training	5.00	43.20
Knox College	157.08	323.50
Queen's College	7.08	214.08
Montreal College	18.08	156.08
Manitoba College	37.08	133.63
Westminster Hall	4.00	134.00
Alberta College	57.08	364.08

RECEIVED DURING APRIL

at the Presbyterian Offices, Toronto, by Rev. John Somerville, D.D., and divided among the Funds as directed by the Donors.

Ontario

Wick 18 48
" yps 13 85
Norwood, jr. mb 8
"Gananoque" 6
Tor., St. Paul ss 5
Tor., "M.B." 5
Lond., New St. Jas 50
Glencoe, Anon 2
T. A. Kerwin 5
Miss C. L. Clark 2
Robt. Little 2
Rv. Dr. Ballantyne 40
Campbellford 329 10
Glenmorris 26 36
Stratford, St. And 107
Mrs. M. G. Boudreau 1
Kingston, Chal. ywl 10
Seaforth 51 90
2 W. Gwillimbury 5 33
Barrie 83
Camden E 10
Tor., Dovercourt 175
Dresden, Friend 1
Essex 19 63
Markham, bc 25
Dundas 10
J. G. Begg 5
Rv. D. McLaren 1
Dan. H. Martin 1
Mrs. Strachan 1
Exeter 57
Zephyr ss 12 60
Tor., A.M.S 2
Avonbank 65 86
Miss Goodfellow 1
McGillivray 26 53
Carlisle 25
Dracon 17
Wingham, St. And 236 24
Mt. Forrest, Wmstr 88 15
Teeswater 330
Holstein 58 70
St. Cath., 1st 160
Cedarville 18
Thamesford 90
Robt. McBeth 2
Palmerston 124
Hills Green 24 27
Dundas 912 20
H. B. L 2
S. Plympton 26 85
Barton 13
Ridgetown 70
Sudbury, Chinese 31
Est. James Logie 500
Nassagaweya 45
Woodstock, Knox 129
Judge & Mrs. Hughes 10
Durham 42
Miss J. M. Davidson 3
Brussels, M.M.A 6
St. Ann's 25
Misses Forgie 14
Breadalbane 100
Jessie E. McDonald 5
Peterboro, friend 25
Ayr, Knox 83
Westboro' mb 5
Sunbury 4
Glenburnie 1
Misses Armour 4 50
Mrs. J. A. Waddell 4 50
Crinan 28
Miss G 10
Mrs. J 13
Hon. David Laird 20
R. W. Reid 5
Rv. G. F. Atkinson 9 80
Mrs. C. Van Every 3
Barrie, friend 5
Wintorbourne 21
Brampton 86
Napier 50
Mrs. Samuel Kyle 3
N. Bruce & St. And 200
Bell's Corners 9 80
Stittsville 4 65
Chatham, 1st 118 14
Leeburn 15
Rv. Jas. Hastie 2
White Lake 5 60
Mt. Hamilton 10
Braeside 5
Margrt McTavish 4
Rv. A. D. Watson 1
Mrs. J. Gandier 3
Eramosa 27 50
Unionville 9 06
Strabane 39
Like to help 1
Victoria mine 13 80
Tavistock 28 35
Kilsyth 16
B. I. Ferguson 1
J. M. Ferguson 1
Tilbury E, Fletchr 48 34
Rv. W. I. McLean 10 40
Rv. D. McLaren 1
James Hope 100
Owen Sd., Div 491 90
Hamilton, Wmstr 75
Miss F. B. Colquhoun 30
Camlachie, Kx 16 99
G. W. Armstrong 70
Stirling 31
Mrs. M. Elliott 5
Desboro' 22
Ayr, friend 1
Tor., Knox 1,100
Mr., Mrs. John Adair 2
Beaverton, Kx 20
Helen M. Hope 1
Hyde Park 3
Mrs. F. E. Coombe 5
Mrs. M. Gallatly 2
Helen F. Fraser 25
Bolton 2
Tor., St. Jas.' Sq 300
St. Mary's, 1st 148 15
Blyth 117
Delaware 5
Brooksdale 38
London, 1st ss 215
M. D. McMartin 2
Rv. J. B. McLeod 2
N. B. Patterson 1
Ripley, Kx 77
Moore 6 50
Tait's Corners 37 87
Unionville ss 4 80
D. M., T. S. Lawrason 2
London 1st 275
Wardsvil., member 30
Avonmore 45
Brown's Corners 11 85
Richard's Landg ss 6 25
A Friend 10
Helping Hand 3
Fairbank 3 20
Sydenham, St. Pa 37
Almonte, St. And 49 59
Wardsville 5
John Thorburn 2
Pakenham 17 18
Orangeville 116
Clinton ss 11 30
Niag.-on-Lake ce 15
Shannonvil 5 75
Laggan ss 3
Beverly, ss, bc 5
Rv. J. Ure Stewart 7 30
Rv. R. McKay 5 50
Maxville 75
Hmiltn Pres. churches 240
Billings 5 75
Minister's Widow 10
Jessie Stuart 2
Hamilton, Kx 250
Windsor 15
Caledon 17
Exeter 6
Admaston 2 20
Franktown 20
Bethel 1 50
Drumbo 33
Vaughan, St. Pa., St. A 149
Harriston, friend 15
Est. Elizabeth King 2,000
Rv. J. W. Mitchell 5
Goderich 284 60
Rv. D. T. L. McKerroll, Toronto 40
Collingwood 10
Barrie, ss 12 50
Parkhill 30
Pr. Rv. J. A. Shaver 1 50
M.M.R., Cumnock 10
Jean Main 5
D. M. Robertson 5
W. Tor., Victoria 67 75
Brooke, Chal. 43 45
Andrew Johnston 5
Rv. Hugh Crozier 1
Leith 20
Janet Mally 5
Drayton, friend 5
J. A. Kent 5
Sympathy 5
Isobel E. Nichol 1
Roys 51 25
Edith Garland 5
Keewatin 10
L'Original 40
W. London, St. Pa 10
W. Corlett 5
Rv. Neil W. Leckie 2 40
Perth, Knox 247 85
Dundas, N.M.H 6
Jas. P. Telford 5
Rv. Nathl. Smith 1
Mrs. Parry 1
Mrs. Cameron 2
A. W. Wright 5
Woodstock, Chal 150
Hensall 27 40
Bertie Cresswell 2
R. G. Scott 2
John McIntyre 2
D. R. McDermid 1
Streetsvil., "M.S." 4
Tor., Ave. Road ss 15
Hamltn., McNab ss 7 86
Elmsley 11
Cache Bay 1
Mrs. J. Alexander 2
Mr., Mrs. D. D. Christie 20
Mr., Mrs. J. M Simpson 2
Almonte, St. A. Pa 2
Drummond Hill ss 10
Bolton 22 25
Dorchester 7 40
Preston 80
Niag.-on-Lake 4 45
Vankleek Hill 32 10
Sympathy 2
J. T. Caswell 3
Mrs. E. B. Scott 1
Almonte, St. Jno 60 35
Cedar Hill 9 15
Caradoc, ss 7
Hamilton, McNab bc 5 50
Tilbury E., Fltchr 70
Rv. R. J. McDonald 16 80
Rv. Dr. J. L. Murray 5
S. Ste. Marie, St A Chi 25
Clifford 88 80
Rv. Logie Macdonnell 1
J. & E. Miller 2
Sarnia, St. Pa 30
Galt, Knox 59 62
Minesing 1 50
James Sharp 10
Claremont 20
Port Hope, St. Pa 72
Melbourne 6
Tor., Knox 5
Miss M. Lowry 4
West Lorne 44 75
Tor., Bloor ss 50
Riversdale 53
Glenallan 15 60
Mrs. Chas. Stewart 5
Tor., St. Jas.' Sq. ypg. 1 80
A. Greig 5
Egmondville 100
Paisley yps 2 06
Hamltn, Pr. churches 160
Englehart 2
Rv. Jas. Faulds 3
Tor., St John s ymbc 39
Helen Lane 5
Madoc, ss 4 50
Tor., Old St. A 300
Mooretown 3 85
Bear Creek 30
Tor., Chinese 54 65
Kippen 10 28
Watford ss 50
Mrs. A. Moore 50
Miss M. Moore 50

William Moore 1
Colbourne..... 13 25
Colingwood..... 6
Lucknow..... 79 40
Tor., Emmanuel..... 150 34
David McGee 10
Auburn., A. E. M..... 5
Hollen..... 17 37
Barton ss. 8 55
Chesley, Associate 13 50
Avonbank..... 63
Newburgh..... 3 48
Camden, E..... 6 25
Camden V..... 2 50
North Luther..... 22 50
Woodland..... 7
Strathroy..... 80 60
Wyoming friend..... 5
W. Flamboro'..... 28
Guelph, St. And..... 200
Hamltn, St. Pa..... 1,064 55
Merritton..... 9
London, Knox..... 31 25
Mrs. Steers..... 10
Drummond Hill, ypg.. 25
Smith Falls, St. Pa..... 225
Winthrop..... 18
Campbellford, ss 10
Mr., Mrs. A. Chisholm. 10
Tor., Ave. Road ss..... 12
Prin. Gandier..... 10
Toronto, K.G.M. 9
Rv. W. D. Ballantyne. 3
Cardinal 12
Mrs. McMaster, Wm. Scott, Miss M. Scott 5
Rv. S. G. Steele. 2
Midhurst..... 3
Collingwood..... 128
Chippawa, anon..... 5
Essa 65
Melrose..... 14 50
D. S. Haig..... 5
Beechwood..... 11 80
Eglinton, wfm s..... 10
Streetsville, abc 10
" ss..... 10
North Gower..... 39 30
New Lowell, ss..... 5
Lynden, ss 10
Isabel Graham, Seaforth 1
Corunna 18
Avonbank ce..... 15
Colborne..... 1 50
Sunderland..... 25 65
Big Fork..... 6 58
Crozier..... 4 50
Flos..... 13 50
Darling..... 28 43
Ottawa, St. Pa..... 59 41
Hmltn Pres. churches 130
Est. Geo. Hay.....5,000
Rv. A. A. Smith 8
Tor., Knox..... 313 75
Nairn..... 15
Rv. James McCrea..... 5
Fenwick, ypg..... 5
N. Pelham..... 10 70
Fenwick..... 1 71
S. Ste. Marie, St. P. ss. 8 81
Tavistock..... 7
Claremont..... 13
Thamesford..... 24
N. Mornington..... 16 30
Zephyr..... 41
Pr. Rev. J. B. McLeod 11 50
Mrs. G.J.B. Ramsden, Miss A. H. Still..... 50
Paris, Friend..... 20
Newburgh..... 1

Levi Morgan..... 2
M. Fraser. 1
N. Ekfrid 1
Leamington 33
J. Cumberland..... 1
Est. Wm. Humphreys 1000
Port Elgin..... 248 62
James Locke, jr..... 2
Goderich Un..... 11
Stratford Kx..... 400
Belmont, Kx. bc..... 25
Rodney..... 35 66
Lyn yps 1 25
Smithville..... 17 25
Mrs. Annie Grant..... 5
Dover..... 30 50
Perth, Knox..... 3
Sonya. 60
Almonte, St. Jno..... 5
Varna..... 27 50
Esquesing, Un 15 25
Clinton..... 4
Ottawa, Beth..... 20 25
Carlisle 18
Seaforth..... 47 55
Vernonville..... 150
Mr., Mrs. Robt. Shaw. 25
Hensall..... 7
Holstein ce. 20
Guelph, Kx. Chin..... 13 80
Mrs. W. Goggin..... 2
Tweed 8
Lonsdale 10
Madoc..... 19 50
Argyle..... 20
Miss A. B. Wallace.... 2
Sympathizer..... 1
Norval 43 50

Quebec

Montreal, 1st b.c..... 150
Quebec Presby..... 77
Ormstown 426 65
" village s.s..... 23 31
Westm. Plateau ss..... 9 52
Lachute 100
M. O. Norval 2
Mont. St. Giles..... 45
Mont. St. Giles ss b.c. 50
St. Lambert 68 64
Dundee..... 247
Rv. A. G. Rondeau.... 18 76
Mont. Taylor..... 150
Mont. Calvin..... 150
Athelstan 88
Wm. Moffat..... 5
Rv. Thos. Bennett.... 5
Sherbrooke 59 40
Robt. Munro..... 50
Westmt. Wmstr. ce.... 5
Mont. St. Giles..... 9
Mont. men's Baraca bc 15
Mont. West 125
Mont. Taylor. 40
Mont. American..... 937 05

Manitoba

Mr., Mrs. Cox..... 50
Crandall..... 44 50
High Bluff, ss 5 45
Crystal City 120 80
John Kilpatrick..... 40
Donald McDonald..... 1
Mrs J. R. Hodson..... 5
Thos. G. Hurton..... 1 50
Misses McPherson..... 5
Swan River 15

Hazeldean ce..... 2 20
Mrs. S. B. Alsop..... 5
Mrs. Morrison..... 2
Hugh McPherson..... 5
Virden, wmns..... 8 29
Oak Lake 211 10
Dr. J. K. McLennan...300
Austin ss..... 3
Wpg. St. Paul ss.. ... 50
Bradwardine ss, Boys' Class 1 50
Humesville yps..... 6
Basswood..... 22 15
Cadurcis..... 8 20
Brandon, St. Pa..... 564
La Riviere 13 55
Fairmount..... 14 25
Boissevain ss..... 5
Wpg. Wmstr.....748 70
Elkhorn ss..... 6 25
Harte Station yps 4 35
G. Richards..... 50
Tena B. Gordon..... 2
T. Rutherford.....150
Wpg. St. And. ss..... 50
Boissevain whms..... 20 50
Humesville ss..... 12 02
Brandon, St. Pa.....100
P. la Prairie.....858 70
" yps..... 25
Wellwood..... 10
Oberon 6
Wpg. Wmstr 372 63
Pr. Rv. Thos. Beveridge 75
In His Name..... 2

Saskatchewan

James A. Henry..... 5
Rouleau..... 1 50
Rv. J. Sinclair..... 25
Mrs. A. Adair..... 2
Mrs. Campbell 10
Mr., Mrs. Thos. Stewart 10
Miss S. A. Windel..... 10
Francis yps..... 6 60
Winlaw 1
Hyde, friend..... 2
Warman, whms..... 6
Warman, ss..... 3
Howiedale 7
Manor..... 2 85
Rv. J. D. MacKinnon.. 5
Welwyn 17 80
" ss..... 8 05
New Hastings. 8 15
Regina Board of Trade 85
James Greer..... 5
Prairie Lawn..... 10
Tompkins..... 10
Milestone 7
Carlyle ss 6 25
Norman Ritchie..... 5
Delisle..... 5 85
Abernethy ce..... 23 75
Francis..... 50
Kennedy ss..... 10
Spring Lake..... 4
Fiske 3 25
Welwyn..... 20

Alberta

R. H. Waddell.....250
Strathcona 50
Innisfail..... 82 20
Calgary Kx 502
Charlotte McClure..... 10
Noble..... 27
Rv. J. A. Claxton..... 10

Rv. G. R., Mrs. Lang.. 7
De Winton 16 75
Lille..... 4
Calgary, Kx..... 100
L. B. Coutts 5
Lamont, wfms..... 7 70
Annie MacKenzie..... 10
Willowdale ss..... 15
Strathcona 50
Rv. Wm. Dewar 19
Edmonton, Wmstr... 585 75
Red Deer ss..... 4 75
Strathcona 17 50

British Columbia

R. J. Hogg..... 25
Victoria, anon..... 25
Ahousaht Ind. Sch..... 20
Vancouver, St. A.....1,100
Tither 6
Greenwood ss..... 7 25
Albert O. Thomson.... 3
Atlin, Discovery..... 15
Denman Island..... 4
Eva Kinney..... 25
Needles..... 3
Mrs. E. S. Logie 8 15
Rv. J. L. Campbell.... 15 15
Gutelius..... 9 80
Atlin ss..... 28 26
Kaslo. 3
" ss..... 2
Fernie' ss 35
Needles..... 6
Pr. Dr. E. D. McLaren 10
Port Hammond ss..... 8
Rv. T. T. Reikie.. ... 10
Grand Forks, ce, ss.... 17 50

Nova Scotia

Rv. W. Dawson. 8
C. H. McLennan..... 15
Truro Min. Assoc..... 7 50
Pr. Agent, Halifax....891 07
Rv. J. A. Greenlees... 30
Rv. J. Layton 4
Margaree Harbor..... 10
Rv. J. W. A. Nicholson 10
Truro Min. As oc..... 3 75
Mrs. G. F. McKay.... 25
Florrie Young 10
Milford Station..... 5
Mrs. W. J. Archibald 1
Trenton 16
Rv. M. H. McIntosh.. 2

New Brunswick

St. John, St. And. ss. 50
No Name..... 2
Rv. J. Valentine..... 10 60

Miscellaneous

Mac..... 10
H. B. L..... 2
W. F. M. S..... 29
Sympathizer..... 1
Rev. Gillies Eadie.... 12 95
Friend..... 15
Daily Bread 1 50
Dr. Jean Dow..... 40
Mrs. J. Eadie 1
Pr. Rv. D. J. Craig 160 55
Friend 1
Anonymous 1
W. F. M. S..... 600
Anonymous 5

"The supreme aim of the Church is not to save men through improving society, but to improve society through saving men."

Be as careful of the books you read as of the company you keep; for your habits and character will be as much influenced by the former as by the latter.—Paxton Hood.

You will never make a proper use of the life that now is until you regard it in connection with that which is to come.

"I am speaking," said a long-winded orator, "for the benefit of posterity." "Yes," said one of his hearers, "and if you keep on much longer your audience will be here."

The Church Funds, East.

SUMMARY of RECEIPTS

	During April	Mar. 1. to April 30
Foreign Missions...	$874.68	$2,149.09
Home Missions....	265.00	586.99
Augmentation.....	102.70	256.75
College.....	126.00	319.00
Aged Ministers.....	....	77.00
FrenchEvangelizatn	30.00	105.86
Pte-aux-Trembles..	....	71.67
For North West....	46.00	71.00
Children's Day Col.	2.00	28.89
Assembly Fund....	18.81	36.81
Bursary Fund.....	263.55	330.05
Library Fund.....	94.83	96.88
Widows' & Orphans'	1.00	362.50
Social Service and Evangelism.....	3.00	35.00
Total....	$1,827.62	$4,527.49

RECEIVED DURING APRIL

At the Presbyterian Offices, Halifax, by Rev. E. A. McCurdy, D.D. and divided among the Funds as directed by the donors.

Acknowledged.....	$2,699 87	Hx., Park	60
Middleton	5	River Dennis.....	16
Angus Cameron.....	15	Mid. Stewiacke.....	100
Picton Presby	50	Lakeville	5
Wm. E. McLean	10	Rv. Wm. M. Fraser...	35
J. A. McMurdo.....	177	Mid. Stewiacke ss.....	32 80
Sadie Heneberry.....	5	Pres'dt. Falconer.....	25
Margaree.....	22	Brookfield, P.E.I.....	13 80
M. L. Urquhart.....	125	Rv. J. D. McGillivray	6 50
Wolfville mb.....	50	Sydney Mines Co.....	8 71
Dartmouth ce.....	2 55	N.Glas. Un., two mem	150
Lieut Gov. McGregor	50	Friend	20
Springhill	10	Coll. Closing College..	94 88
Truro St. And. ladies.	10	Kentville.....	67
N, Glasgo',P.E.I. mb.	20	Wm. Robertson.....	25
S. R. McKay.....	50	Hx. St. Johns.....	5
Students Miss. Assoc..	75	St. John, St. John's..	16
Fredricton.....	90	Bridgetown.....	21
Jacquet Riv. ss.	5 68	Pugwash.....	8
Margaret McFarlane.	5	Windsor.....	150
Wallace Presby.....	10	New Glasgow, First...	80
Waterville.....	10		
Malagawatch.....	2	Total.....4,527 49	
Huntsport.....	1		
Bass River.....	87 70		

The Presbyterian Record

Published by the Presbyterian Church in Canada.
Edited by E. Scott, M.A., D.D.

PRICE IN ADVANCE

One copy, yearly, 75 cents.
Two in one parcel, $1.00; three, $1.25; four, $1.50.
In parcels of six or more, 25 cents each.
Postage abroad 15cts. yearly.

Subscriptions at a proportionate rate, may begin at any month, for part of the year, ending with December.

Names are not put on each RECORD in a parcel. The RECORDS for a congregation are not sent to different addresses at the same Post Office. All the RECORDS for a congregation should go to one address.

As the RECORD is furnished at cost there can be no discounts or commissions. Its distribution is church work in the congregation.

Many congregations place a copy in every family. This is the instruction of the assembly to all. There is no other way in which so much Home Mission work can be done for 25 cents.

Some churches pay for it from the Missionary Funds using it as an agency for raising these Funds and finding it helpful.

Payments should be made by money order. Do not mail money unregistered. Make cheques payable at par. Do not send stamps

In sending renewal of order, be careful to give the name and address to which it was previously sent.

If parcels are not received in good condition or if orders are to be discontinued, please send prompt notice.

The Regular Issue is now

67,000 Copies Monthly

Samples sent free to any who will distribute them.

Address all correspondence to

The Presbyterian Record,
Y. M. C. A. Building,
MONTREAL.

WHICH OF THEM WAS RICH?

An aged Christian man was on his deathbed, and was happy in the prospect of soon entering into the joy of his Lord. He had a brother who had made the world the great object of his life, and who, of course, was very poor toward God; and with all his worldly shrewdness, was so shortsighted as to have made no provision for the world to come, and had no idea of enjoying an inheritance beyond the grave.

When his rich brother came to see him, he upbraided him for giving so much attention to the things of God, and giving away so much of his substance for religious purposes, and subjecting himself to poverty, when, if he had followed his advice and example, he might now have been in the enjoyment of plenty, instead of being, as he termed it, a burden to his friends.

With great calmness and earnestness the dying saint replied—waving his wasted hand toward his poor, self-deceived brother: "Quiet! quiet! Whist, whist, Tam! I have a kingdom no begun upon, and an inheritance that I have na yet seen."—Lutheran Companion.

There is only one work on the evidences of Christianity that wholly satisfies anyone—a work which defies the most ingenious criticism, and the most skilful logic. It is from five to six feet of humanity living a Christ-like life.—Mark Guy Pearse.

Hatred takes time and energy and health. But the dividends on the investment are pitifully small and unsatisfactory. —Atchison Globe.

ASK YOUR DRUGGIST FOR **McCLINTON'S SOAPS**

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants, and are the only Soaps thus made. It is truly said :— IT IS NATURE'S SOAP.

McCLINTON'S Donaghmore, Ireland.

Canadian Agent:
Kenneth H. Munro, 333 Coristine Building, Montreal

Priestley's Dress Fabrics
Always Fashionable
Best Wear. Best Service.

See latest Cloths at the leading Dry Goods Stores.

"The number of insane persons in the Kansas State institution is falling off each year. The superintendent believes that this is due to the enforcement of the prohibitory law. Whisky selling pays, but it pays in pauperism, insanity and crime."

Let your way be the way of service, remembering that the way to reign is to serve; the way to go up is to go down.—The New Guide.

WHY TAKE A CHURCH PAPER?

The primary reason for taking a church paper is the same as for reading general literature—it is for information, but for information of a special kind.

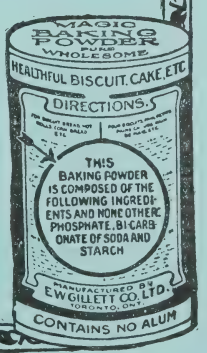
Reading general literature or secular papers or magazines, however, will not take the place of reading a religious paper and culture; but there is a special side, or part, to our nature, and this can be met only by a direct appeal to it through literature prepared especially for it. This is the special function of the religious journal, and no other kind can do its work.

A man should take his church paper or papers in order to understand his Church and its work fully. Our interest goes with our intelligence; and unless we know what is being done by our Church benevolent Boards, what our churches are doing in the way of building operations, what our people and pastors are doing in the way of evangelization, we cannot have an intelligent interest in our denomination. In a very real sense, the very existence of the denomination depends, in part, upon the circulation of the church papers.—The Methodist Recorder.

"Politeness is like an air cushion; there may be nothing in it but it eases the jolts wonderfully.—George Eliot.

MANY brands of Baking Powder contain alum, which is an injurious acid. The ingredients of alum baking powder are never printed on the label.

Magic Baking Powder contains no alum and is the only baking powder made in Canada that has all the ingredients plainly printed on the label.



E.W. GILLETT COMPANY LIMITED,
TORONTO, ONT.
WINNIPEG MONTREAL

Much spending maketh lean the purse, and much saving maketh lean the soul.—

No man ever sought a blessing for another without getting one himself.

It is right to be contented with what we have, but never with what we are.

When the service of the Lord seems hard it is because we are but imperfectly performing it.

What I want is not to possess religion, but to have a religion which shall possess me.—Kingsley.

We cannot build a world better than the goodness of the men who compose it.—Robert E. Speer.

If we look down, then our shoulders stoop. If our thoughts look down, then our character bends.

A Christian ought to wear the kind of face that would be worth going two blocks to see.—D. L. Moody.

Of all earthly music, that which reaches farthest into heaven is the beating of a loving heart.—Beecher.

Four things come not back again, the spoken word, the spent arrow, the past life, and the lost opportunity.

Politeness is like an air cushion; there may be nothing in it, but it eases the jolts wonderfully.—George Elliot.

It is with men as with horses; those that do the most prancing make the least progress.—Baron de Stassart.

Everyone can read the signposts on the road to perdition except the man who is travelling along it.—Smart Set.

"If you have faith, preach it; if you have doubts, bury them; if you have joy, share it; if you have sorrow, bear it."

Trouble may demolish a man's business, but if rightly borne will build up his character.—M. D. Babcock, D.D.

God bases his rewards not on conspicuousness of service, but on fidelity to opportunity.—G. Campbell Morgan, D.D.

No life is a failure which is lived for God, and all lives are failures which are lived for any other end.—F. W. Faber.

Few men abandon a life of vice or begin a life of virtue after they reach twenty-one years of age.—Horace Mann.

The reason why Christ cannot enter some lives is because they want Christ to allow them to remain as they are.—Wells.

Never be discouraged because good things get on so slowly here. Enter into the sublime patience of the Lord.—Macdonald.

The face is made every day by its morning prayer, and by its morning look out of windows which open upon heaven.—Joseph Parker.

"And if children, then heirs, heirs of God, and joint heirs with Christ, if be so that we suffer with Him, that we may be also glorified together." (Rom. viii. 17).

You will find as you look back upon your life that the moments that stand out are the moments when you have done things in the spirit of love.—Henry Drummond.

Warm hearts are made by cherishing the good things and treasuring the kind acts of others. You cannot kindle a sweet spirit by feeding upon all the crab apples within your reach.

Doing nothing for others is the undoing of one's self. We must be purposely kind and generous, or miss the best part of existence. The heart that goes out of itself gets large and full of joy.

"To understand the world," writes one, "is better than to condemn it, to study the world is better than to abuse it; to make the world better, lovelier and happier, is the noblest work of any man or woman."

It is the part of wisdom to spend little of your time upon the things that vex and anger you, and much of your time upon things that bring you quietness and confidence and good cheer.—Henry Van Dyke.

"Daniel Webster was once asked 'What is the most important thought you ever entertained?' He replied after a moment's reflection, 'The most important thought I ever had was my individual responsibility to God.' "

The Lord loves to use "the weak things," and "things that are despised." He loves to put the treasure of His grace into the feeble, that the world may be compelled to ask, "Whence hath this man power?"—Jowett.

Censure and criticism never hurt anybody. If false, they cannot hurt you unless you are wanting in manly character; and if true, they show a man his weak points and forewarn him against failure and trouble.—Gladstone.

VOL. XXXVII JULY, 1912 No. 7.

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE

The PRESBYTERIAN RECORD.

CONTENTS

	PAGE
Letters from Assembly.	289
Home Missions, East, 1911	297
Home Missions, West, 1911	329
Our Foreign Missions;—China, India	293
Our Korean Mission for 1911	302
The Uplift of China;—Y.P.S. Topic	307
Money Making, Spending, Saving, Giving,—Guild Topic	309
Our Church's Duty To-day,—Dr. J. F. Smith	313
The Children's Record	322
Our Church Register	333

LO-I-AM-WITH-YOU-ALWAY

BY AUTHORITY OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

Printed by JOHN LOVELL & SON, LIMITED, MONTREAL.

Ottawa Ladies' College

This College is owned and controlled by the Presbyterian Church and commended by the General Assembly.

Presbyterian parents seeking an Educational home for their daughters should write for a Calendar of the College and all information regarding it. This College is thoroughly equipped in every particular.

REV. W. D. ARMSTRONG, D.D., L.L.D., President.

St. Margaret's College, Toronto.

A Residential and Day School for Girls
Founded by the late George Dickson, M. A. former Principal of Upper Canada College, and Mrs. Dickson.

University Matriculation. Thorough equipment for Music, Art and Domestic Science.
Supervised Athletics; Large Lawns, Swimming Bath.

MRS. GEORGE DICKSON, President;
MISS J. E. MACDONALD, B.A., Principal.

OVER 2,500 POLICYHOLDERS

of the GREAT WEST LIFE, needing more Insurance, could find no other Policies to equal those they already held. . . . . .

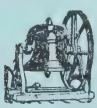
¶ So they applied for more in their old Company . . .

THE GREAT-WEST LIFE

ASSURANCE COMPANY.

Head Office : - WINNIPEG

"REASONS WHY" - - on request



Church Chime Peal BELLS

Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U. S. A

INDIVIDUAL COMMUNION WARE.

Noiseless—Sanitary—Reverent

Improved Trays and Glasses, Rapid time-saving Filler. Write for Catalogue which gives particulars of Free Trial Offer.

R. DOUGLAS FRASER,
Presbyterian Publications, 60 Bond St., TORONTO

The "Every Income Canvass," followed by the Duplex Envelope, is the Ideal.

SAINT ANDREW'S COLLEGE - Toronto

Boys prepared for the Universities, Royal Military College and Business

RE-OPENS SEPTEMBER 11th, 1912

REV. D. BRUCE MACDONALD, Headmaster, **M.A., LL.D.**

Calendars on Application

Royal Victoria College

McGILL UNIVERSITY

MONTREAL.

For Resident and Day Women Students. Students prepared for degrees in Arts, Pure Science and Music. Scholarships are awarded annually. For all information apply to the Warden.

SEND YOUR WATCH TO WANLESS & CO.,

TORONTO'S OLDEST JEWELERS

402 Yonge Street,
Toronto, - - Canada.

IN planning for Sabbath School Helps, get those of our own Church. They are the best for our own Sabbath Schools. Write to 60 Bond Street, Toronto, for Samples.

Our own cast-off sorrows are not sufficient to constitute sympathy for others.

It is the first step toward the pit that is the longest. The last is the shortest.

The greatest thing a human soul ever does in this world is to see something, and tell what he sees in a plain way.

Presbyterian Record

Vol XXXVII. JULY, 1912. No. 7

LETTERS FROM ASSEMBLY.

After Twenty-Five Years.

Edmonton, Tuesday evening,
June 4, 1912.

Dear Record:—

Just a week ago to-night your familiar eyrie was left behind. Thursday night brought Winnipeg; Friday night, Medicine Hat; Saturday morning, McLeod, Frank, Fernie, and the Crows Nest Pass to Elko. A sixteen mile afternoon drive southward to within a dozen miles of the Montana line, shewed a bachelor's shack, in a little timber skirted valley close under the western lee of the Rockies, where was spent a quiet Sabbath. Yesterday back to McLeod; to-day to Calgary and to Edmonton, the Mecca for the next few days of the Presbyterian Church in Canada.

The Assemblies in the West have been, Winnipeg, 1887, 1897, 1908; Vancouver, 1903; and now Edmonton, five in twenty-five years.

An incident of this trip recalls the first Western Assembly, a quarter of a century ago. At the close of that Assembly the C. P. R., which had scaled the mountains and reached Vancouver the year before, gave those who wished, a cheap excursion from Winnipeg to the Coast, providing a special train out, with return by regular trains at pleasure.

They were a merry company. The special consisted of three sleepers, the "Canmore," "Wabigoon" and "Honolulu." The occupants of the latter two were dubbed the "Woebegones" and the Hallelujahs."

The excursion was personally conducted by Dr. Robertson. It left Winnipeg Friday afternoon and per agreement was scheduled for Calgary by Sunday. Late on Saturday there were rumors that it would not win out. Dr. Robertson went forward to interview the engineer.

"Will you reach Calgary by midnight?"

"I'm afraid not."

"All right, I'll wire White" (the head man of the C.P.R. at Winnipeg).

"Don't do that; we'll try."

And on into the night, goaded to topmost speed, dashed the iron horse, promptly at twelve drawing up at the place where now stands the city of Calgary, where it "rested the Sabbath Day according to the Scripture," the passengers living on board the train.

Last Saturday morning, going down the Crows Nest Pass, I noted the name on the door of the rear car. It was the old Honolulu. Inquiry showed it the only survivor of the three. The Wabigoon and Canmore are "dead." It seemed an old-time friend, a home of long ago.

But its memories, though sweet, were sad, for most of that goodly fellowship are gone; Dr. Robertson, Dr. Mowatt, Principal Grant, Dr. R. F. Burns, Dr. Cochrane, Dr. Robert Murray, and many another now no more.

Another incident and reminder was in Calgary. Twenty-five years ago, on Sabbath morning the company walked across the field from the train to the new Knox Church, just completed, Dr. Herdman pastor. It stood alone, a striking and beautiful landmark. Its opening was celebrated that day. On seeking it this time as the one ken't spot, I found it "down town," the school room to a larger Knox adjoining, which in its turn will soon be left behind for a third and grander Knox, now building in stately "West End."

In fact the whole journey was reminiscent by contrast. Then Winnipeg was "but a little one" its streets rutted deep in its own inimitable mud, with an occasional plank as apology for side walk; while Vancouver at the other end was a "burnt field" covered with blackened logs.

Now both of them are among the world's great cities with prospects greater still.

The six hundred miles of prairie left then an impression of infinite loneliness; now one is seldom out of sight of cultivation. Then Moose Jaw was a station and hotel and but little else, save immense piles of buffalo heads and bones, gathered in off the prairie by the Indians to be taken away in car loads to make charcoal for sugar refining; now its streets and homes reach afar.

Edmonton, where this Assembly is meeting, was then little more than a Hudson Bay trading post, now a busy city of forty thousand people, and "only beginning." But travel tires, and the "sandman" is here, so—

Good night,
EMS.

Letter II.

Opening of Assembly.

Edmonton, Wed evening,
June 5, 1912.

Dear Record:—

The thirty-eighth Assembly opened this evening, with two features unique. It is the largest that has been, with four hundred and thirty ministers and elders out of a possible five hundred and fifty. It is the farthest north, and the sun streamed into the church till about nine o'clock, with daylight to read at ten.

The opening sermon, by the retiring moderator, Dr. R. P. Mackay, was from that age long challenge of Zion—"Watchman what of the night." He sketched, in world-wide survey, the lingering shadows and the signs of dawn, and rang out the watchman's cry, calling the Church to her privilege and opportunity and responsibility for bringing in the world's glad morning.

He then called on the Assembly to choose his successor. There was but one nomination, elected by acclaim, Rev. D. G. McQueen, D.D., pastor of the congregation in whose church Assembly meets. He came to Edmonton immediately after that first Assembly at Winnipeg. This Assembly thus honors his semi-jubilee in this strategic centre of the Great West, and the opening of this large new church, the third in his pastorate here.

He took the chair, spoke a few words of thanks, brief, terse, western. The order of business and hours of meeting in the coming days were arranged, the benediction spoken, and with many a glad hand clasp as friends of other days met once more, the gathering drifted slowly out, not into the night but the late gloamin' of a Summer day in the north land.

Yours.

EMS.

Letter III.

Home Missions.

Edmonton, Thursday, June 5, 1912.

Dear Record:—

Ever see a crazy quilt, a confusion of sizes and shapes, in the making, but all square when finished? It is a picture of Assembly's work, not for lack of grip or method, for no other gathering does more solid work in less time, but from necessity. For example two important subjects are set for two successive sessions or days. The first is not completed in its own time. The other has right of way next day or session. The first must wait. Thus the last days of Assembly have many pieces of unfinished work, some of them simply waiting their opportunity, and some in charge of committees, all to be finished before closing.

But would it not be better to complete a subject while at it? No, for that would leave some important matters wholly untouched till the closing hours. Assembly makes the best use of its time.

But in the telling let me give a few notes on some of the more important subjects, rather than time-table details.

There are two evenings that always have first place after the opening night, both in importance and interest, Thursday and Friday, Home and Foreign Mission nights.

To-night was Home Missions. A thronged house, commissioners and citizens, listened enrapt as man after man told his story, giving a word pictured panorama of our country and its needs from ocean to ocean. The frontier settlements, prairie and mountain and shore, the inpouring

multitudes of almost every tribe and tongue, the great commercial prosperity, the eager rush for gain, all make the present a time of crisis in our history, and call Christian men and women to utmost effort, if the national and moral and religious ideals of Canada are to be kept worthy of her heritage and opportunity.

Note a few facts. In the Eastern Section, Maritime Synod, are over seventy mission fields, each with its preaching stations, fewer or more. In the Western Section, from Quebec to Yukon, are about eight hundred mission fields, representing say two thousand preaching places.

But think of this fact, that of the 360 catechists, students, etc., sent out into the field this last Spring, about three hundred will be returning to their colleges for further training in the Autumn! And what of the vacant fields in the Winter? They must go backward. Closed churches for half the year do not keep a community up to par. From all these silent fields come two special calls; first, to all the Christian boys of the Church and to their parents, to consider whether they are not called to the work of the ministry; and second, to Christian men, of good education, who may be able to conduct a service, whether they should not offer for the Winter as catechists.

One great forward step taken at this Assembly is the unification of all our work in the Western Section, Home, Augmentation, French, etc., under one management. It is all Home Missions, and means giving the Gospel to all within our bounds. In all this the Eastern Section will be included when the Maritime Synod approves.

Another forward step in our Home work is the unification of all the Building Funds, West—the Church and Manse Building Fund in the Northwest, the Church Building Fund for New Ontario, the Augmentation Building Fund and the French Building Fund, into one Fund, and the raising of that United Fund to $500,000, to make it more effective and helpful to the whole Church in assisting the smaller and weaker charges to build places of worship or a roof tree for their minister or missionary.

Still another forward step in Home Mission work is a slight increase in the support of student catechists and missionaries. Hitherto many of them have wrought through the Summer for less than they could earn in other ways, or for half the wage of a city carpenter or bricklayer. This is not fair. If some stewards give themselves, other stewards who have the Lord's money should do their part and give a decent support. So the student henceforth is to receive ten dollars a week and his board.

This letter is long and much unsaid, but suffer one thing more. All who were present to-night must have been impressed by this fact, the heroic self sacrifice and faithful work of the men and women on our far flung Home Mission field. There may be exceptions, but they are few. The country owes them a debt which it can never pay. It is the life and labor of these men and women that is the chief factor in holding up the moral and social standards in the new communities, and making possible the conditions under which business and commerce can flourish. As chief Walsh of Yukon said in early days—"one missionary is worth twenty policemen." These men and women give themselves to their God and country, and make possible our prosperity. Let us give them at least a decent living wage.

EMS.

Letter IV.

Foreign Missions.

Edmonton, Friday evening,
June 7, 1912.

Dear Record,—

Another Foreign Mission night is past. Last night the vision was wide, from ocean to ocean. To-night, bounded by no horizon, it was "into all the world; to every creature."

But, though world wide, the vision centred more particularly on the parts of the world where our own work lies; our islands of the New Hebrides, our West India Mission, Trinidad and Demerara, Formosa, with a million and a quarter in our part of it, Korea, with say two millions in our territory, Honan, with more than eight millions, our South China field with

well on to two millions, and our Central India mission with three and a half millions; say fifteen millions in all.

The Christian churches of the world, in their effort to carry out, in this generation, the Great Commission given them by the Master, have divided up the heathen world among themselves, to each its portion for which it is responsible. To our Church has been allotted fourteen millions as our share. In our fields above mentioned we have our full share; and no other church is telling these millions of a Saviour from sin. If we do not tell them this generation of them will never get that glad message. Some other church may send it to some future generation there, but the present one will never get it, if they do not get it from us. They will have passed away and our opportunity will also have passed away.

After hearing conveners and secretaries, our missionaries on furlough from some of these fields pictured the need and the progress. Rev. Andrew Thompson and Dr. D. MacGillivray told of Honan, Rev. Milton Jack, of Formosa, and Dr. Margaret Mackellar, of India. All echoed advance and hope and urgent need.

A feature of the year in Formosa has been the uniting of forces, our mission in the North and the English Presbyterians in the South preparing to unite the two native presbyteries into the Synod of Formosa, thus establishing a native Formosan Church, the Presbyterians being practically the only foreign evangelical church having mission work in the Island. With this advance has come a sense of responsibility for the wild hill tribes in the interior and the effort, part of it by the native church, to evangelize them.

The year in Honan was marked by the coming of the native church to its majority, not only in years but in standing, in that its first class of students, its own young men, have completed their preparatory course for the ministry and are being called and settled as pastors in organized congregations.

The year in India has had plague and famine but has had tokens of progress. Gifts of land for hospitals, from native rulers, have shown that the mission is winning favor in their eyes. And in India too as in Honan, the first regular class of students has entered the ministry for settlement in regular native pastorates..

EMS.

LETTER V.

Church Union.

Edmonton, Monday evening,
June 9, 1912.

Dear Record:—

An old time story tells that one who had spread reports which were not facts, was given some thistle seeds to scatter, and afterwards told to pick them up. He found it easier to straw than gather, to spread untruth than correct with truth.

The head-lines of the Dailies here show thistle-down in plenty regarding Assembly's action on Church Union; that it was "unanimous" in favor of Union, and they practically announce that there only remains the formal knot, soon to be tied.

Mark Twain, once said regarding a report of his death, that it was "slightly exaggerated." These reports are similarly afflicted, making necessary a definite statement of what was done. Whether the doing was right, is another matter, I am merely giving what took place.

The Assembly did not vote unanimously in favor of Union. The only definite thing the Assembly decided about Organic Union was the following:—

"In view of the extent of the minority, which is not yet convinced that organic union is the best method of expressing the unity sincerely desired by all, the Assembly deems it unwise immediately to proceed to consummate the Union, etc."

It continued the Committee, enlarged so as to represent different views, and directed that different lines of work should confer as to co-operation where practicable.

The story of Church Union since the people gave their vote at the beginning of the present year is on this wise. When the vote had been taken, the Union Committee was called to meet in Toronto, 3rd April, by due notice to all the members, to consider what action they should recommend to the Assembly.

Among the results of the vote they found these three:—

(1) That of the 295,935 communicant membership of the Church, 158,733 or 53.3 per cent., a little more than one half, had cast their votes, and that 137,202 or 46.6 per cent., nearly one half, had not voted at all.

(2) That of these 158,733 communicant members who had voted, 49,156 or about 31 per cent., nearly one third, voted "nay" to the general question of Organic Union.

(3) That of the 295,935 communicant membership of the Church, 82,090 or 27.7 per cent., a little more than one quarter, had voted in favor of Union on the present basis.

Two motions were made at that meeting of the Union Committee; one of them resolving that, while rejoicing in and cultivating the spirit of unity, the whole matter of organic union "remain meanwhile in abeyance," the other declaring that Union is not feasible at present, but appointing the committee to continue negotiations as Assembly may direct. The latter was carried by a large majority and was published to the world as the finding of the Union Committee, and was, on the whole, fairly acceptable to most.

When this Assembly met at Edmonton, a meeting of the members of the Union Committee who were present was called on Thursday night, the first night after the opening, and adopted another and different finding, which would practically commit the Church definitely to go forward to Union, and this was presented to the Assembly next morning, Friday morning, as the finding of the Union Committee, and urged upon the Assembly for adoption.

Strong exception was at once taken to such a proceeding. It was contested as illegal, in that this meeting of the Union Committee had not been regularly called nor absent members notified, and therefore it could not be a report of the Union Committee. It was protested as unfair in that the finding of the whole Union Committee, regularly called, had been already published, and the Church had accepted it as such; and it was not fair for part of the Committee who might happen to be present to change or reverse that finding.

On motion of Principal McKay, the whole question was referred to a Committee of Assembly to be appointed by the Moderator, representing different views, to see if they could not reach a finding which all could accept.

On Friday evening and Saturday evening till nearly midnight this Committee wrestled with the problem and at length came to a unanimous finding, deeming it "unwise immediately to proceed to consummate the Union" and approving co-operation in different lines of work where possible, while waiting clearer light.

To have pressed the matter would have meant not union but disunion. All realized that union among ourselves was the first and chief thing. All wish to follow the leadings of Providence in so far as they can see them, to follow the pillar of cloud and fire when it moves, and if it is really moving it will, ere long, be manifest, not to part—but to all; and meantime the camp waits unbroken, for which, thanks to the Giver of all good. It was the happiest ending to the Union discussion for many an Assembly.

Immediately following the vote—a standing vote—it was heartily resolved to send a message of fraternal greeting to the other churches concerned in the negotiations, just to show that there was the best of good will, that "though I cannot marry you, I will be your sister"—and then united praise and prayer and thanksgiving for the sweetness of home harmony.

There is prophecy in plenty, with wide variations. Some see Union near, and are already singing—"How beautiful upon the mountains." Others see, not in the future, but in the present, unity and co-operation, not merely among three, but among all the evangelical churches, and they think their ideal still more beautiful, and they too sing in welcome.

What the future has in store for the Church, God knows, or rather He knows what He has in store for the Church, and meantime let each follow faithfully the path of duty "doing the right as God gives to see the right."

EMS.

Letter VI.

The Last French Night.

Edmonton, June 9, 1912.

Dear Record:—

The older men, who atended the Assemblies of years ago, will remember "French night." It ranked with "Home night" and "Foreign night." There were two men who gave it character for many years, Principal MacVicar, and Father Chiniquy. Dr. MacVicar was Convener of the Board of French Evangelization, from its beginning as a Board of our Church until his death, and his strong fevid presentation of the work from year to year was an outstanding feature of each Assembly.

Then when the Report had been presented would come calls from the house, "Chiniquy," "Chiniquy," and the venerable champion of French Protestantism would mount the platform, and for half an hour or more the Assembly would enjoy his rich, quaint eloquence, as he pleaded for his "dear people," his "dear countrymen."

There is probably no "night"—of old-time Assemblies that stands out in memory so clearly as French night. Other nights varied; the speakers changed. But on French night MacVicar and Chiniquy, while they lived, were rarely, if ever, absent, and they made a rare team.

In later years, Dr. Mowatt was Convener, and Principal Brandt has frequently taken Chiniquy's place; but the increase of departments, Sabbath Schools, Young People's Societies, Life and Work, and others which demand a popular evening, has encroached on French night, leaving it but a part, sometimes a late, small part, of the evening.

And now, even that part, as a separate department, is gone. There will be "French night" no more. This Assembly has united the "French" and "Home" work into one department, under one Board. It is all "home" work, giving God's Word to all in Canada, whether English or French or the many from Europe of other tongues, who have it not.

This will not make French work less important, but more so. It will no longer have what some may think a secondary place to Home Missions, but will rank as a component part of that greatest work entrusted to our Church, the winning of Canada to Jesus Christ and keeping her loyal to Him.

But to-night, the last "French" night, was not the least. It celebrated its coming to its own, as a part of Canada's great home work, by a triumph. When Principal Brandt had spoken and Dr. Kelley had told of the needs of Pointe-aux-Trembles Schools for fifty more scholarships, Ralph Connor said "Why not raise them here and now, Winnipeg will be good for ten." Others quickly followed and in a few minutes fifty scholarships of fifty dollars each were promised. The Pointe-aux-Trembles scholarships are always understood to be continued for a series of years.

Pointe aux Trembles School which has hitherto been a part of French work, will not be included the "Home" merger, but will be a school by itself, ranking with the colleges and other educational institutions of our Church, and will be under the care of its own Board, doing as in the past its great and good work for young French Canada.

Yours,

EMS.

Letter VII.

Another Merger.

Edmonton, June 10, 1912.

Dear Record:—

In most things there is a pendulum swing, church work being no exception. At one time the tendency is analytic, different lines of work to separate organizations, division of labor. Again it is synthetic, grouping under one management all similar lines of effort.

A few years ago there was a multiplying of committees and departments in the church. There was a Committee of Assembly on Temperance, another on Sabbath Observance, another on Spiritual Life, and there were still others similar. Then all were merged into one under the title of Life and Work. Now this too has been changed.

Thirty years ago the aiding of all places in the Western Section that were

not able to support a church among themselves was one work, Home Missions.

Then it was divided into Home Missions and Augmentation, under different committees, with separate funds, each making its own plea. Now the two are reunited and French added on.

Changes are necessary to meet changing conditions, and sometimes change of method is in itself helpful. It breaks the monotony, attacks work from a new angle.

Work for the children and that for older children has for many years been under separate direction, Sabbath Schools under one Committee, Young Peoples' Societies under another. This Assembly has merged them into one, under one Committee, with one management.

Synthesis is good, unifying and simplifying the work has its advantages. But division of labor, especially in Christian work and church work, has its advantages. and it is likely that ere long the pendulum will swing that way again.

One great advantage in a multiplicity of organizations in the work of the Church is that it puts responsibility upon so many more people, and men and women receive benefit from membership in a church in proportion to the amount of active effort they put forth. Most of the good of church work comes to those who do that work. Moreover this division of work affords full scope for varied tastes and capacities. Some are specially interested in Sabbath School work; some in Young Peoples' Societies, and other departments, and men do their best work along lines which specially appeal to them.

But the present tendency is to bring together all similar work and so the Assembly's list of standing committees for the year is smaller than usual.

I began to tell about the Reports on Sabbath Schools and Young People's Societies and their good work for the year, but in telling of their merging into one I have wandered from my text, and without trying to get back again just now.

Good night,

EMS.

Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindnesses.—Spurgeon.

Letter VIII.

Edmonton, Jupn 12, 1912.

Dear Record:—

An earlier letter spoke of many things beginning in the first sessions of Assembly, but not ending. The last hours reverse the process. Subjects which were begun are being taken up and finished. Committees that have been working in season and out of season on matters remitted to them, are reporting, and their work confirmed or otherwise. A few things done are the following:—

The Budget Plan is now one of the most important features of our organized church work. It deals with the sinews of war. It has proven a success. Though the million required for the work for 1912 has not all been raised, there has been a generous response and a good advance on previous years.

For 1913, for which this Assembly has to plan, the work which God is giving us to do is so great that 1,200,000 dollars will be needed and the Assembly resolved to lay that need before the Church and ask for that sum. If the stewards to whom the Lord has entrusted His goods for this work, will give Him anything like His tenth of their income, the amount will be raised many times over.

To make that Budget Plan as effective in its working as possible, the Assembly appointed a Finance Board—a committee of ways and means—almost wholly composed of leading business men in the church, whose work will be the supervision of the raising and spending of the Church Funds, and to whom all estimates must be submitted for the different departments of church work.

While no body of business men can administer the givings of the Church more carefully or effectively than has been done in the past, the new plan should appeal to the men of the Church and lead to their taking a larger share in her work, to realize that the work of the Church is their "**Business**."

Superintendence has entered on a new phase. Time was when the appointment of our first superintendent called forth protest. The value, the absolute necessity,

of that work has been realized in our great Home Mission field, the number has been increased, and this year the Assembly appointed ten District Superintendents, three for the great Province of Alberta alone, each having his district.

It is in this wise. Many of the students and catechists, while doing grand work, are comparatively inexperienced. A superintendent going into a field for a week, getting it thoroughly organized and the people inspired with the idea of supporting their own work, stamps that field for good through all the year. In contributions alone, not to speak of the much greater effectiveness of the work, the superintendent "pays" many times over, in the lessened demand upon the Funds and leaving them free for more needy fields.

The missionary too feels that he has the superintendent behind him and works with better heart. Further, only such a one, with his eye on his whole district, can keep in touch with new settlements and their needs.

One Committee which had wrought carefully for several days between sessions of Assembly, examining certificates, records, credentials, reported during the closing hours, recommending the reception of ministers from other churches, chiefly in Britain and U. S. A., to the number of about twenty.

EMS.

LETTER IX.

On the Way Home.

Dear Record.—

Enough Assembly for once, what of other things?

One thing obtrusively in evidence everywhere is the traffic in real estate. Conversation abonds with it, the papers are filled with it, and more shops in Edmonton seem devoted to selling land than selling anything else.

In conversation with a minister, he complained of the harm and discredit that would come to their cities by the disappointment of those in the East who are eagerly buying prairie lots from land agents. Said he: "If one wishes to buy land there are to be found honest, reliable estate dealers in our cities. Let them get in touch with them. But in most cases what is taken East for sale, is away out on the prairie, could not be sold here, and on it the buyer will not realize for years, if ever.

An elder in Edmonton said: "For example, there is Arthabasca Landing, which can never be more than a small place, and yet they are advertising lots away out from it on the prairie, which can be nothing but farm land for many years, perhaps always.

Another told of a friend in Ottawa, who in the early boom days in Winnipeg bought lots at Portage la Prairie from an agent, selling valuable property to pay for them. That was thirty years ago, and these lots are prairie still; and the same is being repeated in many a case to-day."

There will be many a man and woman in the East poorer, if not wiser, for life, from listening to the plausible stories of some land agent.

But the West is full of hope. The young, the well, the strong are here and such are always optimists. Then there is so much to encourage. The great stretches of fertile land wait the touch of the plow—share to laugh with plenty, and the busy growing cities have their opportunities for commerce.

May this great land ever yield to God as it does to men a plenteous harvest, the fruit of the Spirit which He seeks.

EMS.

HOW CAN YOU?

How can you expect your children to refrain from the use of hasty words if you use them?

How can you look for good habits if your own life is not telling for the formation of clean ideals in the minds of those who have been given to you to love and to cherish?

If you decry gossip and advise your children to keep away from evil companions, yet you indulge in gossip yourself, and become so busy with the affairs of others, that your children are neglected, can you blame the children for seeking pleasure in their own way?

If mother and father are not polite to each other, or to servants, or to employees, or acquaintances, how can they expect their children to refrain from impoliteness?—In "Living Water."

HOME MISSIONS, EAST, FOR 1911.

By Rev. James Ross, Superintendent.

The year has been one of moderate progress. There has been increase in the number of fields occupied. The laborers have been more numerous. The contributions have been larger than in the preceding year.

The outlook with respect to the supply of young men who are studying with a view to the ministry is much more hopeful than it has been for a number of years. A very considerable interest has been manifested in providing needed assistance for meeting the expenses attendant upon their long course of study and training for the ministry. Members of the Church and several of its Societies, Sabbath Schools and Congregations have responded handsomely to the appeal for bursaries for this purpose.

The difficulty in obtaining the requisite number of ordained missionaries still continues, and the failure in this direction tells adversely upon the progress of those congregations that have in consequence to accept catechists for summer terms instead of ordained pastors throughout the whole year.

Last year the Home Mission Committee had sixty-six laborers. This year they have had seventy-one, nine ordained missionaries and sixty-two catechists.

Operations during the summer months were satisfactory, as all the fields were supplied. During the winter, for the most part, the mission stations were vacant. This is very unsatisfactory. The gain made one part of the year is largely lost in the long vacancy.

Such conditions, from a spiritual standpoint, are unwholesome. Our Synod requires quickening of conscience as to the loss sustained, annually, in the neglected fields during the winter months. Family worship is largely neglected; the Sabbath School, as a general rule, closes with the preaching services; the children have a feeble hold of the Scriptures; there is dense ignorance of the missionary operations of the Church. Continuous service throughout the year would improve conditions to a wonderful degree.

Wolves in Sheep's Clothing.

There is also another great danger arising out of vacancy. If the missionary of the Cross is not in occupation—then some other missionary will be. Here and there, active agencies are at work sowing seed which to an alarming degree is harmful. In the name of Jesus, there are men and women passing up and down the Provinces setting snares for the unwary. These teachers and preachers in the outset present themselves in the livery of heaven. Introductory services are gospel services. The weak-minded are singled out and led gradually from truth to falsehood, from virtue to vice, which means finally—eternal perdition.

An ounce of prevention is better than a pound of cure. The strongest efforts to reclaim those who have been deluded, as a rule, are fruitless. Our duty may be to follow after, but it is the going before which is the effective method.

Every possible means of warning should be employed. In this our Church can join with other Christian denominations, for other communions have suffered to a greater degree than our own. Prince Edward Island Presbytery, Miramichi, and St. John have taken active measures to furnish information which will be of service in defeating the purposes of the enemy.

Filling With Strangers.

A noteworthy feature, in connection with Home Missions in our Synod, is the fact that, while the census shows a small increase, the native population is at a standstill, our own people have gone out from the Provinces in large numbers, and foreigners have come in.

The new situation occasions serious consideration from the standpoint of citizenship, morals and religion. The newcomers are from continental Europe, largely—Italians, Galicians, Belgians, Germans, Poles, Slavs, Syrian Jews, and others.

The number of Protestants among these people has not been ascertained accuately, but it is considearble. A very large proportion of the foreign element is Roman or Greek. Of the Roman Catholics, few are strongly attached to their church. The majority of them claim to be

or pose as, socialists, and have broken with their church, and so far as morals and religion are concerned, are simply drifting.

For the most part, these people are very ignorant, and this is the philosophy underlying their presence in our midst. Capital desires cheap labour, and not only cheap labour, but labour which asks no questions and is slow to quarrel with its bread and butter.

The foreigner is at a disadvantage from the start, on account of his inability to speak English. The men, mostly, do acquire a working knowledge of our tongue, but few of the women ever learn it. The children who attend school acquire English very readily.

The ignorant foreigner is dirty in his habits, low in his morals all along the line, and is a menace to the community. Such are the characteristics of the great mass of the foreign population.

On the other hand, there are many good citizens among them, particularly the Belgians, Germans, Danes and Swedes. The Protestants are sober, industrious and intelligent, and so are many of the Catholics. The socialists are approachable, and will enter into discussion with our missionaries who speak their tongue, and thus a great opportunity for the gospel message presents itself.

The Belgians speak the French language and are to be found in considerable numbers, at Sydney Mines, Inverness, Stellarton and Joggins. A missionary is labouring among these people with remarkable encouragement. The developments are such that three missionaries are needed to overtake the work.

As to immigration in general, the main stream still runs westward. However, the prospect for some new settlers for the East is brighter than it has been. New Brunswick, in particular, is awakening to the opportunities and advantages at our doors.

Something has been done to provoke a general interest in immigration from the United Kingdom, and also to persuade as many as possible of our own people who have gone from us to return and convince our own young people in general that the Maritime Provinces are not the most barren, inhospitable and uninhabitable in the world.

Our Immigration Chaplains.

The immigration chaplains at Halifax and St. John are prosecuting their labours with growing confidence and enthusiasm. Mr. Hunter Boyd, our Emigration chaplain in Glasgow, has made diligent investigation along every possible avenue and has secured a vast amount of useful information, so that the sphere of influence is widening in this department of Home Mission work.

Our Church has secured, through Mr. Boyd, recognition in a substantial measure by the great steamship lines. Co-operation with numerous societies and agencies has been effected on both sides of the Atlantic. Connections have been made with all the large seaports in the United Kingdom, and also with Portland, Boston and New York.

The publicity attached to an office, and an official constantly in evidence, has caught the eye of thousands of people coming to Canada. The logic of facts is a good preparatory lesson on the road to success in a new land. The Church presents a reliable visibility and a practical value which there is no gainsaying.

Good impressions at the psychological moment will not be readily obliterated. The immigrant will cherish kindly feelings towards the source of guidance and kindly welcome as he sets foot as a stranger in a strange land. Thus the Church will wield larger influence, as well as possess larger opportunity in presenting the gospel message. Moreover, the protection afforded the innocent and unsuspecting, is a feature of the service rendered which justifies all the toil and cost involved.

Mr. Boyd has now the ear of all the Presbyterian churches in the United Kingdom. Presbyteries, Synods, Assemblies have heard his story, and a large interest is developing. Frequent acknowledgments are received that our Church, in this department of service, affords a commendable and inspiring example of missionary enterprise.

Our Foreign Missions

Korea continues its wonderful progress towards early evangelization. The phenomenal growth of the Christian Church is unchecked.

In Guaico district, Trinidad, not long since almost unbroken forest, is now building the Morton Memorial Church. Some notes from Mrs. Morton on the district and the work will appear in next issue.

In Formosa advance into the wild mountainous regions of the interior is being planned; 122,000 aborigines are unreached and it is proposed to open a mission to them through the joint action of the English Presbyterian mission in the South and our mission in the North.

In India we have reached the stage, where our missionaries have now the respect and good will of the Indian Rajahs, and officials. Requests to establish stations in native states are being made to our Mission Council. Grants of land have been offered and accepted at Kharua, Sitamau and Jaora, where three new stations will be manned. A great gain has been made when suspicion has been converted into respect.

PROGRESS IN CHINA.

Do we realize the importance of the latest stage of development in Honan, our largest foreign mission, with its eight millions of people, more than half of the fourteen millions allotted to our Church as o r share of the heathen world?

What is that stage of development? It is this; that eight of the picked young men, whom our missionaries there have been training for the work of the ministry, have completed their course, and that self supporting congregations have been organized and are calling these men as their ministers, undertaking their support.

So far as organization is concerned, the self-sustaining, self-governing congregation is the completion of the Christian Church. It is then on the same footing as our Church at home, fully equipped for its great work of self propagation.

It is but two dozen years since our first missionaries went to China, and worked their difficult way into Honan, and their still more difficult way into the confidence of the people. It is but one dozen years since the Boxer uprising, when all our missionaries were driven out, barely escaping with their lives; and now we have there organized congregations, calling their own ministers trained from among themselves, and supporting them. What ground for thankfulness and for encouragement to go forward to the work that lies before us!

Still less can we grasp the recent changes in China, how that a year ago, the government of this, the world's most populous Empire, with its four hundred millions of people, was a despotic monarchy and is now a republic. The newly chosen president, Yuan Shi Kai, in an address to the missionaries, said that religious freedom for all would be guaranteed and that—

"Thenceforth all obstacles to the liberty of conscience will have been removed from the Republic of China; the five peoples of China will enjoy the blessings of republican institutions, and the distinction between Christians and non-Christians will disappear forever. Members of one great family, with one heart and one soul, we shall all exert ourselves to promote the strength and prosperity and the happiness of the Republic of China."

The "five peoples" of China, above referred to, are Chinese, Manchus, Mongols, Mohammedans and Thibetans. The new national flag of China consists of five vertical stripes, of equal width—white, black, red, yellow, blue—representing these five peoples, instead of the old dragon flag.

REVIVAL INCIDENTS IN HONAN.

By Mrs. Goforth.

Hsun Hsien Fair, Honan,
April, 1912.

Dear Dr. Scott,

After holding a week's station class with the women at Wei Hwei I went out to Chih fang for the week end, as Mr. Goforth was finishing up a series of meetings there.

I wish to write especially about the Sunday evening meeting. The little chapel which had recently been built by the Christians was filled to its utmost capacity. Mr. Goforth spoke little but gave the Christians an opportunity to testify. Never have I heard better testimonies.

Li Pin, a man who had been much opposed by his wife, mother and others in his family was the first to get up. He said—"I have much to praise God for, because through the special meetings Mr. Goforth held in January, and also at this time, my wife, my mother and also one of my brothers have been converted. God has opened my eyes to see the danger of the unsaved and the possibilities of prayer."

Li Hou Ch'ing (the evangelist) said the Holy Spirit had revealed to him, during the January meetings, how empty his life had been; how prayerless, how Scriptureless; how lacking in prayer for others, and love for the lost.

A Christian named Tuan, very deaf, got up and gave a short but intense exhortation to the heathen present to accept Christ.

A very poor man, named Li,—poor because both he and his wife had been gamblers, rose and said how much the meetings had done for him. The Holy Spirit had taught him how to pray.

As a proof of this he told the following experience.—One day when wheeling a barrow full of coal down a steep incline his barrow broke. It was towards evening and he was far from a village. He was afraid to leave his coal lest it should be stolen. In despair he knelt down in the ravine and pleaded with God to help him.

While still on his knees a man came along inquiring of him what he was doing. He told him he was calling on his God to help him, for his barrow was broken. The man turned out to be a carpenter, with his bag of tools on his shoulder and he gladly mended the barrow. It was delightful to see the simple faith and delight of the man at this timely deliverance. ("Before they call," etc. Isa. 65.24).

His wife rose and told how God had delivered them from the desire to gamble and had taught her during these meetings how to pray and to realize the responsibility toward the lost neighbours.

Chang Jui Tu, a noted gambler, testified to how God had mightily convicted him in January, during the meetings, and had taken away the desire to gamble, and at New Year time had given him grace to testify to his fellow townsmen as to what great things the Lord had done for him. He is now known as "Chang Born Again."

An old Mrs. Li, with great earnestness, told how in January she had at our after meeting been so convicted of sin she could only get down on her face before God and confess to him everything.

This old woman's son rose and said how he had never known what Divine Power was until the meetings in January—but he knew now. He said his father always gave way to a bout of gambling during the New Year season, but this year he had not touched the cards.

Elder Tuan stood up on a bench where all might see him and said—"Though I have been a believer for years I never realized the duty and privilege of prayer. I never realized my responsibility, even for the unsaved members of my own family, to say nothing about my neighbours. It was when I saw the awful power of God, with men and women falling on their faces before Him during the January meetings that I realized my sins. God has laid a great burden of responsibility upon me, and by His grace I am going to discharge it."

His wife, a beautiful Christian woman, and one wholly in sympathy with her husband in his Christian work, rose quietly and said with deep feeling,—"It was not till after these meetings started that

I realized any responsibility toward the outside heathen. I then began to pray that the Lord would move them to come. And now, just see!" With this she gave an expressive wave of her hand toward the crowd of heathen pressing behind her.

The elder's mother, a woman of strong character, but one who has given great trouble in her home and in the church, testified to the blessing that had come to her. She said "My eyes have been opened to see my pride and the harm I have done through my temper and covetousness and my total lack of love to the souls around me." This woman has since come at her own expense to help me preach at the great Hsun Hsien fair.

We had planned to leave for Wei Hwei on the Monday morning but immediately after the Sunday evening service the request came that we should stay over the Monday. So we arranged that as Mr. Goforth was very tired after taking three meetings a day for ten days, he should only take the evening meeting, and I would take the morning and afternoon meetings.

We had crowds of outsiders listening all day with great interest; the helpers doing most of the speaking.

The evening meeting was one of the most impressive I have ever seen in China. Though the chapel was well filled, and a good number of children present, outside and within; there was a hush and stillness most unusual. Mr. Goforth had several short addresses given by the Christians.

We believe a good work has begun in that region, and we praise God for giving us these added tokens of His presence and blessing.

I am writing this at the Hsun Hsien fair. This year we have two places opened for women's work. Miss MacIntosh has charge of the old place in the west suburb, and I have charge of the new place in the south suburb.

The fair, thus far, is not large. The lessened attendance indicated that the teaching which has been given during these years is beginning to affect this region, and is undermining idolatry; but unless the people accept Jesus Christ as their Saviour they will simply be giving up their idols to become infidels.

INDIA'S PLAGUE AND FAMINE.

LETTER FROM DR. ELIZABETH MCMASTER.

Women's Hospital, Indore,
April 19, 1912.

Dear Record,—

Plague has again ceased its ravages in Indore, but it has not departed from India. I have noted the weekly reports in the "Pioneer" for three weeks and they are as follows:—For the week ending March 29, 19,455 new cases of plague, with 15,819 deaths; for the week ending April 6th, 16,028 new cases, and 13,940 deaths; and for the week ending April 13, 12,118 new cases, and 10,562 deaths. The death rate will gradually decrease during the hot weather and increase again when the rains set in.

The famine which we feared we should have this year will not be general, rather limited to certain localities where the rain fall was less.

The water scarcity is more general. We were called to a distant village some little time ago and on our return journey we came, in the open country, to one of those old Indian wells with stone steps winding down to the water. Beside it some people were washing clothes, while others were drawing water.

When we asked them to what village they belonged they pointed over towards some trees that could be seen far in the distance. Then when we inquired if there was no water in their village, one replied "Would we be coming here for water if we could get a supply in our village "

On this particular day we had gone a long distance and passed through and near quite a number of villages and seen many people who very seldom have an opportunity of hearing the Gospel message, and we realized again that "the harvest truly is great but the laborers are few; also, how very far removed so many of the women of India are from medical help when they need it.

Our Korean Mission.

HAM HEUNG STATION, KOREA, 1911.

Missionaries.	Arrived.
Rev. D. M. McRae, B.A.,	1893
Mrs. D. M. McRae,	1900
Miss Louise H.McCully,	1900
Miss K. McMillan, M.D.,	1901
Rev. L. L. Young, B.A.,	1906
Mrs. L. L. Young, B.A.,	1905
Miss E. A. McCully,	1909

After transferring Yong Heung District to Wonsan Station, the statistics stand as follows:—

Paid native workers, men 14, women 11, total..	25
Baptized during the year..	208
Total baptized membership	690
Catechumens recd. during the year	443
Total catechumens	782
Probationers	1531
Total members and adherents ..	3071
Outstations..	65
Church buildings..	30
" " built during yr.	10
Classes held during the year, men's	39
Classes during wear women's. .	20
Total scholars in attendance at day schools..	217
Total collections for year, yen	3333,21

If ever there has been cause for praise to God from a heathen land, it is the past year of grace in Korea.

The first of the year saw perhaps the most wonderful movement Korea has ever known in the evangelistic campaign for the winning of "A Million Souls for Jesus." The army of preachers that pressed the battle for the Lord into every city, town and village of the land, the thousands stirred as never before to activity, who met for ten days of daybreak prayer, who pledged and gave days and weeks of personal service, who distributed Gospel tracts and cards of invitation, visited homes, brought unbelievers to listen to the word of salvation, and by every means sought to win souls to Christ; all these have shown what God can do in the hearts of His own; while the marvelous response of the thousands who heard the Word taught a little of what He waits to do in the hearts of the heathen. We shall be verily guilty if after this vision of God's grace, we sink back to the low level of non-expectancy or doubt that in Korea "now is the day of salvation.

Ham Heung has enjoyed its share of the year's good, in the uplifting of the campaign and consequent extensions of work, in evidences of increased interest and prayer at the home base—new grants of money and gifts from personal friends, in an enlarged plant for work by the completion of a new building for the Girls' School and the beginning of another for the Boys' Academy, and in the good health of the station staff almost continuously throughout the year.

Early in the Mission year our hearts were rejoiced at the news that the Western Division of the Foreign Mission Committee had missionaries under appointment for our northern field. On Christmas eve we joyfully celebrated the arrival of Dr. and Mrs. Mansfield who were passing through on their way to Song Chin. In February, Mr. and Mrs. Barker arrived and spent a day also in Ham Heung, once more giving us the pleasure of welcome to greatly needed helpers. We unite with the Mission in thankful praise to God for the strongly qualified workers He has thrust forth into waiting Korea.

Ham Heung City Church.

God has blessed the activities of the Ham Heung city church during the year to the winning of 45 new baptized members, 83 catechumens and 286 probationers, making a present total of 539 members and adherents. Weekly classes for men are held on Monday and Friday evenings, for the training of helpers and Sunday School teachers, and are taught by Mr. McRae and Mr. Young.

Sunday and Wednesday services are participated in by a great number of Christian Koreans, women not excluded. The congregation looks forward to the coming year with increased pleasure and interest, since they are to have their first assistant Korean pastor—Kim Chion Sop. His support will be wholly contributed by the Koreans.

The city church has also led in the organization of a native evangelistic society for Ham Heung field, which now has funds for the salary of a native pastor, who will have the care of four churches in the northern district.

It has been decided to open a new church in the lower part of the city, dividing the congregation and giving room for expansion, for as yet the work has touched but a fraction of the city's large population.

An annual helper's class for men convened in March attended by 55 persons, who took the regular written examina-

tions, and most of whom did creditably.

The women's annual class for the whole field was held the last of March. The 144 women enrolled spent a week in diligent study and earnest prayer.

Adult Sunday Schools in various wards of the city begin the Lord's Day services and embrace the majority of the church membership.

Children's Sunday School is held in the afternoon and has been successful in inducing great numbers of heathen children to attend. Teachers selected from among the older Christian boys and girls worked faithfully and sometimes had as many as sixty non-Christian children present.

Shortly after last annual meeting a women's C. E. Society was formed which has been well kept up.

An older Society among the women is the Missionary Society formerly reported, whose work for this year has included the support of their regular woman evangelist, the expense of sending out, for one month's class work in the country, of four students from the Women's Bible Institute, and of two others who volunteered for a trip to the mountainous district of Chang Chin far up in the north west of our field. Their contributions for the year from city and country made a total of $62.86.

The quickening of the evangelistic campaign has in various ways advanced the work of the church. A better knowledge of the city was gained as almost every house was visited by the volunteer preachers who agreed upon certain chalk marks which they put on the outer court wall to indicate whether the inmates had listened well or were ready to believe.

The Christians entered with wholehearted zeal into this campaign, and for ten days every available meeting place was crowded and probably 3,000 names were given in, many of whom must have received light enough to give the knowledge of salvation, some of whom have since attended regularly at church.

Others on discovering that the church was not a political organization and offered no prospect of national restoration, withdrew from our reach and could not afterward be found by our diligent city preachers.

Southern Country District.

Mr. McRae, with his helper, has visited twice during the year all the 36 groups in his district in the south and west, and some nearer ones four or five times. On these visits 22 classes were held with a total attendance of 1,014.

The country people have spent considerable time memorizing Shorter Catechism and Scriptures recommended by the Assembly, so that during this year 49 diplomas were given for recitation.

In Panchon four men whose ages range from 49 to 59, and one woman of 63 years secured Shorter Catechism diplomas. Mention must be made of Yang Miriam, 49 years of age, who has won with honor the Shorter Catechism diploma and that for 600 Scripture verses.

Three new church buildings have been erected during the year and ten new groups added, with an increase in church membership of 124, catechumens 134, probationers 632, making a total of 1,441 members and adherents for the country groups of this district.

Northern Country District.

Among the 28 outstations of varied size and strength scattered through the northern field, Mr. Young had found much to encourage in the fine attendance at classes and deep interest in study, and in groups revived and strengthened, yet has had his sorrows in the sudden falling away of new believers and difficulties in the way of propagating Christian truth.

Classes of a week's duration were held at Puk Chong where helper Kim Suk Yong has been working with good results; at Sin Chang, where the church has recovered from the almost utter extinction of a year ago, and by dint of hard work and sacrifice has secured a nice church building free of debt; at Sin, Po, one of the newest and best groups, where with a zealous, faithful leader the little church has stood firm, and at Hong Won where opposition has been evidenced. Mr. Young spent two and a half months of the year among these country groups.

Miss Louise McCully has itinerated in both north and south of Ham Heung field, as the work among the country women has been under her care. She held classes in the north at Puk Chong, Hong Won and Sinpo, during the Evangelistic Campaign and found a new thing in the close attention of heathen women throughout the addresses of a meeting.

The women's program for a class was Bible study for Christians in the morning, house visitation and preaching in the afternoons, evangelistic services at night.

Medical.

Despite the fact that no provision has yet been made in Ham Heung for anything beyond a small dispensary for the needs of its medical work, the doctor (Miss K. McMillan) working in cramped, inconvenient quarters, with many cases calling for instruments not in her possession, yet by means of the work thousands have come within reach of the Gospel. Many through their visits to the dispensary have decided to follow Christ while others more timid have at least given a willing ear to the preaching of the Word.

This year's work has shown a steady increase in numbers, especially in the more severe cases. There have been epidemics of smallpox and whooping cough, but because of a superstition that smallpox is a visit of an evil spirit, fewer of these cases came for treatment than of whooping cough, which was also a more general epidemic. Besides these almost all cases were represented, predominantly indigestion and eye cases.

There were a few cases of leprosy, one poor young woman coming regularly fifty li (17 miles) for treatment although told that little could be done for her.

Accident cases have become more common. Through the explosion of cartridges, one young boy of a very poor Christian family lost his left hand; and an old man, who has since been attending church, his left eye and part of right hand.

An old woman came in 15 li (5 miles) for treatment with a badly crushed jaw and shoulder, the result of too close contact with a bear. Another case was a young man who had double fracture of his collar bone which he had tried to cure by puncturing it twenty times with the needle.

Tubercular cases are distressingly common. One young woman for a tubercular shoulder has come over 300 li (100 miles). Recorded treatments number 6,100 during the year.

The outcalls have more than doubled. The staff has been increased by one, a young woman who is in training as a nurse through funds supplied by the Senior Girls' Mission Band of Simcoe, Ontario. This is the first woman on the east of Korea to take nurse's training.

The urgent needs of the medical work are (1) A better plant. Without a hospital where we can care for the very sick, our medical work becomes a humiliation to the western physician. (2) A foreign trained nurse, who for some unknown reason has been denied us. (3) A second Korean nurse for training. Must we continue to disgrace our Christian profession by turning away to the care of heathen police, or to almost certain death, the poor sufferers who come to us for aid, when with an increased staff and a hospital we might save them?

Requests.

(1) An ordained man.
(2) A trained nurse.
(3) $200 for Girls' School building.
(4) Physician's residence, $2,500.
(5) Hospital, $5,000.
(6) Additional estimate of $400 to finish Academy building and provide some furnishings.
(7) Salary for two Bible women at $48 each.

SONG CHIN STATION FOR 1911.

List of Missionaries:—

	Appointed.
Rev. Robert Grierson, B.A., M.D.	1898
Mrs. Robert Grierson	1898
Rev. A. R. Ross, B.A., B.D.	1907
Miss M. M. Rogers	1909

Statistical Summary:—

Size of Field	7 Counties
Population	380,000
Regular meeting places	148
Church buildings	46
Total baptized adult members	336
Catechumens	754
" added during the year	369
Total believing constituency	3,923
Students for the ministry	2
Academy students	43
Primary school pupils	290
Total contributions	$1,450.00

The mission has prospered during the past year. The work in the country districts has still mysteriously continued to expand by its own development, and we are continually gathering in statistics of growth in parts of the field that we have never visited; reaping where we have not sown, and gathering where we have not strawed.

Several new departures mark our work during the past year. One was the securing of native Korean pastors to help in the Ecclesiastical administration of the field.

The wonderful upspringing of groups during the two previous years, had set us face to face with the problem of "the cure of souls" and, as the Mission could give no hope of detaching missionaries to us from other stations, we diverted the funds of our Korean Church Missionary Union from the support of lay workers, to the support of two ordained ministers.

Even so, examinations of applicants for catechumenate and baptism were only held in 44 places, and only 85 were baptized, while but 369 were admitted to the catechumenate.

Could we have visited and organized all the 148 groups with equal thoroughness, the new catechumens would have run into the thousands. Baptism we are administering with caution in these newer groups.

Another radical change in our work was the altered boundary of our field, by the transfer of the extreme north to the missionaries of the Western Division. This work, which had been for five years the inspiration to all our groups was removed from our weary shoulders, and is under the care of the earnest and capable band of new missionaries, sent out by the Western Division.

The consolidation of our real Song Chin Station territory has been greatly aided by this consummation, and notwithstanding the groups and members handed over to form the new field, this station's residue remains the total of 148 groups, of which 46 have church buildings of their own, a parish that will task those who have to look after it during the coming year.

Evangelistic.

As we look at this year's report of the Song Chin Station, we note with gratitude, marks of advance in evangelistic work:—

(1) Groups. — Though the Western Section statistics are not included in this year's report, yet the number of groups is 148 as against 164 reported last year for both Song Chin proper and the Western Committee's territory.

(2) Church Buildings.—There has been an increase of 11 over the entire report of last year, 21 having been added to the Song Chin work proper during the year.

(3) Adherents.—Once more, the total number of adherents shows an increase of nearly 500 over the number reported in the entire territory last year.

The work of our evangelistic force has not been limited to our own field, the northern work having been helped in several weeks of itinerating.

We report with gratitude the excellent work done by our two Korean moksas (pastors), Kim Yung Chun and Han Tuk Yong. These men, in their intimate knowledge of their own people, in their exaltation of Christ's Kingdom above all else, have been an important factor in the work of baptizing, receiving as catechumens, disciplining and guiding Christians in our many scattered groups. They have also helped considerably in the local church work and in various classes.

An important force also, in the evangelization of our large field, is the men who amid cold and heat travel from village to village selling Scriptures. We praise God for the work of our nine colporteurs and one Bible woman, and we acknowledge our great debt to the British and Foreign Bible Society in allowing us these workers, who have sold, during another twelve months, many copies of the Scriptures.

In line with efforts throughout the country, evangelistic campaigns were held in our Song Chin field last autumn, when hundreds were at least impressed by the Gospel.

Bible Class work has been carried on with enthusiasm on the part of missionaries and native helpers, and responded to by good attendance and real interest in study on the part of our Korean Christians. Both winter and summer station classes were held in the local church, attended by 150 and 106 respectively, from most of the groups in our field.

To the members of the winter class was given not simply the opportunity to learn more of God's Truth, but to go out to the shops and farm houses to endeavour to persuade others to accept it as the rule of their lives.

The evangelistic work is telling on the lives of the people as evidenced by the action of a Christian, who, realizing the sin of living with his second and attractive wife, when his first wife was living, made the great sacrifice of separating from her in order to please Christ.

We would not close this part of the report without reference to trial and suffering well borne by our Christians. Bodily sufferings inflicted by heathen relatives and friends, have not been able to overthrow their faith.

Famine, also, tried the faith of some of the Myung Chun Christians. When grain failed them they lived on roots dug from beneath the snow. As Spring came they went out to the fields to work, but their weak bodies trembled, and their strength failed them, so that the hoes fell from their hand.

Their swollen faces touched the hearts of our workers who visited them, and when these reported at Song Chin, a generous collection was raised, and grain was sent to relieve the famine sufferers. An appeal was made to the Christians of other provinces, who like our Song Chin Christians willingly responded, sending hundreds of yen so that the condition of these people is now relieved. We record with gratitude the generous help given these sufferers by the staff of the Kapsan Mining Company, in response to an appeal by Dr. Mansfield while on a visit there.

Needs and Requests.

(1) Prayer for our new groups that the Spirit of God may Himself move among them. Let the "shut-ins," and those mighty in prayer help us in this connection.

(2) Increased staff for our station that the work may be better supervised and the great opportunity used. We need

(a) One clerical missionary.

(b) One single lady missionary.

Let some recent graduates from our institutions in Halifax, offer themselves in this connection to the Foreign Mission Board.

(3) Funds for a forward educational movement. Let those stewards of the Lord who hold His tithes in charge drop cheques to the Treasurer, Dr. McCurdy, in this connection.

HOI RYUNG STATION.

(Note.—This is the new mission opened in Korea by the Western Division of the Committee.)

Staff:—	Arrived in Korea.
T. D. Mansfield, B.A., M.D. ..	1910
Mrs. Mansfield	1910
Rev. A. H. Barker, B.A.	1911
Mrs. Barker, B.A.	1911

Summary of Statistics.

Number of groups in Korean territory	14	
Number of groups in Kando ..	32	
Total No. of groups	46	
Baptized this year	119	
Total No. of baptized	234	
Admitted to catechumenate this year	266	
Total catechumenate	489	
New believers this year	669	
Total No. of new believers ..	805	
Grand total of believers	1528	
Missionaries, including wives. .		4
Native pastors.		1
Evangelists..		2
Colporteurs..		4
Bible-women..		2
Church buildings..		13
Primary schools..		12
Primary school pupils.		375

During the past year the work under the care of the Western Board has progressed favorably and we are grateful to God for His unceasing guidance and blessing. The staff of workers has been increased, the membership of the Church has increased by over one hundred per cent., the catechumenate two hundred per cent., the number of new believers six hundred per cent., and a new spirit of hope and courage and of desire for the things truly spiritual is becoming continually more noticeable. In Kando is this especially true. Our Yong Jung evangelist, Kim Kai An, was, up to a few months ago, an unwelcome visitor in many parts of Kando on account of his spirituality. Now the people say that ten such Kims would not be enough.

At the beginning of the year Dr. and Mrs. Mansfield arrived in Song Chin, having been sent out by the Western Division to share in the work of the north, and on February 23rd, 1911, Rev. and Mrs. A. H. Barker joined them.

The British and Foreign Bible Society kindly consented to continue the colportage work and four colporteurs have been at work, one in Hoi Ryung district, two in Kando, and one in Kyung Sung district. Two Bible women have also been employed, one of these supported by St. John's Church, Yancouver. One of these has been working in Kando, the other in Hoi Ryung.

In Kyung Sung the services of Pak Pyung Su have been retained and in Kando the evangelist Kim Kai An continues to do faithful work.

Kim moksa (moska=pastor) is still with us, supported by our Koreans.

Two hundred dollars which was granted last year for the purpose of starting schools in needy places, has been received. Three schools are to-day in existence because of this fund.

On account of the great immigration into Kando from the district of Seoul and Pyeng Yang of educated young men, many schools which are doing good work have been started, these men teaching for their food, wood, etc.

In June, Song Chin Station kindly gave Mr. Ross leave of absence for a few weeks and he and Mr. Barker made a hurried trip of 25 days' duration through our territory. About fourteen groups in all were visited. Through districts in which no missionary is known to have gone before a flourishing work was found. For instance, in Kyung Hung town, although the work there is not more than a year old, there are now over 150 believers.

During much of the trip we were accompanied by Kim Moksa and Kim Kai An who, with Mr. Barker's teacher made a strong evangelistic team, no opportunity being missed for preaching the Gospel.

Immediately after our return Kim Moksa made another trip over the greater part of the territory examining, baptizing, etc. About the same time Kang Tu Sang, Mrs. Mansfield's teacher, a good preacher and a spiritually-minded man, was sent north to do three months' work. During that time he visited almost every group and brought back encouraging reports.

A request has been made to the B. & F. Bible Society for an increase in the number of colporteurs and an encouraging response has been received. Our aim is to more than double the number of colporteurs and Bible-women during the coming year.

We are thankful to be able to report that new groups are being constantly opened. Every little while a letter comes with news of a new group of from ten to thirty members. Last week we heard of a new work being started in Musan, 400 li (133 miles) south-west of Hoi Ryung. There are said to be three new groups with a membership of about fifty altogether. There came also a request for an evangelist. The greater part of this large portion of our territory has so far as we know never seen a missionary.

Young People's Societies.

TOPIC FOR JULY.

"The Uplift of China," Article VII.

Illustrating chapter 7 of Smith's book, the "Uplift of China" entitled "Missionary Problems."

By Our Missionary,
Rev D. MacGillivray, D. D. Shanghai.

Problems of the Chinese Church.

Missionary work may be said to have a threefold object. First, to create a church; second, to foster it; and third, to aid it in the widest way and through it to aid the empire. By creating it, I mean being the instrument in God's hand of calling the church out from amongst the heathen, but if it comes into being we must foster it, edify it, guide it in a wise way.

All this is the shepherd's work, but naturally best done by the Chinese themselves. By aiding it we mean helping the Church to evangelize their own people, to create an atmosphere favorable to Christianity, to permeate public opinion with Christian ideals, indeed in the widest way helping them to the very best we have of every sort and especially the Gospel.

As an evangelistic missionary I pursued these three aims. As a literary missionary, my work still comprises the same scope. Conversion, edification, preparatory work, all these things by the blessing of God are being accomplished by literature. First of all by its wide distribution to everybody, and secondly by helping those who work. In other words, books may operate upon the agents of the Church as well as upon the heathen.

We will briefly refer to six problems of the Chinese Church:

(1.) The Problem of Purity. Unless the Church is pure it will be powerless; and yet it is very difficult to prevent wolves from entering into the fold. Nearly every one in China has an axe to grind, and the idea is abroad that the Church has foreign power behind it and can help the distressed; hence, many with lawsuits on hand, would like to make the Church a cave of Adullam.

Sessions need more than ordinary wisdom in examining candidates. Moreover, if the Christians, though sincere, are satisfied with a low standard of Christian life, the Church will get a bad name. Hence the need of revivals.

But there is another problem which goes further back, namely, how to preserve the purity and high character of the Chinese pastorate. The pastors live on small salaries and often have great responsibility. Knowing the character of the Chinese outside the Church, you can imagine that he often has great temptations put in his way, and if a leader falls it is disastrous to the Church. Both Christians and pastors deeply need our sympathies and prayers.

(2.) There is the problem of the relation of the Chinese Church to the Government of China. Hitherto the Christians have been entirely guided by Paul's directions to his converts under the Roman Government. They have been taught sedulously to refrain from politics as the time is not yet ripe. But China is introducing constitutional government and the Christians would like to exercise the franchise.

Again the Government is planning new schools, but it requires the pupils to worship Confucius, and this parctically closes the door to all Christians. Doubtless for a time they will silently suffer, but the problem is how to obtain their rights without compromising the future of the Church in China. Let us hope that the new regime will grant full religious liberty. (This has since been done. Ed.)

(3.) The Christians observe perhaps alongside of them or in an adjoining province other Christians under a difrent name. These are Christians belonging to another denomination. What shall be their relation? Shall the old divisions which keep Christians apart in

other lands be imported along with the Gospel into China? The Chinese would rather not. If a referendum were taken to-morrow doubtless they would all vote for one Chinese Church. But they will need great wisdom lest such a step should be premature.

(4.) The relation of the Chinese Church to the foreign missionary of the home Church which sends him, is also a problem. If the kingdom had descended bodily from Heaven into China it would have saved many difficulties. As it is, Christianity bears a foreign stamp. China generally wishes to be independent of foreigners and it is natural that the Church should follow suit.

An independent church is even now established at various points under the leadership of a Chinese pastor who thought the time had come for inaugurating such a movement. At present it is not making much headway, but that is because it is a little in advance of its time. Foreign domination, even that of a missionary, is distasteful to this sturdy race.

(5.) The leaders of the Chinese Church have a new problem now in relation to the "new thought" of the time. Many of the pastors entered the ministry before the new learning came to China. They are puzzled by its new terms and its new objections to Christianity. They find also that their people often know more about it than they do themselves, and the up-to-date preacher is as much in demand in China as elsewhere.

(6.) Perhaps the greatest problem of the Chinese Church relates to the needs of their own country. We hope it may supply men for important posts of all sorts, but the most important arm is that of the ministry and, as in Canada, there is an insufficient supply of men entering that sacred calling. Fortunately a Chinese student volunteer movement is helping to solve this problem as foreigners could never solve it.

The Ideal of the Chinese Church is to be self-supporting. If self-supporting then it will naturally be self-governing, but these two are not enough. It must be self-propagating.

The ideal is being constantly held up before them, and there are places where its realization is almost complete, but it is safe to say that much needs yet to be done along this line, though there is no body of Christians in China, however small, who does not clearly see the consummation to which all are working.

HELPERS OF OTHERS.

Here and there, all too rarely, we find men and women who are as a refuge to those in trouble.

I have in mind now a minister to whom men in trouble come, not because they are members of his church or live in his neighborhood, not because he is a minister, but because he has a warm heart and a sympathetic ear, because they feel that somehow he understands their problems and does care. They come in the distress of their sins and tell him frankly how they feel, not as to a confessor, but as to a brother.

He never betrays their confidences and rarely fails to help them. He does not do it by preaching, but by entering into their troubles in the Christlike spirit of brotherhood, recognizing the passions of men, and that there is more hope for the man who means well, but falls, because temptations have been too strong for the flesh, than for the man who professes goodness and, with deliberate meanness, cheats, wrongs and defames others.—Sel.

SYMPATHY WITH THE TEMPTED.

A merchant discovered that one of his clerks was embezzling, he called him into his private office and said: "Charlie, why did you do this?" The young man was crushed with a sense of unutterable shame, and putting his head down on the desk he burst into tears. The merchant saw the tender spot and felt he must tip toe tenderly. "He must not break the bruised reed."

Convinced that there was good stuff left, he put his arms about him at last, and said in the dusk of the twilight, "Charlie, let us kneel and ask God to forgive us."

"Us!" That was the grace, was it not, in its perfect expression? To sympathize with men who are terribly tempted! What a delightful and delicate and gracious art!

Presbyterian Guild

TOPIC FOR JULY.

Money-Making, Spending, Saving, Giving.

By Rev. Jas. Buchanan, Dundalk, Ont.

Money is a medium of exchange for property, luxury, necessity—a measure of value of say produce, telling its equivalent in other articles, a standard of deferred payments as contracts, bank bills, mortgages. All contracts are based on faith, hope, money.

It is a great civilizer, promoting commerce, producing international comity, making for honesty, integrity, righteousness. It is deeply religious. The surest indication of a man's character is his estimate of, and use of, or relation to, money.

Abraham bought Machpelah for "as much money as it was worth." Joseph exchanged grain for money. The kings of Canaan, after victory at Taanach, "took no gain in money." "Is it a time to take money?" said Elisha to Gehazi, after the cleansing of Naaman. Money bribed Delilah. Lending money for interest, to God's poor, was usury. The shekel of the sanctuary was a standard of money value—Ananias and Sapphira cheated God out of money. Simon Magus offered money for God's Gift. Judas sold Jesus for money, and Paul says: "The 'love' of money—not money itself—is a root of all evil."

It has been estimated that a sixth of the Bible deals with money. Yet it is sometimes said, "money is worldly, and should not form the subject of pulpit discourse." If the Holy Spirit dictates God's mind about money, no apology is needed for following the example of men who "spake as they were moved by the Holy Ghost."

Men own money as against their fellowmen, but as regards God, money is a trust and men are stewards.

Silver and gold are His. He gives ability to make wealth, and the land from which wealth is made.

How Money is Made.

Men take God's land and set value upon it. Natural resources form communities, and the "land owner" grasps the unearned increment. Prospecting discovers minerals, stored away by God for ages past. Co-operating with God's laws, seed sown produces increase. Men harness waterfalls and sell power. Labor sold and bought are money makers. Banking, investment, speculation, make money, but while related to religious and social problems, are only named here.

All wealth comes from land and labor. God owns the land, man supplies the labor. These produce capital. God was the first Capitalist, and financed the first worker. God plus labor gives production, God—plus the laborer—are the two universal providers.

The three principle necessary factors in money making are freedom, peace, industry.

The Use of Money.

There are three principal uses for money.

1. Maintenance, education, recreation. (spending).
2. Creation of Capital. (Saving).
3. Discharge of obligations to God. (Giving).

Spending.

In maintenance "no man liveth to himself." The delicate organism of the human body requires scientific skill for its proper provision and Divine wisdom for its management. The body is a trust.

So is a family. To maintain these requires food, raiment, shelter, protection, education, recreation. To spend wisely requires guidance from tradesman, physician, teacher. And the Christian will not forget to refer all his daily affairs to the Father in Heaven, and receive from Him free instruction that will teach him to spend within his means, without ostentation, in his own social state and with a view "to owe no man anything" but love.

If we remember that money represents most of the talents God has entrusted to man, if we acknowledge our stewardship, and therefore, our accountability to God, we will humbly ask Him how to use the money He gives us, that we may bring about those ends that will bless mankind and glorify God.

The Creation of Capital, Saving.

"The hand of the diligent maketh rich." "The Blessing of the Lord it maketh rich," "He that gathereth in summer is a wise son." "And Isaac sowed in that land, and received in the same year, an hundred fold, and the Lord blessed him; and the man waxed great, and went forward and grew, until he became very great." The Bible is no friend to waste. God blesses diligence and thrift.

Capital is a necessity for national progress. Railways, steamships, factories, houses, schools, churches, all represent capital. Britain must live as she buys from the world. She is always six weeks from famine. Capital carries and protects her commerce.

The mission of capital is to house, feed, clothe, educate, enrich, and evangelise mankind. It should accumulate by thrift and economy. It should not create a ruling class. It should rather create a clear idea of stewardship, and besides supporting labor, it should be used by those who love for those who suffer.

Burns, urging working men to save, said:—Its no' to hide it in a bag, nor for a train attendant, but for the glorious privilege of being independent.

While money has justified its existence by the splendid service it has rendered, it has been, through human covetousness, a menace and a curse. The love of money is a root of evil, and when its power deadens conscience and enslaves men, then it is the agency of hell.

Covetousness is very hurtful in its effects. No idolater more faithfully worships his fetish, than the covetous man his money. Mammon is the god of full many a shrine, and his shrines have always a great multitude of worshippers. There is one antidote to the poison of covetousness, and that is acknowledgement of the claims of God upon our money, and the giving of it to Him.

Discharging our Obligations to God. Giving.

The basis of this is (1) God's ownership of all money and property, (2) man's stewardship, and (3) man's accountability to God for the proper use of money entrusted to him.

The work dear to the Redeemer, will be dear to the Redeemed. It cost to save men. God gave because He loved. G-l-v-e is the true way to spell love. Christians are appointed to build and extend Christ's Kingdom in the world. To do this, there are three ways; prayer, men, money. Laborers for the Harvest come through prayer, but money sends them into the field. Prayer cannot be real without money gifts, or personal consecration. Paul said, "Woe is me, if I preach not the Gospel." He also said, "Now concerning the collection," and "God loveth a cheerful giver."

If the preacher cannot be "sent," nor the missionary, "go," because the Christian will not give, where will the "woe" lie? At whose door will be the sin? If the Jew was "cursed with a curse," because he "robbed God" of tithes and offerings, will the Christian, who is commanded to give "as the Lord prospers him," go free, when he disobeys and steals the Lord's money?

This brief paper, cannot discuss fully tithing and giving. Let it suffice to say, that God claims a share in every dollar He gives men. He does this, to help men physically and spiritually. The claim is not because God needs man's money, but because man needs, for his own highest welfare, to satisfy the claims of God.

Man's nature and moral condition demands giving to God. Salvation is a free, unmerited gift. Offerings and service are God's channels through which the "News" of salvation flows to mankind. God gives the gift for man's eternal and present welfare. Man's resources are alone adequate to furnish agents to carry the Gift to the ends of the earth. A saved man has eaten the Bread of Life. His thirst has been quenched by the Water of Life. Naturally he wants to tell other hungry

and thirsty ones of his find that they may receive a similar blessing.

Giving to God is one of the best methods of co-operating with Him in evangelising the world. God gives His Best—His Son. Man gives his best—his money, which is himself, his time, his labor. A man may give himself wholly, but the giving of most, is part of self turned into money. Consecrating effort to make money to give to God to save and redeem men, is surely true co-operation with God in missionary work.

Giving to God is a good test of love to Him. The Widow's mites contrasted with the rich men's offerings. These mites meant sacrifice, and a higher estimate of salvation and of His claims than the claims of her own needs. She put Christ "first" in her gift and her gift is her memorial.

God's claim on the Jew was "tithes and offerings," and that claim was never abrogated. In 1 Cor. 16: 1, 2 Paul lays down God's claim on the Christian. It is his rule for giving. The standard it sets is:—"as the Lord hath prospered." Not less but more than the Jew.

In following this rule, personal giving on the Lord's Day should be the system, and the Christian will as soon forget prayer as neglect the offering. The amount he should give will compel consideration of prosperity, and increasing income will mean increasing contributions. Books will have to be kept, in which income and expenditure will be marked, and thus habits of thrift, economy, business, and best of all, honesty, be formed.

It is poor preparation for eternity to be honest to men and unjust to God. When we stand before the last assize, a remembrance of having "robbed God" and refused or neglected to recognize His claims upon our money, will surely bring us the "woe" of unavailing regret and prove us unfaithful stewards.

An interesting study for our guilds, is the "stewardship of money," and I would close with the counsel, to ask, "What do I owe to God," and having learned, begin to pay the debt, in the light of 1 Cor. 16: 1-2. "As the Lord hath prospered you."

THE YOUNG MAN'S MONEY, SPENDING.

By Robert E. Speer.

The primary purpose of work is self support. We earn first of all in order that we may have to spend on what we really need. This is not selfishness. It is the divine law. God put the first man in the garden to dress it and keep it and live upon it.

Paul taught his churches the homely Christian duty of toil for the sake of daily bread. If a man would not work, have his own business and attend to it, he could not eat of another's labor. It was not Christian. It was not manly.

And one of the plainest New Testament virtues is diligence. Christianity has always fostered industry and has promoted comfort and plenty by quickening men to work in order that they and others might have the abundance which God has put into the world for man.

We earn primarily to spend, and with most of us saving and giving of necessity represent minor portions of our income and outgo. Most of the income is required for our daily necessities—food and raiment and shelter and the plain needs of life. We need not be troubled by this. We need only be sure that we are spending rightly what God has enabled us to earn for the precise object of spending.

First of all, then, waste is wrong. It is wrong because it is demoralizing in its effects on us, and it is wrong because in a world with needs so great as ours, there is no wealth which can be spared. There is immense waste in every level of life. The rich waste money in some of their luxuries and most of their pleasures, and it is easy to abuse them for it.

When we see how heavy is the burden of poverty on multitudes and how closely even those who are not poor have to watch their expenditures to avoid debt, and then turn and watch the lavish and wicked waste of wealth at what is called the "top," we can easily work up our indignation. But that does us no good. The waste we need to watch is our own.

If any of us will watch himself for one week he will have no difficulty in detecting waste much nearer home than among the millionaires. Who maintain the candy stores, the soda-water fountains the tobacco shops, the news stands, the theatres, and other public amusements? The very rich? Not a bit of it.

Not all amusements and indulgences are wrong, but they all cost money, and much of what is spent upon them is clear waste. It yields no adequate return. A

far better use could have been made of it. The love of good books, which are a far richer pleasure than all these other things, and far cheaper, would cut off millions of dollars of waste every year.

It is a good thing to ask ourselves when we are about to spend any money: "Do I really need to spend this?" "Is this object necessary to me?"

There are some people who ask even more stringent questions. In the early days there were two families on Andover Hill at Andover, Massachusetts, with just about the same income. One was always in financial trouble, the other always got along smoothly. "How do you manage it?" asked the mother of the first family, of the mother of the second; "we never buy anything that we don't need and we are always in difficulty." "Well," said the second mother," "we never buy anything we can get along without."

We ought to keep our debates and questionings over our expenditures to ourselves. When we have decided that we can and may spend on any object, let us do it simply and naturally, and when we have decided that we can't let us act quite naturally on the level appropriate to such inability. The young man should despise all sham and hypocrisy and not seek to parade himself by expenditures into a false position.

Each of us should keep some general account of expenditures. Some keep an account down to the very last cent. Others find this utterly impossible and are content with a less accurate record, while still showing in the main how their money has gone. Without some such account, it is very easy to fall into self delusion.

Such an account is necessary, moreover, that we may deal justly by God in giving him an account of our stewardship and determining the proportion between what we set aside for him and what we spend upon ourselves as his workmen. Once a year, at least, these accounts should be gone over carefully that balances may be struck and comparisons made. I am speaking here of course, only of the personal affairs of our lives, not of business.

And now as to debt. Debt in business may be quite legitimate, provided one has assets and resources to cover the debt, but in personal affairs we should stay clear of debt altogether. We have no right to buy things which we cannot pay for, or to borrow money to live upon. Our spending must be kept within the limits of our earnings. This rule will keep practically all of us out of the automobile class, and even if it does not, it is still an open question whether there are not many other things far more important than automobiles for us to spend our money on. There are many people to whom automobiles are legitimate objects of expenditure. hTey will be so to few of us.

A good dash of old Puritan spirit is a good thing in the matter of expenditures on dress. Neatness and cleanness and tidiness are essentials and fortunately they do not cost much nowadays. The young man can clothe himself appropriately at a very reasonable cost. He has no right to spend lavishly on such things.

Young men act most wisely who pay as they go, contracting no obligations and running up no bills which will present themselves later in formidable dimensions. It is far better to clean up as one goes along. The character of prompt discharge of all obligations, and the reputation which goes with the character, are valuable assets.

"Look before you leap" is a principle which when applied in this realm reads, "Think twice before you spend." Just because we take a fancy for a thing is no reason why we should buy it. Is it really of use to us? Can we spend the money in no better way? Such questions will save us many dollars that we can later use far more sensibly.

The old days of economy which Bushnell described in his address on "The Age of the Homespun," at the Litchfield County Centennial in 1851, are passed away.

"It was also a great point," said Bushnell, "in this homespun mode of life, that it imparted exactly what many speak of only with contempt, a closely girded habit of economy. Harnessed, all together, into the producing process, young and old, male and female, from the boy that rode the plow horse to the grandmother knitting under her spectacles, they had no conception of squandering lightly what they all had been at work thread by thread, and grain by grain, to produce. They knew, too exactly, what everything cost, even small things, not to husband them carefully."

In these days, when there is so much more money than there was then, it comes and goes with an ease that would have astounded Bushnell's people. But we need not lament those days, nor be discontented by the ease with which money now comes in and goes out, if only we make sure that it goes out only as will please God, and in honest payment for what is really necessary in order that we may do the will of God.—The Westminster Adult Bible Class.

Life and Work

OUR CHURCH'S DUTY TO-DAY.

By Rev. J. F. Smith, M.D., Comber, Ont.

(One of our Honan pioneers.)

"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords and strengthen thy stakes."—Isaiah 54: 2-3.

In this fifty-fourth chapter of Isaiah the Church of God is represented under the double figure with which the book of Revelation has made us familiar, of Bride and City. It pictures that full redemption effected by the great work and sacrifice spoken of in the preceeding chapter, and shows how the weak one shall become strong and the small one increase to a great multitude.

The bereft and barren church, which through repentance and faith has become a partaker of salvation, is now called upon to make due preparation for the large increase of those who shall yet be called her children. Breaking forth from all that has hitherto confined her, spreading out on all sides, she shall claim as her own not only individuals and scattered communities, but cities and nations.

In reiterating the encouragement, however, it is indicated that there will be difficulties to face, trials to be endured, and that scorn, dishonour and reproach may be the lot of the Church, but amid it all she is enjoined to be of good cheer, to forget the past and to press hopefully on to a brighter future.

If further assurance is necessary then God's covenant shall form a protecting shield, "Although the mountans give way and the hills totter, yet my grace will not depart from thee, nor will my covenant of peace be shaken, saith Jehovah, who hath compassion on thee."

Then changing the figure: although her present condition is lamentable in the extreme; storm-tossed, shattered and broken; the promise is that she shall arise from her ruins as a glorious city, built by Jehovah Himself, and shall stand secure on foundations as firm as God's covenant, her walls and gates resplendent.

This outward splendour, however, is but a faint representation of her spiritual glory within. Having accepted God's gift of righteousness, and ever learning more and more of His will, righteousness is now manifested in all her thoughts, words and actions, and thus pure within she shall be forever invincible because her protector is Jehovah, the Omnipotent.

A more glowing or a more optimistic picture of the growth of the Church and of the place and power of the Church in the world can scarcely be conceived. It is all the more wonderful when we remember that the people were exiles in almost hopeless captivity. The prophet, however, did not for a moment imagine that the last chapter in the history of Judah had been written, but with unconquerable faith, spoke of a future greater and more glorious than the past had ever been, and as that vision took possession of him he cried out exultantly: "Enlarge the place of thy tent, stretch forth the curtains of thy habitations, spare not, lengthen thy cords and strengthen thy stakes."

No doubt this prophesy referred primarily to the restoration of the Jews to their native land, and at the return it was at least partially fulfilled. But we are warranted in giving it a larger application, and we may turn to it to-day with full assurance that it is a prediction of the Kingdom of Jesus Christ, and therefore speaks to us of the greater things in store for the Church which He established on the earth. Notwithstanding the indifference within and the opposition without, the everlasting Kingdom of Jesus Christ is growing apace. They are coming to-day from the north and from the south and the east and the west, many kindreds, and tongues and colors, men and women whose hearts are athirst for the living God, and they are looking to the Church for guidance and help.

To all those who are discouraged, and are fearful of what the future of the Church may be, these words come as a bugle call of hope and inspiration. There is no indication of decrepitude here, no sign of inefficiency, stagnation or decay, but on the contrary, strenuous endeavor, earnestness of purpose, progress and growth are everywhere manifest. Let us get this larger vision, this broader outlook, and hear anew the promise: "The Kingdoms of this world shall become the Kingdoms of our Lord and of His Christ," and we shall no longer be fearful and afraid. The command to the Church was never more clear and urgent than now, "Go in and possess the land in the name of Christ for it all belongs by right to Him."

The history of the Church all down the

centuries, discloses a lack of earnestness and a seeming indifference to the urgent call. Thus it is, that while the development has been so marked in nearly every material line, and although the whole wide world has actually become one; nevertheless the sad fact remains that the greater part of its inhabitants own no allegiance to the Lord Jesus Christ.

This being the case our present duty seems clear, "Enlarge," "Stretch forth," "Spare not," "Lengthen thy cords." There must always be an earnest, sympathetic reaching out in genuine love after the wanderer wherever he may be, but at the same time every effort must be put forth to "strengthen the stakes," to develop and perfect all that pertains to the Home base.

So intimately associated are these two great lines of operation that neither can be neglected without injury to the other. Continual outward expansion is imperative; constant inward deepening is absolutely necessary if the efforts of the Church are to accomplish anything, and if the Church itself is ever to fulfil its God-given task to win the whole world to Christ.

There is a growing desire for greater efficiency in every department of Church work, and we believe that the highest efficiency of the Church at home is inseparable from the fullest recognition of its world-wide mission. The history of Christianity gives ample proof that only in proportion as the Divine call for expansion has been heeded has the Church been healthy and vigorous and able to exert its proper influence. And in proportion as the Church remained indifferent to that call and attempted to work along narrow and selfish lines she has gradually become sluggish, careless, and worldly, and her influence for truth and righteousness has been limited on every hand.

In these latter days the claim for such expansion is rightly pressed from a new standpoint. It is no longer, "Do this work in order to save a few of those perishing ones;" but rather do this in order to save yourselves. It is a hopeful sign that so many among the rank and file in our Church are beginning to realize that the evangelization of the non-Christian world is most intimately connected with that of reaching the so-called lapsed masses at home.

Many recognize also to-day that there is no better tonic for the unbelief and intellectual perplexity which is all too prevalent at the present time than to bring it face to face with what the Gospel has already accomplished, and is now achieving in many different lands.

The vastness of the work yet to be overtaken as well as the complexity of the problems to be faced is enough to stagger us, but we desire to press forward undismayed, ever getting wider and still wider views of the great task. And as we realize more and more our own helplessness may we anew cast ourselves in child-like faith upon God with whom all things are possible, and with courage and confidence born of such faith claim the allegiance of the whole wide world to Christ.

The necessity of taking such a comprehensive view of the entire work of the Church and at the same time of viewing each part in its relation to the whole, is more clearly seen when we consider the extent to which the progress of the Gospel has been hindered by the behaviour of those who are Christians in profession, but not in practice. Many of the most thoughtful men in non-Christian lands who at first were wonderfully drawn towards Christianity have afterwards been repelled by seeing how little influence it has over the conduct of so many of its nominal adherents. And we are all aware that probably one of the greatest drawbacks to the work in every congregation is the inconsistent lives of so many professing Christians.

This being the case, it is quite evident that we must lengthen our cords, not so much from the standpoint of organization and material resources, as along the line of the spiritual forces on which everything ultimately depends. There is surely need for a spiritual revival in every congregation and in every community, a new vision of God's purposes for humanity and of the part man must take in the fulfilment of these purposes! A new vision also, not only of the love and goodness of God, but of the Almighty power of God, and, above all, there is need of a new birth of faith to grasp the fact that all these Omnipotent resources of God are within our reach, if we will but avail ourselves of them.

The urgent need of the Church then is not so much additional machinery, as a quickened conscience; not better methods, but better members; men and women willing to consecrate their thought, their time, their energy, their money, their living personality to the deepening and broadening of vital godliness in their own community.

With every member thus an earnest worker, willing to assume a proper share of the responsibility involved, pressing forward faithfully to the performance of the allotted task, looking ever to God from whom alone cometh help; the Church as a whole shall begin to make the positive im-

pression on the world, intended by the Master. In thus using its God-given influence it will experience that constant quickening of its powers which it so greatly needs.

We are living in times of change, upheaval and disquiet, and probably in no other department is the unrest more evident than in the realm of theology. We are constantly reminded that some favorite theory is out of date, and we are asked to cast it to the winds, and to put in its place, perchance, a half-formulated theory which does not take account of all the principles involved, and which, in its turn is likely to be termed out of date a few days hence.

And what, perhaps, is more disquieting still, the fundamental doctrines of the Christian creed have had to pass through the fire and have, from time to time, been asserted, denied, modified, or explained away until some scarcely know where they are, or what to believe. We might well be cast down and dismayed if we did not know that all down the centuries Christianity has had its conflicts; but it has passed safely through the stress and storm, and the faith of the Church has nobly stood the test and has been strengthened thereby. So amid the turmoil and the clashing of thought that prevails around us, it behoves us to have a clear understanding as to what the attitude of the Church should be.

There are two extremes that must be carefully guarded against. We must not come to any hasty decision and rashly cast the old aside, willing to accept every new proposition that is advanced with any degree of assurance. Nor must we allow a stolid rigidity to so blind our eyes as to lead us to reject the light when truly discovered.

There is no need for undue anxiety, and while standing firm in the faith we must be free and flexible enough to lengthen our cords so as to take full advantage of all new facts, not mere theories, but all well-authenticated and firmly established conclusions.

Hand in hand, however, with this lengthening there must ever be a strengthening of the stakes in order that we may be able to stand firmly amid the greatest stress and strain, and vindicate the truth against every challenge.

Many of these vexed questions must of necessity be left in the hands of the specialist. Life is too short, and the work in which we are engaged is too urgent to allow the ordinary man time to acquaint himself fully with even a few of the many problems which present themselves in this one department, not to speak of the other pressing problems in other departments, which are of equal, if not of greater importance.

This should not disturb us when we know that in the Kingdom of God truth is apprehended, not only by those who toil long in their studies, delve deep, working out this theory and that notion, but by those also who are willing to do and earnest to serve. The way to knowledge is still the way of Christ, "If any man will to do His will he shall know."

For our own sake therefore, for the sake of our brethren, and especially for the sake of the many still without God and without hope in the world, let us will to follow the Master more closely and learn of Him. And having this experimental knowledge, and being fully persuaded in our own mind, we shall be ready always to give an answer to every man that asketh us a reason of the hope that is in us.

It has been affirmed that the Church is suffering to-day from "Negative Infidelity," meaning that there is a lack of real live faith in all subjects, moral, political, and religious alike. The charge may be a little too sweeping, and yet we must admit that there is not that earnestness of conviction, that moral stamina, that strength of belief that takes a firm grip and holds tenaciously to it under all circumstances.

In such a crisis, discerning as we must the signs of the times by the spirit everywhere manifest, and the general trend of present day temper with all the disturbing elements involved, the Church must take a more firm stand, and put forth every effort to stem the tide of evil tendencies in every direction. This effort will be crowned with success when the Church is able to show forth a firm, living, abiding faith, and when her whole character and conduct is as firm as her faith.

The Church can never afford either by word or deed to give any uncertain sound regarding the fundamentals of the religious life. Under all changes she must ever lean hard towards the one centre, Jesus Christ, and that redemptive love which is her only hope, and thus her message will always be deeply spiritual, and intensely positive. A vague, half hearted faltering message will never accomplish anything. When the good tidings of a crucified, risen, reigning Christ is unfalteringly and faithfully preached, and is re-inforced by the character and conduct of the average professing Christian all doubt will speedily vanish.

Do we believe that the Gospel is the power of God unto salvation? If we do, let us preach it with all the earnestness of which we are capable, and expect results

in changed lives. If we do not thus believe the Gospel, the sooner we stop preaching and give up the Gospel, and stop playing at religion the better for all concerned.

It is far from my thought to say one single word that might seem to be a reflection upon the labours of these men who have toiled patiently along the line of Biblical criticism and historical research. The light of such research has shone upon this sacred Book, and has been of the greatest benefit, in clearing away many misconceptions and prejudices, and over and over again it has helped to bring out more clearly the things which cannot be shaken.

That the results have not always been uniformly beneficial will be readily admitted, and among other causes for this we believe that one reason has been that the deepening and strengthening has not kept pace with the lengthening, which in some phases at least, has been unduly pushed almost to the breaking point.

The great need of the hour in this particular line is positive constructive work carried on with the same enthusiasm and earnestness as has characterized all such research work thus far. When this is done in all sincerity, and when from all quarters within the Church a clear positive message sounds forth, so that the Christian faith will no longer be on its defense in the house of its friends, then there will be fewer who doubt and reject the Gospel at home, and it will thus have added power abroad. And the more the Gospel of Christ displays its world-conquering power, the less need there will be for argument to convince as to the how and the why, in many of the vexed questions of to-day.

There is still another line in which we require to carry out this work of expansion. We believe that the Church of Jesus Christ stands pre-eminently for worship, for fellowship, for service, for brotherhood. In no other line probably is the teaching and example of Jesus Christ more clearly defined than along that of brotherly kindness in His relation to the poor, the down-trodden and the depraved classes.

The whole life of Jesus Christ was one of genuine brotherliness, and for the first time in all the ages He taught the world the oneness of the human race, and showed by His example what true reverence for humanity meant. He holds up before the eyes of an astonished world His own eternal balance, and on the one side he places the whole world and all that it stands for, wealth, glory, honor, power, and yet the man outweighs them all. "What shall it profit a man if he shall gain the whole world and lose his own soul." Let us hear then the urgent command "Spare not, lengthen your cords, along the line of true brotherliness and reverence for humanity."

But remember this appeal is just as urgent to the high as it is to the low, and is as binding on the poor as it is on the rich. All classes, all conditions of men, if they would only realize it, are bound by the love of God, and the brotherhood of our elder brother Jesus Christ into a closer union than any ties of social position can ever bind them.

All men without exception need this great brotherliness. The question is, can it ever be realized? Is the Gospel of Jesus Christ going to prove effective in the development of a social conscience, purely and profoundly Christian? We surely believe that the Gospel is all powerful in this as in all other lines, nevertheless, the more fully we understand what is involved, the more clearly we shall see the vastness of the problem, not only in its special aspect as it concerns the relation of the classes to the masses, the employer to the employee, but also as it is related to the religious life of the whole Church.

In these circumstances the Church must steer a straight course and not allow the demands of either side to influence her decision. Neither side can be won, and permanently influenced for good and for righteousness, by conceding to its particular demands. The one demand of Christ on high and low, rich and poor alike is this, "If any man will be my disciple let him take up his cross and follow me."

In so far as the Church adopts any material standard, or is influenced in any way by the world's measurement of value "that a man's life consisteth in the abundance of things which he possesseth," it has always failed, and will continue to fail. If we are willing to be ruled by the law of Christ alone, we will steadily set our faces against all evil and wrong-doing wherever found, and in the name of our Master lift up our voice against all oppression of every kind, and all injustice of man to man.

This same law of love calls upon every man, rich and poor, to be his brother's keeper and to treat him as a brother under all circumstances. It is this same law of Christ which constrains us to follow our brethren to the very lowest depths to which they have gone, and to put forth every effort possible to win them back to purity, truth and uprightness, to a nobler manhood, and a more winsome womanhood in Christ Jesus our Lord.

Away forever then with any thought that the Church is going out of her proper

sphere in taking up these social problems. The command is, "Preach the Gospel." This we believe is the Gospel which Christ preached, and acted, and lived while here on earth. The closer we follow Christ, the more earnestly we shall work to care for the widow, the orphan, the poor and the needy. We shall ever seek opportunity to help the downtrodden, the outcast and the degraded; and in all our work endeavor to train and develop *all* men in true Christian citizenship. If we believe that the Gospel is universal in its sweep, then anything and everything that concerns the uplift and salvation of man, is the business of the Church.

That great statesman, Mr. Lloyd-George, struck a very high note when speaking to a large conference of ministers and lay workers in Wales, a few months ago. He was speaking on what he considered the duty of the Christian Churches in the face of the crying needs of the social problem. "The Churches of Christ," he declared, "guide, control and direct the conscience of the community. They establish the moral standard, and fix the ideals of the people. Therefore, the Church must rouse the national conscience to a sense of its responsibility, by constantly keeping the facts of the wretchedness, woe and despair before the eyes of the people." This is beyond dispute. So also is the frank assertion, "You cannot redeem those who are below except by sacrifice on the part of those who are above." This statement is in full accord with the verdict of history. No amendment in any line has ever come except by sacrifice.

We are willing to accept Christ's teaching on the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." But we never for a moment think that the second is like unto it, and, therefore, of equal importance with it, "Thou shalt love thy neighbor as thyself." In a word, we are not really right with God unless we are right with our fellowman. When we begin to love our neighbor as ourselves, and in the spirit of our Master are willing to identify ourselves with our fellowmen, and learn to love men as Christ loved them the greatest sacrifice we can make will appear very small, especially in the light of the great sacrifice we can make will appear very

---

Here again, it is impossible to separate this question from that of the extension of the Kingdom throughout the wide world. Believing in the practicability of the Kingdom, assuming our share in the great task, with implicit faith in God, we will put forth every endeavor to help to construct a social order which will reveal God's character better to the nations who are now turning to the light, and which will enable them better to realize that the religion of Christ, which we profess, is worth while.

Thus far we have dwelt upon what we believe is God's appeal to our churches to more earnest aggressive work in the way of expansion on every side. We have endeavored to keep constantly in view that all the problems facing the Church to-day are bound up in one great bundle, and are so inseparable that all faithful effort in any part has its effect upon all the rest.

We have tried to emphasize, also, that each step forward in the way of expansion, if such work is to be permanent, must be accompanied by a corresponding deepening and strengthening. Only in so far as the inward development and outward extension are combined in the Church's activity will she have real influence in the world. The more carefully we examine the whole situation the more it appears that in all our problems we are forced back to the one great issue, the character and life of the individual Christian, and his faith in the Kingdom of God.

This throws us back to our personal relationship to God in Christ, to the indwelling of the Holy Spirit for cleansing, for guidance, for teaching, and for power for service. The only dynamic for service is found at the Cross, and there too we learn the divine secret of self-sacrifice from Him who gave His life for the world. If this vision of our own need of deepening and strengthening, and our utter insufficiency, will only lead us back to firmer faith in the all sufficiency of God, the victory will be sure.

With the individual members of our Church thus anchored fast by a new discovery of God, "as able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," and "able too to subdue all things to Himself" thus must follow of necessity a strengthening of the stakes in the home.

We are living in what has been called a fast age, when all is hurry and worry, and perhaps there is no side of life more in danger of being neglected than that of the home. No service we render for God is of real value, which is contradicted by the life at home.

All over this fair land of ours to-day you may find any number of nominal Christian homes where God is practically ignored. No family altar has ever been erected or else it has been allowed to fall into ruins. The Bible is scarcely ever

opened, and probably the family gather around a bountiful board three times a day without ever acknowledging the Giver of all good, or expressing one word of thanks for all the benefits received.

If too busy to read God's word, and too busy to pray, the parents in the home are generally too busy to train up the precious souls God has entrusted to their care in "the nurture and admonition of the Lord."

With such neglect of God in the homes is it any wonder we have such a variety of problems to face, the Sunday School problem, the young people's problem, problems in regard to the prayer meeting, and attendance on the regular church service, and many others.

May we hear anew this call of our Master "Strengthen your stakes" until every home becomes an ideal Christian home, and who can measure the possibilities.

We are not careful enough to let our light so shine that those with whom we come in contcat may be led to follow Christ. Religion with so many people is mere theory or sentiment, and on this account very many are kept back. It is for us who know from experience what the Gospel of Christ has done for us to show by our example and by our life, that Christianity touches men at every point, that it is good for men and women for every day life, giving new energy, purifying their motives, widening their thoughts, deepening their affections making them bigger and better men and women in every walk and in every relationship of life.

The real effective power of the Church to-day is far from being in proportion to the number of its membership. We have allowed ourselves in the past to lengthen the cords, without, at the same time, strengthening the stakes and making sure of the foundation work. Our appeal is for a strengthening of the stakes in the way of getting a firmer grip of the great fundamental truths of our religion.

When we have faith enough in the Gospel, not only to live for it, but also, if need be, like our forefathers and many martyrs of recent times, to die for it, we will have less difficulty in commending it to others.

No one who has ever given the religion of Jesus Christ a fair trial has made a failure of life, or has been disappointed.

Faith in God, through Jesus Christ the only Saviour, has lifted up, and is at this moment lifting up the lowest and vilest and most degraded of humanity in many different parts of the world, making them pure and clean and noble. If such simple faith in the simple Gospel can transform such lives, what may not a revival of faith throughout the Church do for us as individuals, for our homes, for our church, for our country, and for the whole world.

May God grant us this larger vision, this rebirth of faith in a personal Saviour, and in the Kingdom of God.

THE PRAYER MEETING.

An active business man once remarked: "Attendance at the prayer-meeting is a part of my business. I consider it as much my duty to be present as to meet any business engagement."

He might have put it yet stronger, and said that he considered it more of a duty to be at the prayer-meeting than to meet any business engagement, on the ground for which we contend that religious engagements justly claim the pre-eminence. They should come first on the weekly list.

Let this rule be adopted, and conscientiously observed by all church members, and there will be less occasion for a discussion of the questions, How shall we reach the masses? How shall we reach non-church-goers? How shall we fill our empty churches?

Get Christians to show the same, fidelity in fulfilling the religious engagements into which they solemnly entered when they took upon them the sacred vows of Church membership, that they exhibit in their secular or worldly engagements, and churches and preachers will never be without audiences. — The Philadelphia "Presbyterian."

THE FATHER TO THE BOY.

As a rule the boys you meet at church, on the streets and in the gang are, if they have had a chance, many fellows at heart. They think when many grown-ups least suspect it, they are touched by what may seem mere trifles, and they are won for better or for worse as they are loved or lovelessly neglected.

Therefore, work for boys in the Church of our Lord is a work for a manly and receptively impressive life—it is the work of the Church, of both men and women, and most assuredly the former of these has the larger responsibility, and, therefore, the larger share in the winning of the boys of Canada to a respectful attitude toward the church of our mothers.

The church of to-day must, therefore, have many strong, virile men among its worshipers; and if the father of the boy would keep his son within the radius of the church's influence the father must assuredly cultivate in the son an intimate and fraternal reverence for divine things and lead on to the activities himself.—Adapted.

TRUST.

Beside my baby's crib at night,
I lay upon my bed;
My little one could hear the storm,
And feared the dark, she said.

The night was dark, the clouds were low,
The storm's voice sounded wild,
So baby heart craved some one near,
Lest danger meet the child.

Yet not content, my baby girl,
For me just near to linger,
Her tiny hand stole out the bed
And clasped around my finger.

I could not chide, refuse her plaint
Be hardened to her tears;
She understood no reasons why,
So I must soothe her fears.

I, too, a child about to rest,
My play and cares aside,
Can ask no dearer, sweeter boon
Than near Thee to abide.

The night is dark, the clouds are low,
The storm to me is wild,
For I, too, know not reason why,
Since I am but Thy child.

My life, O Father, in Thy hands,
May little be or much;
But I, Thy child, shall be content,
If I may feel Thy touch.

Thou'lt not withhold Thy care by night,
By day Thy help divine;
And dark or cloud or storm are naught—
My hand shall rest in Thine.

—Sel.

WHITER THAN SNOW.

Once, when I was paying parochial calls, and dropped in on a washerwoman who had just got out a line of clothes, I congratulated my friend because they looked so white. So, very much encouraged by her pastor's kind words, she asked him to have a cup of tea, and we sat down. Whilst we were taking the tea the sky clouded and there was a snowstorm; and as I came out the white snow lay everywhere, and I said to her:

'Your washing does not look quite so clean as it did.'

'Ah,' she said, 'the washing is right enough; but what can stand against God Almighty's white?'

So you may think that you are clean, because you have never seen God. When you see God, your holiest day will seem to be imperfect; you will abhor yourself, and repent in dust and ashes, and you will need to say: 'Forgive me my debts, as I forgive my debtors.'—Rev. F. B. Meyer.

THE SOUL'S REST.

The soul of man is too large to rest until it rests in God. It has capacity for too wide an outlook to be shut in by just what the eye can see and the ear hear and the hands handle.

A quaint old writer compares the hunger of the soul for God to the hunger of the stomach for food. A hungry man must be fed with that which is suited to the needs of hunger or the craving still continues. Give the man music, give him company, give him pictures, give him houses, give him honors, there will yet be no satisfaction. But set before him good wholesome food, and let him eat, and the craving he felt will soon be appeased.

So it is with the soul. The soul gets hungry, and it goes out in sallies after its proper food. Give to the man who is soul-hungry the amplest profits from trade, and the largest credit at the banks, and luxuries and pleasures of every sort, and honors until he is surfeited with them, yet will the soul be hungry still. But give to this same man God; set God before his hungry soul, and let him feed on him, as on the Bread of Life, and there will be satisfaction. This is the way we are made, and it must be so—rest only in God. —Sel.

HEROD'S REMORSE.

When Herod heard of the fame of Jesus, a species of resurrection occurred. The night of Bacchanalian revel came back; the holy prophet's blood dripped upon the palace floor again; and the soul said, "This Jesus is the man whom I murdered!" There is, so to speak, a moral memory as well as a memory that is merely intellectual. Conscience writes in blood. She may brood in long silence, but she cannot forget.

The revel passed, the dancing, demon-hearted daughter went back to her blood-thirsty mother, the lights were extinguished, and the palace relapsed into the accustomed order; but the prophet's blood cried with a cry not to be satisfied, and angels with swords of fire watched the tetrarch night and day.

All men are watched. The sheltering wings of the unseen angels are close to every one of us. The eye sees but an infinitesimal portion of what is around—we are hemmed in with God. This great truth we forget; but exceptional circumstances transpire which for a moment rend the veil and give us to see how public is our most secret life—how the angels hear the throb of the heart, and God counts the thoughts of the mind—Joseph Parker.

That best portion of a good man's life his little, nameless, unremembered acts of kindness and of love.—Wordsworth.

WHAT SHOULD THE GIRL STUDY?

BY THE PRINCIPAL OF A FAMOUS GIRLS' COLLEGE.

What She Could Use.

Now here are some of the things that the girl might find useful to her as a woman:

She might use cooking;

She might use dressmaking;

She might use millinery;

She might use household accounts;

She might use domestic economy;

She might use household decoration;

She might use household sanitation;

She might use household hygiene;

She might use home nursing;

She might use sex hygiene;

She might use music;

She might use a healthy body.

Was she taught any of these?

Not one of them!

Why? Were they taught in the school? Yes, but she had no time for them.

Why not? Because she had to get an "education."

But what is an education for a girl if not these studies? Read the following:

What She Was Taught.

The girl's parents wanted their daughter to have an "education," so these are what she was taught at school:

She was taught algebra;

She was taught Latin;

She was taught German;

She was taught Newton's laws;

She was taught historical facts, mostly ancient;

She was taught more mathematics;

She was taught more Latin;

She was taught more German;

She was given an "education."

But are not some of these studies really useless to the average girl?

They are, decidedly.

Then why teach them to our girls to the omission of the more useful studies?

Because that is the "system." The "system" says: "Let nothing interfere with a girl's education," and an "education" to-day means the above studies.—Ladies' Home Journal.

"Wisdom is the principal thing, therefore get wisdom." "The fear of the Lord is the beginning of wisdom."

WHOSE BOY IS IN DANGER

Dr. Cortland Myers, of Brooklyn, relates the following story, as told by a ship's surgeon:

On our last trip a boy fell overboard from the deck. I didn't know who he was, and the crew hastened out to save him. They brought him on board the ship, took off his outer garments, turned him over a few times, and worked his hands and his feet. When they had done all they knew how to do, I came up to be of assistance, and they said he was dead and beyond help. I turned away as I said to them, "I think you've done all you could;" but just then a sudden impulse told me I ought to go over and see what I could do.

I went over and looked into the boy's face and discovered that it was my own boy. Well, you may believe I didn't think the last thing had been done. I pulled off my coat and bent over that boy; I blew in his nostrels, and breathed into his mouth; I turned him over and over, and simply begged God to bring him back to life, and for four long hours I worked, until just at sunset I began to see the least flutter of breath that told me he lived.

Oh, I will never see another boy drown without taking off my coat in the first instance and going to him and trying to save him as if I knew he were my own boy.

Remember there are other perils, and other boys in danger.

WHAT HE DID WITH HARD THINGS.

A shrewd worldly agnostic and a Christian clergyman dressed in a modest clerical suit, says Eli Perkins, sat at the same table in the Pullman dining-car. They were waiting for the first course at the dinner, a delicious Hudson River shad. Eyeing his companion coldly for a moment, the agnostic remarked :

"I judge you are a clergyman, sir!"

"Yes, sir; I am in my Master's service."

"Yes, you look it. Preach out of the Bible, don't you?"

"Oh, yes, of course."

"Find a good many things in the old Book that you don't understand—eh?"

"Oh, yes; some things."

"Well, what do you do then?"

"Why my dear friend, I simply do just as we do while eating this delicious shad. If I come to a bone I quietly lay it on one side and go on enjoying the shad, and let some fool who insists on choking himself with the bones, do so if he must."

Then the agnostic wound up his watch and went into the smoker.—Evangelical Messenger.

THE VALUE OF DIFFICULTY.

Ease is fatal to success. Hardship is the only soil in which true success blossoms. The hill called Calvary is found in every land and in every noble life. There is no pathway to heaven from the lotus-eater's isle. God meant man to achieve greatness, and so He hedged him in with difficulties.

The notion that achievement is possible only to unhindered toil is a huge mistake. It is just the other way. Scotland's woes made Robert Bruce. England's ignorance and the friars' folly made John Wycliffe. The darkness of the middle ages made Luther and Calvin. Great difficulties develop great men.

Every young man signs away all chance of success in life when he learns to say, "I can't." God never made the mountains to daunt man, but to inspire him. The wrath of the rolling sea and the fury of the storm were not meant to make shrinking cowards, but to bring into full play the resourceful genius of the sons of men. The sea and the storm cannot be calmed, but they can be harnessed to the chariot of their master, man. God made man a ruler and He expects him to rule.

But when the sea smashes my frail canoe, and a hundred canoes, what shall I do? When I have tried a thousand times to scale the mountains or dig through them, and have failed, what then? When I have suffered a hundred defeats, and won not one victory, what is there left to me?

Simply this, to learn wisdom from my blunders, and—to try again. There have been more dashing troops than the ones which have fought Britain's battles, and it has not seldom happened that the British were poorly led, being sometimes, as one has said, "An army of lions, led by asses," but in spite of this they won victories which seemed impossible, and accomplished results which are almost incredible, simply because of one fact, "they never knew when they were beaten."

And our Presbyterian forefathers carried the same spirit into their religious campaigns, only adding to it an invincible faith in their Lord. In the earlier days not seldom it happened that men chose the harder fields—and got them—and transformed them. Is it so to-day?

We are glad to know certain young men who are entering our work with this same spirit, willing to go to the harder fields. But we need more of them. If ever the church needed such men, it needs them to-day.

But the very essential of successful work is transcendant faith in God and man. We must believe in our own success. The man who fears is beaten before he tries. The man who knows "it can't be done" might almost as well go home.

In temperance work, in moral reform, in missionary effort, the church in Canada is face to face with difficulties that are neither few nor small, and as the observant toiler quietly takes stock of the difficulties ahead, there need be little surprise if he is sometimes ready to despair of victory. And yet this doubt of success means failure. We cannot afford to doubt.

Shall we win in this great fight? In spite of the "foreign element" and its purchasable vote, in spite of the enormous wealth invested in the liquor traffic, is it possible for us to secure a sober Canada? In spite of human selfishness, and human ignorance, in spite of class distinctions and indefensible business methods, is it possible to bind together rich and poor in a human brotherhood, to banish slums and tenements, and introduce a Christian brotherhood which shall spread through all classes and be real and vital.

If we consider only the perplexity of the problem and our own weakness, we must answer with a sorrowful "No", but if, while we face the difficulties without flinching, we get also at the same time a vision of the great white throne, and feel the full meaning of Christ's great promise, "Lo, I am with you," our "No" shall surely give place to a triumphant "Yes." Do we believe in the triumph of right? If not, is it because we have lost the vision of God?—Adapted from the Christian Guardian.

DEEDS NOT WORDS.

There is a continual temptation to-day for Christian workers to give up their time and strength to discussing the many theories and unsettled questions which are continually confronting them. All sorts of men say all sorts of things, till it seems as if these clouds were obscuring the whole continent of truth. This is true of many other things besides religion.

Now the way to escape from these snares is to attend to our duties; to go to work for the cause of Christ with all our hearts; to give ourselves to helping save our fellow men, both body and soul. For then we will use the essential things by which our work is accomplished. We thus test the working theories by using them.

Those principles that bring results are the ones we want. We find out what they are worth through testing them by what they will do. Working for Christ and for his children is our safeguard.—Peloubet.

THE IDEAL LIFE.

Service for our fellows, self-sacrifice, even unto death, is glorious because Christ is its conspicuous example. He it is who has settled the question of what high excellence in life really consists—for all time; and it can never be reopened. Worldings may admire self-assertion; the making the most of a position for personal and selfish ends; the clinging anxiously to the poor shreds of a reputation, or wealth, or power which it may confer on a possessor.

Yet even they know that all this is ended with the grave; the best they can do is to bid men make the best of the fleeting hour, and shut their eyes to its inevitable close.

But Christ has taught his followers a better way, not by precept merely, but by glorious example. He has taught us that the full force and glory of our human life consists not in self-aggrandizement, but in self-repression; not in the indulgence, but in the sacrifice of self.

All who have been ready for instant service—who have poured out themselves in the service of others—all who have at the call of God and duty laid aside wealth, preferment, and even credit, to embrace ignominy and suffering, if the pathway of service led that way, have been true to Him who can make of a willing servant a veritable sword in the shadow of the warrior's hand.

The real salt of the earth are the men and women of God, who care more for labor than for honor, more for doing good to others than for high place or name, more for the inner peace which unstinted service and self-sacrifice brings, than for the outward decorations which are the rewards of self-assertion.

Such there have been in every generation of the Christian centuries; such there are to-day. The call finds them answering, "Here am I, send me." That, in a sentence, is the teaching of the Shadow of the Warrior's Hand—"Here am I, send me!" If we only knew how to make the words, "I come to do Thy Will" our own, then we know the great life-business of a Christian.

We do not need this spirit of abandon, of willingness, of readiness, of instant surrender, less than did our fathers. It is, perhaps, not too much to say that we need it more—the face of the world, its social divisions, its science, its very language, are perpetually changing, and with this perpetual change there is the fascination, for active minds, of interest—varied, keen, absorbing interest. We live, with the ever quickening march of our modern civilization, at a much faster rate than did our fathers.

But human nature, with its far reaching aspirations and its practical impotence; with its burden of need and woe, of shortcomings and uncertainties; the human soul with its strong temptations, its facile dispositions, its terrible pollutions, with its awful capacities, presentiments, destinies—these do not change.

Nor does human nature change; outside of Christ, it remains what it ever has been—a weak and easily defiled thing; nor can the tinsel of life disguise its frailty or invigorate its weakness. It remains, and, thanks be unto God, the eternal realities in which alone it can find purity and strength remain also.

But to bring erring human nature into contact with the force that can save it, to lead those outside the kingdom and the household of faith, into the joy of fellowship and communion—that task is ours, yours and mine. God can use us if we are willing to be used. Let us see to it that we are ever ready for instant service—a polished shaft in the Shadow of the Warrior's Hand.

"Use me, O Lord, use even me;
Just as Thou wilt, and when, and where;
Until Thy blessed Face I see,
Thy rest, They joy, Thy glory share."

—In N.Y. Observer.

PROGRAM FOR A JOYFUL LIFE.

The following is by Rev. Charles M. Sheldon:—

1. I will try to do God's will every day.

2. I will try to see the good in the world and in my neighbor.

3. I will not worry over matters I cannot help, and over those I can help I do not need to worry.

4. I will keep my mind and heart in touch with the great things of the universe.

5. I will learn to enjoy the free gifts of God to men, like nature and the facts of physical powers.

6. I will learn to prize all my human friendships.

7. I will help some one to a happier life every day.

8. I will magnify my place in the kingdom of God.

9. I will enjoy the friendship of Christ as my Redeemer and Brother.

"Hope thou in God."

"Rejoice in the Lord always."

Telling a falsehood to get out of trouble generally leads into worse trouble.

The Children's Record

ADRIANUS THE MARTYR.

About the year 280, a number of Christians were sentenced to be tortured in a public place, by order of the heathen emperor Maximianus.

Among the emperor's soldiers, who stood by, there was a young officer by the name of Adrianus, twenty-eight years of age. He stood there, wrapt in deep thought, whilst his look was fixed upon the Christian martyrs.

All at once he quickly stepped up to them and said, "I beseech you by the God whom you worship that you tell me who gives you this strength and joy in the midst of your sufferings."

The martyrs replied, "Our dear Lord Jesus Christ, in whom we believe."

"And what is the end of all your tortures?" asked the young officer.

The martyrs said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them to us by his Spirit," 1 Cor. 2: 9, 10.

When the young officer had heard this answer, he stepped up to the heathen judges and said, "Take down my name; I also am a Christian!"

The emperor, having heard of this incident, ordered Adrianus to be thrown into prison. Here he was more fully instructed in the Christian faith by his fellow-prisoners and strengthened in his love to the Saviour. All the great tortures which he had to suffer at the hands of the heathen, could not make him deny his faith. Amid his sufferings he died a noble martyr's death and entered the joy of his Lord whom he so nobly confessed.

THE MIGHTIEST THING.

"They've been talking for ages about the pen being mightier than the sword," commented the boy with the book. "Now, right here, in this plain little volume, I've found something else that makes the sword look like a toy, in comparison with it," He laughed at the puzzled look of his hearer, then went on with his story.

"For instance, this wonderful discovery of mine has "subdued kingdoms.' That alone is a job for a full grown sword.

"Again, it has 'wrought righteousness,' to quote my authority," skillfully concealing the title of his book. "That is what the preachers and teachers and reformers are all trying for. It is when they use this agent that they succeed.

"It sounds like black magic, but this thing has also the power of obtaining promises. No, it is not bribe money. It 'stoppeth the mouths of lions, quencheth the power of fire,' gives escape from the sword, makes strength where weakness was and, entering the very stronghold of the sword itself, it 'waxeth valiant in fight,' and has 'turned to flight the armies of the aliens.' "

"Oh, say, now"—began the incredulous listener.

"Fact," insisted the other. "Ancient authority—Bible truth," and he held out the book, open at Hebrews eleven; then pointed with a triumphant smile to the splendidly ringing verse that enumerates all these powers, and ascribes them all in its opening words to those "Who through faith," can work all these and many other wonders that indeed make the man-made sword look useless.—"The Comrade."

A CHINESE BRIDE.

Among the little boats anchored just outside the wall of our compound is that of Ah Fuh and his wife, Ah Sam. Every day they are ready to go with us across the river, Ah Fuh, with his blue clothes, rowing, and Ah Sam, with her brown outfit and green glass ear-rings at the other end of the sampan, making the long oar go like a tail of a fish.

When they are going against the tide, they do not go as fast as formerly, for they miss the help of Kam Shui, who used to help her mother make the big oar go; for Kam Shui, like every proper Chinese girl, has looked forward to her wedding day. Perhaps it would be far more proper to say that her parents have been the most eager for this time to come, as they are the ones to receive the wedding money.

Now, the money has been paid, and she has gone to live in her husband's boat. Perhaps you would like to hear about some of the festivities.

Out in the river we found the big wedding boat. It was a barn-like affair on the outside, but when we had entered the interior, filled with the female relatives of the bride, we found many lamps hung from the ceiling and other signs of festiv-

ity. So closely did the curious people gather round us, that for a time we could scarcely see the contents of the room.

The one bright color in the room was furnished by the bright red cover on the table, on which were placed the rice, candlesticks, and other things offered to the idols, which were to be seen on one end of the table—little images in glass cases.

This was the third day that the idol worship had continued, preceding the coming of the bridegroom at midnight that night. For these three days, the relatives had been together, feasting and pretending to weep with the bride. The male relatives were gathered together on a boat next to this one.

It was an interesting group gathered around the bride in her blue shaam. One by one the girls were brought up to weep with her, which they did with much zest behind the handkerchiefs tied over their faces. One especially seemed to be a professional mourner.

We did not stay till the bridegroom came, partly because he might come any time before morning, and, too, because we were afraid that when the idol worship was resumed at that time, we might be a source of embarrassment. One of the women asked me if we worshipped Jesus that way.

We were told that just before the coming of the bridegroom, the bride would put on her wedding shaam of bright red. She seemed to be taking quite calmly the fact that she was to be the bride of a man whom she had never seen. One thing in her favor was that he had a boat of his own in which to live, so her mother-in-law would only be her next-door neighbor.

A day or two after the wedding, in recognition of the Chinese cakes and apparel which Mrs. Spore had sent as a wedding gift, the mother brought in to us on a tray a live chicken and other eatables. Far from being a real gift, this was immediately returned by a gift of money wrapped in bright red paper.

When you receive a present in China, do not think for a minute that they are really giving you anything. You want to think twice also before you accept what seems to be offered so freely. Perhaps they have in mind to offer this same gift to a dozen people, all of whom understand they are, of course, not expected to accept it.

Perhaps these queer customs will go some day. Ah Fuh's queue has gone, and at least the back of his head looks more like a Westerner. The old China seems to be rapidly passing away these days.—Mabel Drury, in Watchword.

FUZZY JARVIS.

Fuzzy Jarvis was a "newsy" in one of our large cities. His short, curly hair had earned for him the title "Fuzzy," and he had been called by it so long now that nearly everyone had forgotten that he ever had any other name.

One morning a man drove up in front of one of the large business houses, and, tossing the reins to Fuzzy, who happened to be standing near, he hurried inside.

Presently he reappeared and, smiling at the faithful Fuzzy, said: "Thank you, my boy; I was in a big hurry, and your happening along just then helped me out, for they don't stand very well," nodding at the prancing horses. Dropping a quarter into the boy's hand, he drove away.

But all the rest of the day that smile and those pleasant words lingered in Fuzzy's mind and brought a smile to his face. Far more did he think of the kind words than of the quarter—for had he not earned quarters often before? But kindness was a rare thing to Fuzzy.

The next morning he lingered near the same corner, hoping that by chance he might see his friend again. Just as he was leaving his post the pretty team halted, and again the same gentleman alighted, this time in less haste, but seeing Fuzzy standing expectantly, he tossed him the reins, saying, as he did so, "Ah, you are here again, my friend. Are you always on this corner to hold people's horses?"

"I'm generally 'round here in the morning, sir," he answered.

"My friend!" Those words rang through Fuzzy's mind, and over and over he repeated them. The gentleman had actually called him his friend.

Had you asked Fuzzy to define the word love he could scarcely have done so. Deprived of parents at an early age, and with no near of kin, Fuzzy had little reason to know what love was. But there certainly was a strange feeling springing up in his heart whenever he thought of "the gentleman." Fuzzy didn't call it love, simply because he didn't call it anything. He finally asked another "newsy" who the gentleman was.

"Why, that's Judge Burton," was the reply. "Lives in the big white house up on the corner of B—— Street." Fuzzy knew the house—a palace, he called it.

One morning the judge drove up and stopped, but he was not alone. With him was a lad of about Fuzzy's own age; his son, Fuzzy soon discovered. His eyes were just as kind as those of his father, and as they came out of the building he took from his pocket a handful of peanuts and held them out to Fuzzy, who had

been carefully guarding the team meanwhile.

Once after that Fuzzy saw the judge's son. That time he did not go in with his father, but he sat in the carriage and talked with Fuzzy. And he tossed him a coin and asked him to get some oranges from the fruit stand near by; and then, when Fuzzy had brought them, the lad held out one, saying: "Here you are; catch it." And Fuzzy did catch it, and it formed the principal part of his dinner that day.

It was only a few days afterward that he learned that the judge's son was sick. Then for several days he saw nothing of the judge, and when he finally did come he seemed in a great hurry and there was a sad look on his face.

"How is you son, sir?" ventured Fuzzy, as the judge came back to his carriage.

"He's no better to-day; in fact, I'm afraid he is not so well." It was a sad smile that he gave Fuzzy, but it *was* a smile, and one that Fuzzy never forgot.

That afternoon the newsboy pulled the change from his pocket and counted it. A dollar and a half there was, and Fuzzy did some thinking. Suddenly two tears splashed down among the coins.

"He's an a-awful nice m-an," Fuzzy said to himself between the catches in his breath, "an' the boy g-give me 'n orange, an' I'm a-awful sorry he's s-ick."

He had wandered along until he stood in front of a window where were displayed many kinds of beautiful plants and flowers. "'N' he called me his friend," mused Fuzzy. "'N' he always smiled at me—even when the boy was sick—'n'—'n'—I'm awfully sorry—'n' I'd like him to know." Then he went inside and began to inspect the flowers more closely.

"What do you want here?" asked the clerk not very pleasantly, for Fuzzy did not look like a probable customer.

"I'd like something pretty for a sick boy," was the reply.

At sight of the tears which were still in Fuzzy's eyes the clerk's tones grew less harsh, and he replied. "This is a pretty one, here."

"How much are these white ones?" asked Fuzzy.

"Two dollars."

"Fuzzy's face fell as he passed on to another. He next selected a white lily, which he was told cost seventy-five cents. Ah, that was better. He again counted his money. "That'll take just half of it; yes, I guess I can afford that."

A few minutes later he stood at the door of the big white house. He asked to see the judge, for to no one else would he entrust his gift. Having left it, with a few timid, faltering words of sympathy, he departed, wondering if the judge would understand how sorry he was.

A few days later, when the judge stepped out of his carriage, instead of entering the building as usual, he came directly up to Fuzzy.

"My son would like to see you, my friend. He wanted me to bring you home with me. So if you'll jump in here I'll take you up to see him. Can you go now?"

"Sure, sir," said Fuzzy, and he followed the judge into the carriage. As soon as he entered the room the judge's son held out his hand, saying, "Good morning; I wanted to thank you for that flower you brought me, and then I want to ask another favor of you."

"Sure, I'll do anything I can for you," was Fuzzy's reply.

"Well, you see, I've taken quite a fancy to you. I've liked you all along, but I've liked you more ever since you brought that flower. And the doctor says it will be a long time before I'll be strong enough to go out much, and its dreadfully lonesome lying here all day. So I just asked father if he didn't suppose you'd come and stay here, and—well, just pretend you're my brother, you know; I've always wished I had one—and you could play games with me, and we could have jolly times together, I know. You'll do it, won't you?"

"Why—er—'twould be awful nice, but—are you sure you want a poor lad like me? I ain't been to school much, 'n' I ain't got no clothes fit to wear, here, 'n'—"

"Of course I'm sure I want you, and I'll help you to study from my books when I get a little stronger, and so you'll stay with me, won't you?"

Of course Fuzzy stayed, and the friendship which began then lasted all through their lives, and Fuzzy often says now that he would not be the man he is if it had not been for the judge and his son and their kindness to him.—In "Baptist Boys and Girls."

HOW THEY DO IN CHINA.

"It is said that the Chinese have a queer way of resenting an injury. When a Chinaman has a wrong done to him, he doesn't attack the one who wronged him. Instead, he runs out into the street, yelling the story of his injury at the top of his voice.

Thus he runs and yells until he can do neither any longer. Then he goes quietly home again, and begins the day all over. He had gotten the 'mad' out of his system, you see, and nobody is hurt."

THE JOB.

"What, you boys want a job?" Mrs. Mercer was a tall woman, and she looked down, not unkindly, at the two small applicants. "Well, of all things in this world! Going to buy a bicycle or a sled for next winter—which?"

"We've—we've talked it over—Newcomb and I have—and we thought mother had to work so hard, we'd like to help," Rennie Judson explained in a manly tone. "Of course, we can't do much—not so very much—but a little is better than nothing at all."

"Indeed, it is," Mrs. Mercer agreed heartily. "Such little chaps as you are, too! Do you suppose you could cut and clean up that mess of wood over across the road? I'll give you two dollars, when it's nicely sawed and split and in the shed."

We'll do it gladly, if you don't mind—if you don't mind waiting till—till it's done," Rennie stammered. "I mean, you know, we can work only Saturdays and after school, and there's a good deal of it, but we'll do it as fast as we can."

"Take all the time you need," Mrs. Mercer said, laughing. "It has been lying there 'most two years, so a few weeks longer won't matter, You wait a minute and I'll get the saw and ax for you." She was back shortly, with the tools required. "And if you should find a stick that's dreadful hard and knotty, you may throw it aside."

"We won't if we can possibly work it up," Rennie called back. "And thank you ever so much, Mrs. Mercer."

"They'll soon get tired of it," Mrs. Mercer told herself, as she went into the kitchen. "It's nice of them to think of helping their mother, though. Such little chaps as they are, too!"

Rennie's back ached, after he had sawed pretty steadily for an hour, and the ax was heavy for Newcomb to handle. It was wise for them to sit down for a bit of rest, but Rennie improved the time.

"Quite a start we've got, haven't we, Newcomb? Take the rest of to-day, and an hour or so every afternoon next week, and the whole of next Saturday, and there won't be much left. And two dollars—just think of it!"

"It's pretty hard work," Newcomb replied ruefully, looking down at his reddened hands.

"Just think of mother stooping all day long over a steaming washtub," Rennie exclaimed, jumping up. "Maybe you think that's cool. Maybe her back doesn't ache fit to break many a time. Come on, let's at it. I'll take a turn at the ax when you get tired."

Mrs. Mercer was surprised, when she came home from town just about sunset, and found the Judson boys still at work. She was more surprised, when they rushed into the yard a few minutes past four Monday afternoon. It was the same on Tuesday, though nobody knew but Rennie how much he wanted to play ball with the others on the common, in front of the schoolhouse.

"I suppose mother hasn't always done just what she'd like to," he declared stoutly, making the saw buzz in a knotty stick. "If she had, I think there'd be holes in our shoes sometimes, wouldn't there, Newcomb?"

"It's 'most done," little Newcomb shouted the third Saturday morning. "Hurrah! It won't take more than an hour." He caught up the heavy ax. "Let's clean it up."

Yes, that was pay day, and Mrs. Mercer added a bright silver quarter to the two larger coins, because, she said, none of the tough knots were left. But the best pay came, when mother stared at the money, her eyes growing soft and tender, as she listened to the story of how it was earned, and then took both of her brave, manly boys in her arms at once.—In "The Morning Star."

A TRAMP'S TESTIMONY.

A tramp asked for a drink in a saloon. The request was granted, and when in the act of drinking the proffered beverage one of the young men present exclaimed:

"Stop! Make us a speech. It is poor liquor that doesn't loosen a man's tongue."

The tramp swallowed down the drink, and as the liquor coursed through his blood, he straightened himself and stood before them with a grace and dignity which all his rags and dirt could not obscure.

"Gentlemen," he said, "I look to-night at you and myself, and it seems to me that I look upon the picture of my blighted manhood. This bloated face was once as handsome as yours; this shambling figure once walked as proudly as yours, for I was a man of the world of men.

"I, too, once had a home and friends and position. I had a wife as beautiful as an artist's dream, but I dropped the priceless pearl of her honor and respect into a cup of wine, and like Cleopatra, saw it dissolve, then quaffed it down in the brimming draught.

"I had children sweet and pure as the flowers of spring, and saw them fade and die under the blighting curse of a drunken father. I had a home where love

lit its flame upon the altar and ministered before it, but I put out the holy fire, and darkness and desolation reigned in its stead.

"I had aspirations which soared as high as the morning star, but I broke and bruised those beautiful forms, and strangled them, that I might hear the cries no more. To-day I am a husband without a wife, a father without a child, a tramp without a home, and a man in whom every impulse is dead. All have been swallowed up in the maelstrom of drink."

The tramp ceased speaking. The glass fell from his nervous fingers, and shattered into a thousand fragments on the floor. The doors were pushed and shut again, and when the group looked up the tramp was gone.

And this, young people, is a true tale, the tramp at one time having been a prominent attorney at Tiffin.—Woodville News.

A GIVE-UPPITY GIRL.

O mother, I want to put something into the missionary box. What can I do?"

"It depends on yourself, Mabel. What would you like to do?"

"It would be splendid to give a new dress like the one you've promised me. O mother, do give me the money now and let me buy it myself. How pleased the little missionary girl will be."

"But, Mabel, you said you wished to give something, I have already given or promised everything I can possibly spare. I shall have to go without some comforts for myself to do what I wish, and if I gave you the money it would only be my giving more, and not your gift at all."

Mabel's face fell. She had only thought how "splendid" it would be to take some money and buy a frock for the missionary girl.

Mother thought silently a few moments, then said: "If you really wish to give something, you might give up the new dress, which you do not need very much, and then the missionary girl could have one with the money yours would cost. I will give you that, and it will be truly yours. If you are willing to give 'up,' and you can give 'out.'"

"But, O mother, I'm not a 'give-uppity' girl," cried Mabel with trembling lip. "I want the new dress myself so much. Isn't there any way but this hard way?"

"Often the hard way is the only one," said mother. "And Mabel, the 'give-uppities' are the very truest givers of all."

Mabel "went away sorrowful," not because she "had great riches," but because she felt so poor. How dreadful not to be able to give because one had not enough to keep and give, too. She had not found out how beautiful it is to give without keeping.

That night, around the evening lamp, Mabel's mother read the letter from the missionary's wife, which the ladies had left with her that afternoon. There were no grumbles in it, not one, but that missionary mother just had to tell what they had been doing without, because those who were to help her had asked.

She told her about her young daughter Miriam, and how hard it was to face the sharp prairie winds without the warm clothes she needed, for she had outgrown all the old ones; and yet the little maid was always cheerful, the missionary mother said.

"O dear! Poor Miriam!" cried Mabel. "She's a 'give-uppity' girl mother. She has to give up before she even gets anything. She's a do-without-er. I do believe," Mabel added slowly, "that I can give up my new dress for the sake of that 'give-uppity' girl."

Mother looked glad, but she said softly, "I think the little girl out there gives up and does without for Jesus' sake, and the sake of the poor people out there who need help."

Mabel's face grew very grave and sweet "Then I'll do it, too, exactly the same," she whispered.

And when that box went off with a warm dress that was Mabel's "truly-own" gift, you couldn't have found a happier small person than this "give-uppity" girl. "Over Sea and Land."

I WILL NOT DIE A MOSLEM.

Near the end of the seventeenth century, a Turkish grandee in Hungary made a Christian nobleman his prisoner, and treated him with the utmost barbarity. The slave, for such he was, was yoked with an ox, and compelled to drag the plough. But the fortune of war changed, and the Turk fell into the hands of the Hungarians, who said to their enslaved fellow-countryman, "Now take your revenge upon your enemy."

This was in accordance with the custom of the age; and the Turk, supposing, as a matter of course, that he would be tortured to death, had already swallowed poison, when a messenger came from his Christian slave telling him to go in peace, he had nothing to fear.

The Moslem was so impressed with this heavenly spirit that he proclaimed with his dying breath, "I will not die a Molsem, but I will die a Christian; for there is no religion but that of Christ which teaches forgiveness of injuries."—Selected.

STORY OF TWO LIVES.

How One Sought Love.

"I want people to like me. I think I would be perfectly happy if I could live in a way that would please everybody and offend nobody," so said the girl who was really making earnest search and effort for love and popularity of the best kind.

"You are trying for an impossibility, if that is your aim in life," was the emphatic response. "It is a poor aim; a wrong aim, as well. You should aim to do right, and let people stand with or against you, according to their own choice.

You wouldn't want to do wrong to win the approval of wrongdoers, would you? Of course not. Then just try to do right, always, and you will find that the people worth winning will rally about you, and love and respect you. Then your motive will be a good one, and through it your desire will be gratified."

How the Other Found Love.

"I can't see why everybody is making such a fuss over her. Other people have misfortunes as great as those she has met and have to get along the best way they can."

"My dear, if you had lived in this village as long as I have, you would not talk such nonesense. We cannot help pouring out our hearts and souls and money to do all in our power for Mary Allison. We are so deeply in her debt, every man, woman and child of us, that we can almost rejoice at an opportunity to repay some small part of it."

Then she explained more fully. The one in need of help now had been all her life helping others. She had given of her time and strength and great store of skill and wisdom, and largely, too, out of her small store of the goods of this world. She had been "a great one to help" in all times of sickness or sadness or trouble; and in times of joy she was an added source of pleasure.

Unknown to herself, she had been putting out her kindness of heart at good interest. She would have been the last one to expect more than ordinary return of love and kindness, yet when her turn came to need the helping hand, she found all those that she had so often filled stretched out full of love and kindness and help for her.

The world is full of love for the loving, of help for the helpful, of kindness for the kind. The measure we mete to others, and the quality of our gifts to them, is the measure of what will come back to us in good time.—Ex.

THIRTEEN THINGS FOR THIRTEEN.

There are thirteen things which every girl can learn before she is thirteen. Not everyone can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within every girl's reach:

Never fuss or fret or fidget.

Never keep anybody waiting.

Shut the door, and shut it softly.

Have an hour for rising, and rise.

Always know where your things are.

Learn to make bread, as well as cake.

Keep your own room in tasteful order.

Never come to breakfast without a collar.

Never go about with your shoes unbuttoned.

Never let a button stay off twenty-four hours.

Speak clearly enough for everybody to understand.

Be patient with the little ones, as you wish your mother to be with you.

Never let the day pass without doing something to make somebody comfortable.

The girl who has thoroughly learned all this might be called a Mistress of Arts.

—In "The Girl's World."

THE SIGN THAT NED HUNG OUT.

A little Lie, one summer day
Met a Bad Habit on the way.

"You come along," it cried with joy,
"We'll make our home with this small boy
Who lives just round the corner here,
He'll give us welcome, never fear!"

But Neddy Green was not the kind
Of boy the Lie had hoped to find;
He had a sign that he hung out.
When such intruders were about,
A good big sign, with letters clear
Proclaiming, "No Admittance Here!"

"Pshaw," said the Lie. That's just a game!
We can get in here, all the same."
So both of them began to knock,
They pushed the door, they tried the lock,
But no! the sign was really true,
For Neddy meant it, through and through.

"Well," said the Habit, with a sigh;
"We can't get in here, you nor I.
If signs like this should be the style
We'd starve in just a little while!"
And off they slunk with footsteps slow—
Oh, how Ned laughed to see them go!

—Ex.

HOME MISSIONS, WEST, 1911.

By Rev. A. S. Grant, General Sup't.

The year 1911-1912 has brought many changes. In the beginning of June, Dr. E. D. McLaren, who had labored so faithfully for nine years as General Secretary, feeling that the strain of his duties was greater than he could longer bear, asked permission of the General Assembly to retire from the leadership of the work which he felt was undermining his health.

Shortly after the General Assembly, Dr. Carmichael was laid aside with illness. Every effort was put forth by friends, and by the Home Mission Committee, in the hope that the life of this honoured and efficient Superintendent might be spared. In the early autumn, God called him home. The Committee record their sense of the great loss sustained.

In the counsels of the Church at large, and on the broad field of mission work where he was most at home, he will be greatly missed. Below is an interesting table showing the growth of the mission work in Manitoba and Saskatchewan during the nine years that Dr. Carmichael was Superintendent.

	Mission Fields.	Augmented Charges.	Self-Sustaining.	Presbyteries.
1902. .	.154	29	78	12
1911. .	.353	52	147	19

In addition to these 405 charges, Dr. Carmichael had oversight of the work among the Ruthenians. At the time of his death, he had established twenty-five centres among these people. The Presbyterian Church in Canada has known no more faithful son than Dr. Carmichael. Cheerfully he spent himself in the service of his Master.

Mission Fields.

A year ago there were 731 Mission Felds receiving assistance from the Home Mission Fund. During the year twenty have passed up to the Augmentation status. In the case of twelve mission fields the development was such that they were able to become self-sustaining without the assistance of the Augmentation Fund. Some forty fields were dropped, merged into other fields, or were by the Committee on cooperation ceded to other denominations. New fields were opened to the number of 126. Seven were returned to the Home Mission list from Augmentation. The total number of fields now on the list being ministered to by Presbyterian missionaries is 791. This is a net gain during the year of 60.

These fields are distributed as follows:

Synod of Montreal and Ottawa. . . .	58
Synod of Toronto and Kingston. . .	119
Synod of Hamilton and London. . .	11
Synod of Manitoba.	97
Synod of Saskatchewan	260
Synod of Alberta.	152
Synod of British Columbia.	94
Total.	791
Independent Greek Ch. (Ruthenian) .	26
Total number of fields receiving help.	817

In these 817 fields are about 2,000 preaching stations.

The Future.

It is a matter of great satisfaction that the Budget plan has met with such unanimous approval and enthusiastic support, and the Home Mission Committee desires to express its appreciation of the splendid, unselfish service rendered by ministers and laymen throughout the Church in visiting and organizing congregations, and helping the Church to a vision of her great task.

Because of the hearty acceptance by presbyteries and congregations of their respective allocations, the Home Mission Committee feel justified in planning for bigger things during the ensuing year. All applications for missionaries could not be granted, but urgent requests of presbyteries for new work were not declined.

As the future of Home Mission work must depend upon the growth and future of Canada, in which all have faith, it has been decided that the hour for larger things has struck, that a more aggressive Home Mission policy is necessary, even to hold the ground claimed.

Foreign Population.

Without doubt the coming of so many foreign speaking people is creating for us a situation that may well be regarded as serious. There is already a large alien population in Canada, and we have now but the beginning of what is to be. The

Home Mission Committee already has a number of missionaries ministering to these people in their own language.

This rapidly increasing population must be provided with the means of grace. These strangers must be reached for their own sake, for the sake of Canada. "You can find the Heathen nearer" is now literally true. Foreigners are crowding about our doors. We may not overlook the opportunity that has been afforded us of ministering to those who are coming to our shores.

A large proportion of this alien host is gathering into our big centres, thus making the problem of the city one of the most perplexing. The Church must squarely face the situation. The Church dare not neglect the city, since the city will eventually dominate the nation.

Shortage of Missionaries.

A serious handicap to our work is the shortage of properly qualified men to minister in our mission fields. Last winter fully 180 mission charges had to be closed. For next autumn the prospects for winter supply are not brighter than a year ago. The college students will leave the fields October 1st. Who will take their places?

The expedient has been tried by the Committee of sending representatives to the Old Land to secure men. Many of these catechists have rendered good service, but for the most part the men secured are untrained, inexperienced, without college standing, and enter the work seriously handicapped. After giving this policy a fair trial, your Committee do not deem it wise to continue it.

At the same time we feel that summer supply and winter neglect is a wasteful policy. The ground gained during the summer is lost in the winter. Habits formed during the winter are not easily broken. A community left without the means of grace for seven or eight months readily drifts into carelessness and irreligion.

More permanency is required in our mission work. This will necessitate more ordained missionaries and more homes to which these missionaries might take their families. Last year the Committee spent $5,700 in assisting mission fields in the erection of manses. In no case did the amount given exceed $300. Twenty-three mission charges received assistance in building a house for the minister. The Committee feel that money was never spent to better advantage.

The Missionaries.

Of the missionaries as a class we cannot speak too highly. No figures can tabulate what our Church and the country owes the noble band of home missionaries. Many of them labour under the greatest difficulties, in obscure places, and suffer severe privation. The mere record of the stations occupied and the miles traversed in going between but feebly tells the story of their lives, and but inadequately records the contribution they are making to the upbuilding of Canada, and the extension of the Kingdom of God.

Salaries of Missionaries.

The Committee decided that the salaries of our home missionaries must be increased. Doubtless there are reasons for the shortage of ministers, but one cause, "a main one and a plain one," is the smallness of the salary. There are so many inviting openings in other callings where remuneration is so much better, that parents have not encouraged their sons to study for the ministry.

We frequently hear that remuneration should not count with intending candidates for the ministry. Those who speak thus, forget the lengthened course of studies, the outlay for at least seven years, and the difficulty, on the present low stipend, of maintaining the manse, with all its traditions of hospitality.

It will be an evil day when men are attracted to the pulpit for the hope of gain; but the Church must see to it that the ministers, and student missionaries as well, are provided with sufficient to enable them to give their whole time and energy to the care of souls.

From our missionaries we hear little complaint; for the most part they suffer in noble and heroic silence. This does not relieve the Church of duty. The burden must be shared.

Outfits.

To help the student missionaries, the Committee decided that, hereafter, the outfit required by student missionaries be provided by the mission field, or, in cases where the field is financially too weak, by the Home Mission Committee. Heretofore, the student was responsible for procuring the outfit necessary. He was asked to purchase a horse at the dearest time, and sell at the cheapest. If he lacked the experience needful in making a good bargain, the student returned to college with little money, after a summer's work.

The Committee, at their annual meeting, discussed at length the question, remitted by the Assembly to the committees interested, of the amalgamation of funds for the prosecution of religious work in Canada, and agreed to approve of such unification, provided this united work be carried on along the same general lines as now govern the work of the Home Mission Committee, and provided that the Committee thas is given oversight of the various interests be fully representative.

Amalgamation of Building Funds.

The Home Mission Committee decided, in the event of the unification of mission work, to recommend to the Assembly that the various Building Funds of the Church be amalgamated—brought under one management, and be governed by one and the same set of rules and conditions.

The following was the finding of the Committee.—

"1. That, should the committees interested approve, the following funds be brought together into a Common Fund; The Church and Manse Building Fund for Manitoba and the other Western Provinces; the Fund for the purpose of assisting in the erection of churches in New Ontario; the $25,000 Fund for the purpose of assisting in the erection of manses or the purchase of church and manse sites; the Augmentation Building Fund and the Building Fund under the management and control of the Committee on French Evangelization.

2. That this Fund, if possible, be increased to $500,000, and that one-third of the whole amount be available for the purchase of church and manse sites, two-thirds for assisting in the building of churches and manses.

3. That, in all cases, money be loaned, but without interest, unless otherwise determined."

District Superintendents.

Many overtures have been before the Home Mission Committee, advising as to the best manner of supervising mission fields. After long and careful consideration, the Committee decided to recommend that the Assembly provide for a close supervision of the mission fields by Superintendents of Districts; these superintendents to oversee all the work for which our Church is responsible in their respective districts.

Women's Home Missionary Society.

The report of this Society is most encouraging. The amount raised during the year was $38,687.15. 156 new organizations were added during the year, making a total of 650. special effort is to be made in 1912 to increase the auxiliaries to 1,000, and the Presbyterials to 50.

Women's Missionary Society.

The Committee are deeply grateful for the interest shown and the support given by the Women's Missionary Society. Last year this Society provided for eight mission fields, while for 1912, the support of nine has been promised. In addition, bales of clothing are sent to needy districts.

Grants from British Churches.

The contributions from the Churches in Scotland and Ireland amounted in the past year to $6,007.59. These are not as liberal as the donations of some years ago. One reason is, doubtless, the growing conviction in these Churches that a great and rich country like Canada should be able to take care of herself.

Another reason for the diminution doubtless is, that the Churches in Scotland and Ireland find it difficult to give us both of their money and their members. Of their sons and daughters, they are giving us of their best. We gladly welcome these from the Motherland. May

they come in increasing numbers! We need their help if successfully we are to assimilate, civilize and Canadianize the crowds from foreign lands that are spilling over on our shores.

Student Missionary Societies.

As in other years, these Societies have contributed greatly to the success of Home Missions—by raising funds, by giving information about the fields, and by helping the Home Mission Committee to secure missionaries for the mission fields. After conference between the General Superintendent and the representatives of the various College Societies, a closer relationship has been entered into between the Home Mission Commottee and the Societies.

This summer Knox College Society will take charge of 35 mission fields; ten will be supported by Queen's Missionary Association, and seven by Montreal College Missionary Society.

American Presbyterian Church, Montreal.

The Comittee records its gratitude to the minister and members of the American Presbyterian Church for the assistance given our Home Mission work. Last year twenty missions were maintained by this one congregation. The sum contributed was $5,000.

Presbytery Conveners.

The Home Mission Committee, at its recent meeting, passed a resolution in appreciation of the splendid volunteer service being rendered the Home Mission cause and the Church at large by the Presbyteries' Home Mission Conveners.

THE ONLY ALTERNATIVE.

Weary human nature lays its head on the bosom of the divine Word, or it has nowhere to lay its head. Tremblers on the verge of the dark and terrible valley which parts the land of the living from the untried hereafter, take this hand of human tenderness yet of Godlike strength, or they totter into the gloom without stop or stay.

They who look their last look upon the beloved dead, listen to this voice of soothing and peace, or else death is no uplifting of everlasting doors, and no enfolding in everlasting arms, but an ending as appalling to the reason as to the senses—the usher to a charnel-house whose highest faculties and noblest feelings lie crushed with the animal wreck, and an infinite tragedy, maddening and sickening—a blackness of darkness forever.—Selected.

"A certain church found oil on its land, and the well was so productive that it paid all the church expenses. There was no need of self-denial and service on the part of the members, and the "lucky" find became the church's death-blow."

"Oh, do not pray for easy lives! Pray to be stronger men. Do not pray for task equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God."—Phillips Brooks.

HAVING DEFINITE CONVICTIONS.

BY D. L. MOODY.

Some men are afraid of being too religious. What we need to-day is men who believe deep down in their souls what they profess. The world is tired and sick of sham. Let your whole heart be given up to God's service. Aim high. God wants us all to be his ambassadors. It is a position higher than that of any monarch on earth to be a herald of the cross, but you must be filled with the Holy Spirit.

A great many people are afraid to be filled with the Spirit of God—afraid of being called fanatics. You are not good for anything until the world considers you a fanatic. Fox said that every Quaker ought to shake the country ten miles around. What does the Scripture say 'One shall chase a thousand, and two shall put ten thousand to flight.' It takes about a thousand to chase one now."

Put more emphasis upon the inspirations than upon the temptations of life; show where the deep channel is as well as point out the rocks; keep before the minds of young people the great things that are to be done rather than the things that are to be avoided. If you would exchange the temptations of your life for inspirations, let the Master come into your life and change your heart, and the things that to-day tempt you will not tempt you to-morrow, and the things which hitherto have not proved sources of inspiration to you will prove just the inspiration necessary for a great and good life.—Daniel Evans.

Our Church Register

CALLS, INDUCTIONS, RESIGNATIONS, ETC.

Calls from

Lyn, Caintown, etc., Ont., to Mr. D. M. MacLeod, of Blakney.

Alma St., St. Thomas, Ont., to Mr. W. A. Bremner, of Ripley.

Summerland, B.C., to Mr. Chas. H. Daly, of Almonte.

Bethesda, Ont., Toronto Pres., to Mr. H. Matheson, of Caledon East.

Kx. Ch., Harrington, Ont. to Mr. P. W. Currie, of Ballinafad.

Dunbar, etc., Ont., to Mr. T. S. St. Aubin, of Montreal.

Rocanille, Sask., to Mr. D. J. Scott, of Pense. Accepted.

Wroxeter, Ont., to Mr. T. M. Wesley, of Sunderland.

Middleville and Darling, Ont., to Mr. James R. McKay, of Tabusintac. Accepted.

St. Ann's, N.S. to Mr. Roderick Mackenzie, of Winslow.

Inductions into

Duart, Ont., 14 May, Mr. John Bannatyne.

St. And., Sault Ste. Marie, Ont., 28 May, Mr. H. J. Pritchard.

Onslow and Belmont, N.S. 16 May, Mr. J. P. McIntosh.

Lawrencetown, N.S., 28 May, Mr. Alex. Firth.

Pioneer, Huron, etc., Sask., 15 May, Mr. Wm. Meikle.

Waldemar and Maples, Ont., 20 May, Mr. R. McCallum.

Arden, Man., 14 June, Mr. F. C. Peckover.

Castor, Alta., 2 May Mr. F. J. Hartley.

St. And. Hespeler, Ont., 4 June, J. L. Small.

Port Elgin, Ont., 31 May, Mr. J. R. Mann.

St. And., Brantford, Ont., 21 May, Mr. Jas. W. Gordon.

St. And., Wawanesa, Man., 21 May, Mr. R. Dewar.

South Mountain, Ont., 20 June, Mr. H. Bolingbroke.

St. Paul's, Moose Jaw, Sask., 31 May, Mr. R. M. Hanna.

Wetaskiwin, Alta., 8 May, Mr. C. E. A. Pocock.

St. Stephen's Church, St. Stephen, N.B., 15 May, Mr. Ernest B. Wyllie.

St. John Church, Hamilton, Ont., 24 June, Mr. A. H. McGillivray.

Framboise, N.S., 29 May, Mr. Jas. Fraser.

Calvin, New Waterford, N.S., 4 June, Mr. J. H. Hamilton.

Stanley St., Montreal, 21 June, Mr. W. D. Reid, B.D.

Livingstone, Montreal, 25 June, Mr. A. S. Reid, B.D.

Resignations of

Aurora and East King, Ont., Mr. Walter Amos.

Bridgewater, N.S., Mr. F. W. Thompson.

River Hebert, N.S., Mr. L. J. King.

Mt. Pleasant and Burford, Ont., Mr. G. S. Scott.

Lethbridge, Alta., Mr. W. Bryden.

Camrose, Alta., Mr. K. C. McLeod.

Blairmore, Alta., Mr. A. S. Tod.

Economy, N.S., Mr. F. G. McIntosh.

The General Conference of the Methodist Episcopal Church, U.S.A. (North), at its recent meetings, adopted, amid great applause, a resolution that no person who uses tobacco in any form, shall be elected to any office in the gift of the church. That church already requires every one entering its ministry to abstain from tobacco, and this is merely extending the rule to include all officers of the General Conference. The smoke of such incense may be a sweet savour to the offerers, but is sometimes very offensive to others.

MEETINGS OF ASSEMBLY, SYNOD, PRESBYTERY.

The General Assembly.
Toronto, 1st Wed. June, 1913.

Synod of the Maritime Provinces.
Pictou, 1st Tues. October, 1912.

1. Sydney, Sydney, 1 Aug. 10 a.m.
2. Inverness, Baddeck, 22 July, 7.30 p.m.
3. Pictou, New Glasgow, 2 July, 10 a.m.
4. Wallace.
5. Truro, Truro, 2 July, 10 a.m.
6. Halifax, Windsor, 2 July, 10 a.m.
7. Lunenburg, Clyde River, Sep.
8. St. John, St. John, 2 July, 10 a.m.
9. Miramichi.
10. P.E.I., Charlottetown 6 Aug. 10 a.m.

Synod of Montreal and Ottawa.
Prescott, 2nd Tues. May, 1913.

11. Quebec, Quebec, 3 Sept., 4 p.m.
12. Montreal, Montreal, September.
13. Glengarry, Lancaster, 2 July, 1.30 p.m.
14. Ottawa, Ottawa, 2 July, 10 a.m.
15. Lanark.
16. Brockville, Kemptville, 17 Sept.

Synod of Toronto and Kingston.
Toronto, 2nd Tuesday of Oct., 1912.

17. Kingston.
18. Peterboro, Port Hope, 9 July, 9.30.
19. Lindsay.
20. Whitby, Whitby, 16 July, 10 a.m.
21. Toronto, Toronto, monthly 1st Tues.
22. Orangeville.
23. Barrie, Barrie, 9 July, 10 a.m.
24. North Bay.
25. Temiskaming.
26. Algoma, Webbwood, 17 Sept., 8 p.m
27. Owen Sd., Owen Sd., 2 July, 10 a.m.
28. Saugeen, Harriston, 2 July, 10 a.m.
29. Guelph, Guelph, 17 Sep. 10.30 a.m.

Synod of Hamilton and London.
Hamilton Last Monday of April, 1913.

30. Hamilton, Hmltn., 2 July, 9.30 a.m.
31. Paris, Ingersoll, 9 July, 11 a.m.
32. London, London, 2 July, 10.30 a.m.
33. Chatham.
34. Sarnia, Sarnia, 3 July, 11 a.m.
35. Stratford.
36. Huron.
37. Maitland.
38. Bruce, Paisley, 19 Sept., 11 a.m.

Synod of Manitoba.
Winnipeg, 2nd Tuesday of Nov., 1912.

39. Superior.
40. Winnipeg, Man. Coll., bi-món.
41. Rock Lake, Miami, 3 Sept. 3 p.m.
42. Glenboro.
43. Portage, Gladstone, 3 Sept.
44. Dauphin, Dauphin, 10 Sept., 10 a.m.
45. Minnedosa, Shoal Lake, 2 July, 3 p.m.
46. Brandon, Brandon, 2 Mon. Sept. 7.30

Synod of Saskatchewan.
Regina, 1st Tuesday of Nov., 1912.

47. Yorkton, Yorkton, July.
48. Abernethy, Rocanville, 16 July.
49. Qu'Apelle, Indian Head, 9 Sep., 9 a m.
50. Arcola.
51. Alameda, Macoun, 10 Sept., 9.30 a.m.
52. Weyburn, Weyburn, 10 Sept., 8 p.m
53. Regina.
54. Saskatoon.
55. Prince Albert Prince Albert, Sept.
56. Battleford.
57. Swift Current, S. Current, 11 Sept. 10.

Synod of Alberta.
April, 1913.

58. Vermilion.
59. Edmonton.
60. Lacombe, Stettler, Sept.
61. Red Deer, Olds, Sept.
62. Calgary.
63. High River.
64. Macleod.

Synod of British Columbia.
Vancouver, May, 1913.

65. Kootenay, Nelson, Sept.
66. Kamloops, Penticton, Sept.
67. Westminster.
68. Victoria, Victoria, Sept.

Foreign Mission Presbyteries.

69. Trinidad, West Indies.
70. Honan, China.

In the work of the Augmentation Committee, West, during the past year, twenty-six congregations passed off the list and became self-sustaining, while thirty-five groups of mission stations were organized into regular congregations and came on to the Augmentation Fund.

The Church Funds, West.

SUMMARY OF RECEIPTS

	During May	Mar. 1, to May 31
Home Missions	$1,150.94	$13,928,08
Augmentation	462.25	2,852.63
Foreign Missions	1,763 82	10,630.59
Widows & Orphans	23.60	774.00
Aged Ministers	9.60	759.13
Assembly Fund	154.14	390.74
French Evangelizm.	102.50	731.74
Pte-aux-Trembles	175.00	1,223,26
Social, Service, Etc.	357.88	2,410.06
Jewish Mission	55.00	267.25
Deaconess Training	....	43.20
Knox College	13.00	336.50
Queen's College	1.00	215.08
Montreal College	2.00	158.08
Manitoba College	1.00	134.63
Westminster Hall	11.00	145.00
Alberta College	....	364.08

RECEIVED DURING MAY
at the Presbyterian Offices, Toronto, by Rev John Somerville, D.D., and divided among the Funds as directed by the Donors.

Ontario

Glenallan	$ 2 50
Mrs L. Reissner	1
Wingham	63 91
Guelph Chal	35
Exeter	105 45
North Luther	5
Woodland	4 23
W. H. Gray	3
Bayfield, ch. & s.s	20
Brussels	19 15
Sarnia, St. And	25
Brucefield	40 30
Mt. Albert	24 5
J. R. Coleman,	1
Lynden	7 45
Orkney, Wom. Inst	5
Glenarm	3 75
Longford Mills, builders b.c	5
Tor., Dovercourt	175
Blake	63
Moncrieff	20
Mrs. B. Ellingham	2
Newmarket	22 50
Niag. Falls, wfms	42 25
Victoria Mine	6 20
Hamltn, McNab	600
Mrs. A. Adamson	2
Gait, Central s.s	30
Bervie	24 35
Mary B. Kenny	1
Niag.-on-Lake	25
" " ce	5 35
" " s.s	7 12
Rv. B. Weatherall	1
Ventry	16 75
Dundalk	3
Jennie Butler	3
Mr., Mrs. Wm. Cox	4
Chatham	26 60
Rv. J. L. Small	11 15
Ailsa Craig	47
Hamltn, churches	140
Mrs. J. Scott Hogg	1
Margrt McKinney	2
Flesherton	9 25
Wallaceburg, w.f.m.s., &s.s	20 32
Anonymous	3
Brantford Alex y.m.b.c.	10
Iron Bridge	19 18
Hamilton Churches	100
Rv. James Binnie	5
Est. S. J. Windrem	50
Mrs. D. Graham	1
Mrs. James Hillman	25
Mrs. Jane Clark	5
London, Knox	1
Motherwell	27 40
Ottawa, Knox	63
Ailsa Craig	175
Carlisle	100
Ashburn	48 40
" s.s	5
" c.e	3 50
Myrtle	3 60
Waterloo, wfms	3 50
Warkworth	56 25
A. and B.	2 50
Lake Charles	12 55
Mrs. M. Elder	81
Stirling	15
Bleuheim, s.s. No. 8	4 50
Rv. John Thomson	2
A Friend, Toronto	2
Drumbo	17 50
Strat'roy	9
Brussels, Melville Ch	6
Brussels, s.s	15 04
Campbellford	372 20
Essex	13
Paisley	80 18
Otta. Stewarton	300
Woodland	2
London, 1st	55 45
Meaford	190
Aberarder	23
Crysler	10
St. George, ypg	2
Balderson, Drummond	67 50
Brooklin s.s.	11 27
Brucefield	35 60
Woodbridge	52
Roslin s.s home dept.	3
Union Ch	1
Norval	1
Winchester	10
St Cath., 1st	150
Moore	4
Teeswater, yps	10
Camlachie	11 03
Cresswell	14
Westmin'ster 1st.	100
Tor., Rosedale s.s	13
Roslin s.s	4 35
Carlisle	5
Grand Bend	8
Cobalt	11 10
" l.a.s	15
" s.s	10
Lancaster, St. And	20 47
Brethour	2
Milberta	2
Hanbury	2
Mrs. W. C. Brown	62 50
T. Ferguson	50
Port Credit, s.s	9
Barrie	63
Prestonce	2
Aitkins Corners whms.	3
James Horne	2
Balderson	3
Beamsville	2
H. D. Binkley	75
Tor., Bloor ymbc	200
Glenarm	1
Athens	7 85
Toledo	18 47
Rv. Mr. Atkinson	2
Dunbarton	85
Teeswater	50
Campbellford, s.s	11 92
Chatham, 1st	103.30
Collingwood,	124
Blackheath	14
Varna	12 15
Miss. M. McLennan	2
Anonymous	1
Mrs. E. J. Sproatt	4
Larchwood, whms	10
Fergus	9 60
Minnie Campbell	4
D. H. Campbell	10
Lucan	20 85
Jasper	13
Chatham, New St. A	30
Wyoming	20
Hollen	22
Amherst Is	10
Est. Mar. H. Sinclair	700
Tor., Cowan	200
Rylstone	11 75
Mrs. David Turner	14
Wroxeter, s.s	21 94
Chesterfield	35 53
Bayfield	46
Shelburne	62 85
Brantfort, St. A	100
English Sett	42 50
Lon. St. Paul's	3
Keene	62 78
William Course	2
Mrs. Alex McGregor	1
Rv. J. F. Scott	2
Strathroy	15 75
Mary Nelson	2
Westwood	25
Thos. Clarke	1
Woodstock, Kx	5
Aultsville	1
Rv. Jas. Binnie	3
North Brant	15
Embro	220 43
Mrs. Sarah J. Rae	5
Streetsville	60
Moore Line, ce	20
Mrs. Carroll	2
Miss Hamilton	2
Avonmore	6
Mandaumin	30
Hornby	5
Omagh	15 25
Clinton	6 70
Brockville Presbyterial	155
Gordonville	17 00
Camlachie	21 35
Harriet Jennings	2
Hamtn, Pres. Churches	50
" St. Giles'	83 01
Wick	31 60
Robt. McQueen	2
Exeter	8 10
King, wfms	5
Vyner	4
Chatham, Calvin	33 75
Elmsley	2
Valetta, s.s	6 25
Dixie's.s	2
Galt, Knox	350
Dr. D. O. Alguire,	20
Brigden, s.s	7 25
" Mrs. Oswld cl	1 25
Miss K. F. Steele	5
Tor., Kew Beach	318 63
Miss E. R. Dunning	1 65
J. Milton	58
Waterloo, wfms	3
Tiverton	13
Princeton	6 60
Eden Mills	24
Durham, s.s	13
Brown's Corners	9 55
Rv. W. H. Cramm	60 43
Crumlin, s.s	20 50
Wallacetown, wps	15
Caradoc	10
Tor., Ol St. A	200
Tor., Wmst'r	1,005
S. Ste. Marie, St. Pa	44
Blythswood	18 50
Bear Creek, wms	3 70
Mrs. J. McDougall	2
J. T. Caswell	3
Oro, h. & f.m. soc	8
Brooklin	54 81
S. Nissouri	30
Miss J. B. Welsh	1
Miss I. Broomfield	5
Est. Edward Beattie	1,025
Hampden	31 60
J. M., Midland	2
Victoria Harbor	30
Milliken	31
Arnprior	187 10
Westwood, obc	9
Beckwith	40
Finch	37
Campbellford	13 10
" s.s	1
Westwood	1
"In Sympathy"	1
Hagersville	6
Rv. Arch. Lee	3
Aberarder	3
Miss R. M. Phillips	3
Strangfield	25
Aurora	28 65
Dunblane	19
Harriston, Guth	39 85
Robert Northey	100
E. McCausland	1
Bathurst	30
Annan	19
Clinton	74 75
Otta., Bethany s.s	5
Branchton s.s	17
Ayr, Knox	94
Eva Cameron	5
Rv. J. P. McQuarrie	10
Dresden	43
Tor., Emmanuel	80 35
Walkerton	300
Woodstock, Kx	150
Omemee, abc	25
Tuedford	25 90
Friend	2
J. C. Blackburn	1
Ashburn, wom. guild	5
Glenarm	3
Anonymous	5
In Sympathy	1
Rv. J. M. McDonald	11 85

Rv. N. Smith	1
Chatsworth	28 40
Ayton, Ryan family	10
Tor. "K.C.,	5
Moore Line	55
Mrs. James Mowatt,	1
Mr. Bruton	1
Maxville	2
Wales	12
Niagara Falls, wfms	1
Washago	5
Anonymous	50
Lst. Wm Humphreys	261 45
Ingersoll	474 82
Seymour	93
Ramsayvil., m.b.	10
Port Arthur, S. Paul's	290
A Friend	3
Seaforth, lst	45 45
Culloden	20 8
Deseronto	50
J. A. Hamilton	5
Strathroy	6
North Brant	5 50
North Luther	2
Rv. J. Burkholder	11 84
Mrs. Hope jr., Miss A. Elmhurst	18
Mt. Hamilton guild	2 60
Tilbury	53
Goldsmith	10
Blackheath, ce	11
Tor., Bloor mem. ministers b.c.	50
Tor., friend	1
Port Albert	21
Port Credit	40
Glen Morris, guild,	20
Billings Bridge	50
Unionville	13 90
Dawn Centre	33 50
Amherst Isle,	1
Lunenburg	12
Tor., friend	1
Goderich	18 05
Miss C. T. Chiles	6
Tait's Corners	17 25
Caledonia	175
Carluke	40
Mary A. Gibson	1 50
Arthur, bc	40
" mb	10
Lindsay	553 70
Erin	76
Glen Morris	54 70
Bond Head	10 50
Camlachie	10 31
Otta. Stowarton, s.s., Mr Cowie's cl	30
Selwood s s	15
West Bentinck	1 77
Leaksdale	25 65
Heathcote	100
Bear Creek	35
Collingwood	103
Claremont	29
Mrs. J. Bowen	2
Mr. D. A. Ross	2
Mrs. P. H. McDermid	1
Mrs. Rowantree	2
Claremont	1

Quebec

Mrs. R. Montgomery	5
Marlow, Ken. Road	15
St. Geo. " "	20
Point St. Charles	10
Mont. Calvin, s.s.	25
Mr., Mrs. H. Young	62 50
Mont. MacVicar	123 24
Lower Windsor	10
Ormstown, St. Pa.	14 50
Gould Station, s.s.	12 10
Aylmer, wfms	15 40
Athelstan s.s.	7 35
Gould Station	2
Windsor Mills	36
Aylmer	3
English Riv., Howick	54
Pointe-au-Trembles	150
Ormstown Villge s.s.	13 45
Mrs. J. A. Orr	5
St. Louis de Gonzague	23 75
Friend, Lachute	2
John Radlock	1
P. St. Charles, a.c.w.	10
Marlow, Ken. road	10
St. Geo. " "	14
Montreal W	75
Flodden	14
Mont. Ers., j.riv. miss. soc	270
Harrington, s.s.	5
Mont., Taylor	50
Mont., St. Luke's s.s.	9 73
New Carlisle	18

Manitoba

Prairie View, l. aid	10
Brealalbane	20 60
Deloraine s.s	12 50
Simon McKinnon	10
D. McAinsh	25
Markham, s.s	1
Boissevain, St. And-sos	1
Winnipeg	20 25
Foxwarren	7
Wpg., Knox	110
Miss M. Templeton	100
Wpg. mem. Knox	10
Clegg s.s	10
Scotia	33
Hamiota guild	12
Hamiota	47
Hilbert Plains	35
Stonewall	35 30
Brant	12
Grassmere	31 35
Est. Donald McBeth	1,000
Mrs. W. H. Corbett	4 75
Miss E. A. Spriggs	5
Rv. S. McL. Fee	5

Saskatchewan

Wm. Ellis	5
Moose Jaw, St. Pa.	7 2
Pleasant View	10 6
James D. Richie	10
Mr. N. Ritchie	5
Wanato	14
Fairy Hill	8
Wapella	17 20
Griffin, Fronde	7 70
Dubuc	41
High River	23 90
Cowley	1 60
Rose Lynn	11 53
Robt. A. Mitchell	25
Red Deer, s.s.	10
Wainwright	33 75
Edmonton, Wmstr.	500
Stettler	10
Coleman, s.s.	3 80
Tofield	11 57
Lilie	3 80
Bessie Jaffary	2
Loma	30
Rv. W. H. Jennings	5
Mrs. Bartley	150
Calgary, Grace	50 15
Kate B. Goodfellow	5
Rv. A. O. Paterson	9 88

British Columbia

Martin's Prairie, s.s.	3
C. M. Diarmid	5
Fort George	25
Gordon Head	50 90
Victoria, St. Pa.	94
Chilliwack	10
Atlin	25
Vanc'r, 1st	10
Vanc'r, Robtsn	100
Vanc'r, 1st, s.s	40 50
Duncan	20
Cedar Cottage, s.s	33
Rv. W. A. Wyllie	9 10
Rv. J. L. Campbell	1 50
Dr. W. B. McKechnie	600
Vanc., St. John's	1,000
Kamloops, St. And.	110 50
Vanc'r, Mt. Pleas.	400
Kerriseale	23 90
Atlin, Discovery	5

Nova Scotia

Pr Agent	64 31
Mid. Musqdboit	1
Mira Gut	1
Ix. St. Matthew's	25
Forks Baddeck	8

New Brunswiok

Nashwaak	16 50
Mrs. Robt. D. Ross	25
Nashwaak	1

Prince Edward Is.

Annie McLean	10
Montrose friend	2

Miscellaneous

Anonymous	2
Anonymous	20
Oxford Press, royalty	1,317 98
M. B.	1
Rv. D. J. Craig	5 50
Friend of Miss	2
W.H.M.S	2,719
Mem. Presby. ch.	10
Sundries	61 50
Anonymous	1
W. H. M. S.	900
Pr. Rv. A. Thompson	9 72

The Church Funds, East.

SUMMARY of RECEIPTS

	During May	Mar. 1. to May 31
Foreign Missions	$1,989.74	$4,138.83
Home Missions	216.00	802.90
Augmentation	101.00	357.75
College	73.00	395.00
Aged Ministers	9.00	83.00
French Evangelizatn	187.00	292.86
Pte-aux-Trembles	8.00	79.67
For North West	5.00	76.00
Children's Day Col.	4.90	32.89
Assembly Fund	9.54	46.35
Bursary Fund	5.00	335.05
Library Fund	....	96.88
Widows' & Orphans'	1.00	363.50
Social Service and Evangelism	9.00	44.00
Total	$2,620.28	$7,147.77

RECEIVED DURING MAY

At the Presbyterian Offices, Halifax, by Rev. E. A. McCurdy, D.D. and divided among the Funds as directed by the donors.

Acknowledged	$4,527 49
Sackville	3 76
Mrs. G. M. Smith	5
"Bridgetown"	7
Sheet Harbor	6
Mrs. Wm. Ogilvie	5
Miss M. F. McLeod	10
Mrs. H. H. Pit s	10
Hx., Chalmers	6
Quoddy, Moser Riv	26
St. James, Union	7
Midagawatch, Riv. Den	15
Black Riv., Napan, etc.	30
Hx., Ft. Massey	50
Woodside l. aid	5
Orangedale	13
A. C. Thomson	35
Interest	6 74
Truro, St Pauls	196
Mrs. M. J. McIntosh	10
Glace Bay, St Paul's	28
Blackville	8 22
Georgina McCurdy	75
Summerfield	60
Long Creek	6
Whycocoma	45
New Glasgow, United	154 33
Princetown	12
W. C. Lawson	50
Kensington	12
St. James, Union	10
Dartmouth, Dawson	5 23
Clifton, New London	90
Friend to Foreign Miss	1000
Lunenburg	29
Princetown	444
Halifax, Park	75
Up. Stewiacke	84
Total	7147 77

Life is too short for us to spend even one day or one hour of it in bickering and strife.

ASK YOUR DRUGGIST FOR **McCLINTON'S SOAPS**

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants, and are the only Soaps thus made. It is truly said :— IT IS NATURE'S SOAP.

McCLINTON'S Donaghmore, Ireland.

Canadian Agent:
Kenneth H. Munro, 333 Coristine Building, Montreal

Priestley's Dress Fabrics
Always Fashionable
Best Wear. Best Service.

See latest Cloths at the leading Dry Goods Stores.

Self-made men are apt to be a little too proud of the job.

To show that a man was sincere in all his life-course is to show that he did not intend to be wrong; but it does not show that he was right in his opinions or correct in his conduct. There is such a thing as giving too much credit to a man simply on the ground of his unmistakable sincerity.

The more independent of accidents, the more self-subsistent, the more fraught with internal resources, the greater the character.

CHEERFULNESS IS POWER.

The man who persistently faces the sun so that all shadows fall behind him, the man who keeps his machinery well lubricated with love and good cheer can withstand the hard jolts and disappointments of life infinitely better than the man who always looks on the dark side.

The world makes way for the cheerful man. All doors fly open to him who radiates sunshine. He does not need an introduction. Like the sunshine, he is welcome everywhere.

A cheerful disposition is not only a power, it is also a great health tonic. A depressed mind makes the system more susceptible to disease, encourages its development because it kills the power of resistance. A cheerful soul can resist disease, and it is well known among physicians that there is a greater chance for the recovery from exhaustive diseases of a bright, sunny soul than of a gloomy, despondent one. "Cheerfulness is health; melancholy, disease." Gloom and depression feed disease and hasten its development.—Ex.

To guard against alum in Baking Powder see that **all ingredients** are plainly printed on the label. The words "No Alum" without the ingredients is not sufficient. Magic Baking Powder costs no more than the ordinary kinds. Full weight one pound cans 25c.

E.W. GILLETT COMPANY LIMITED
TORONTO, ONT.
WINNIPEG MONTREAL

A conscience to be of any value must be our own.

"Happiness is not so much in what comes as in the way you take it."

Sympathy is the safeguard of the human soul against selfishness.—Thomas Carlyle.

When a man's face really shines like Moses' he wists it not.—Rev. F. B. Meyer.

We never know how small a thing may become a benediction to a human life.—

The realization of God's presence is the one sovereign remedy against temptation. —Fenelon.

Every man is worth just as much as those things are worth about which he busies himself.

"Hold it as a maxim," said Lord Collingwood, "that you had better be alone than in mean company."

In the smoke from a cheap cigarette a boy's most precious chances for life often float away beyond recall.

Prosperity is not without many fears and distastes; and adversity is not without comfort and hopes.—Bacon.

"Her faith in Christ had wrought in her that spirit of peacefulness which nothing of trial or disappointment could disturb."

Each church should support two pastors—one for the thousands at home, the other for the millions abroad.—Jacob Chamberlain.

Dark seasons are never pleasant to us, but they are always good for us. A cloudless sky could never produce a good harvest.—Jackson.

If you are unhappy, it is probably because you have so many thoughts about yourself, and so few about happiness of others.—Mary Lyon.

Examine your words well and you will find that even when you have no motive to be false, it is a very hard thing to say the exact truth.—George Eliot.

Christian parents who neglect to gather the members of their household around a common altar once a day are ignoring one of the strongest bulwarks of family life. They are losing the opportunity to turn their thoughts and their children's habitually toward God and Christ, toward truth and duty.—Congregationalist.

We can help make people bright by our keenness, but we can never accomplish anything toward making people good except by our tenderness.—Parkhurst.

The standard of orthodoxy has not changed within the last two thousand years. Then it was a saving faith in the atoning Christ, and such it remains.

Mr. Gladstone said, not long before his death, that of the sixty master minds of the last half century, fifty-four were devout believers in the Christian religion.

If, instead of a gem or even a flower, we could cast the gift of a lovely thought into the heart of a friend that would be giving as the angels must give.—George Macdonald.

Pride is an uneasy and uncomfortable temper, always restless and dissatisfied. Humility alone can give peace, because it alone is consistent with our real condition.—H. M. Field.

Happiness may fly away, pleasure pall or cease to be obtained, wealth decay, friends fail or prove unkind; but the power to serve God never fails and the love of Him is never rejected.—Froude.

See that each hour's feelings and thoughts and actions are pure and true; then will your life be such. The wide pasture is but separate spears of grass; the sheeted bloom of the prairies but isolated flowers.—Beecher.

Our boldness for God before the world must always be the result of individual dealing with God in secret. Our victories over self, and sin, and the world, are always first fought where no eye sees but God's.—Whitfield.

Life is made up, not of great sacrifices or duties but of little things in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort.—Sir Humphrey Davy.

"If ease is what you wish, the first, the prime desideratum of your life, you will count but little in any way, in the church, in the nation, as a force of the social organism at large.—Roosevelt.

Those who would banish creeds can only succeed where belief has ceased to exist. Creeds are simply the expression of one's faith, they are the visible transcript of an invisible belief. Creeds do not create—they only express.

VOL. XXXVII AUGUST, 1912 No. 8.

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE

The PRESBYTERIAN RECORD.

COMMANDMENTS KEEP MY LOVE ME IF YE

CONSUMMATION OF THE AGE

LO I AM WITH YOU ALWAY

CONTENTS

	PAGE
After the Assembly.	345
New Ontario	346
Our Foreign Mission Letters	348
Education for Citizenship	357
Crisis and Challenge of China	360
The Children's Record	363
Life and Work	370
Our Church Register	373

BY AUTHORITY OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

Printed by JOHN LOVELL & SON, LIMITED, MONTREAL.

Ottawa Ladies' College

This College is owned and controlled by the Presbyterian Church and commended by the General Assembly.

Presbyterian parents seeking an Educational home for their daughters should write for a Calendar of the College and all information regarding it. This College is thoroughly equipped in every particular.

REV. W. D. ARMSTRONG, D.D., L.L.D., President.

St. Margaret's College, Toronto.

A Residential and Day School for Girls
Founded by the late George Dickson, M. A. former Principal of Upper Canada College, and Mrs Dickson.

University Matriculation. Thorough equipment for Music, Art and Domestic Science.
Supervised Athletics; Large Lawns, Swimming Bath.

MRS. GEORGE DICKSON, President;
MISS J. E. MACDONALD, B.A., Principal.

NO MAN SHOULD REST CONTENT

while the welfare of his family depends merely upon his own uncertain existence.

Life Insurance will make their welfare permanent.

And the best in Life Insurance is found in the Policies of

THE GREAT-WEST LIFE

ASSURANCE COMPANY.

Head Office : - WINNIPEG

OVER $75,000,000 NOW IN FORCE.

Before beginning to advise or reprehend anyone, consider whether it ought to be in public or in private, presently or at some other time, and in what terms to do it; and in reproving show no signs of choler, but do it with sweetness and mildness.—George Washington.

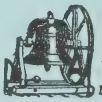
"Some one laughed and said he was a 'new broom' when he began his vacation work in the store. But when vacation was over he had proved by continued good work that one doesn't have to stop 'sweeping clean' when the first novelty of a thing wears off."

SAINT ANDREW'S COLLEGE - Toronto

Boys prepared for the Universities, Royal Military College and Business

RE-OPENS SEPTEMBER 11th, 1912

REV. D. BRUCE MACDONALD, Headmaster, **M.A., LL.D.**
Calendars on Application



Church Chime Peal BELLS

Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

INDIVIDUAL COMMUNION WARE.

Noiseless—Sanitary—Reverent

Improved Trays and Glasses, Rapid time-saving Filler. Write for Catalogue which gives particulars of Free Trial Offer.

R. DOUGLAS FRASER,
Presbyterian Publications, 60 Bond St., TORONTO

PURE DIAMONDS

John Wanless & Co.,

Established 1840

402 Yonge Street and
2, 4 & 6 Hayter Street,
Toronto, - - Canada.

IN planning for Sabbath School Helps, get those of our own Church. They are the best for our own Sabbath Schools. Write to 60 Bond Street, Toronto, for Samples.

"Cultivate kindness of heart; think well of your fellow-men; look with charity upon the shortcomings in their lives. Do a good turn for them as opportunity offers, and, finally, don't forget the kind word at the right time."

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched accidentally even, resound with sweet music.—Phillips Brooks.

Presbyterian Record

VOL. 19. AUGUST, 1912. NO. 8

AFTER "THE ASSEMBLY."

"The General Assembly" fills a large place in print—and in some other places. It is good and necessary. The real work of the Church, however, is not done in the Assembly, but in the presbyteries and congregations and mission fields; in the Sabbath Schools and missionary societies and other agencies of the Church, but especially in the home, by the parent, in family worship and teaching of truth from the Bible and Catechism and training to pray; by the individual work of the individual Christian, minister, elder, teacher and others, as opportunity offers; and underneath all, in the earnest cultivation by each one, of his own spiritual life, through the study of the Word of God and prayer.

The deluge is made up of drops and every drop adds its part. The cargo of the great ship consists of single grains of wheat and each grain is a part of the whole. The Church universal is made up of individual Christians and the life and work of each one has its place in the grand whole. The work and influence of each one may be small, but it is a part of the whole just as much as any other part, and the sum total of that whole is by so much more or less in proportion as the part of each is done well or ill.

The one thing for which each one is responsible is his own individual life and work. The one question for every member of the church is not—"What did the Assembly do"—"What is the presbytery doing"—"What is the minister doing"—or the elders—or the congregation—or its various departments, but—"What am I doing"—this year—this month—this day—this hour—this passing minute, to answer the prayer "Thy Kingdom Come."

Let, therefore, each one realize that the great work of life, the chief end of life, for himself or herself, lies, not in anything great or far off, but at the door, here and now. Let the attitude of the mind and heart ever be "Lord what will thou have me to do?" A life thus lived, no matter how humble or obscure, is the most completely conformed to the will of God, is the highest and grandest life possible, and is shaping for the grandest immortality.

"Co-workers with Jesus Christ" is the highest honor and greatest privilege that any man or woman or child in the world can have; and that position of honor and privilege is alike open to "whosoever will." It depends not upon birth or fortune or education, not upon the amount of work done, but consists in faithfulness according to ability and opportunity.

It is not something that offers at rare intervals but every day and hour this honor may be had. Yea more, each opportunity comes but once and passes forever with the moment that brings it. Other occasions may come but the one that has passed never comes back

Yet again—these occasions are given by the other Worker. He looks for the help of His co-workers, and what a disappointment when He has been expecting some life, our own or some other life, uplifted, to find that His co-worker has neglected the opportunity.

Some will recall the sad incident not long ago, when one of our young ministers, Mr. Firth, went out from Nova Scotia to be settled as our missionary in Trinidad, and died but a few days after his arrival. Now his brother goes out to take up the same work. It reminds of the early days in Erromanga, when a Gordon was killed and a brother in P. E. I. trained and volunteered for the post and the fate. May this time be different.

IMMIGRATION AND EMIGRATION.

The past year in the Scottish Churches shows a marked decrease in the number of communicants; and the Missionary Record of the U. F. Church gives as one chief cause that the people are leaving for other lands. One great problem in Scotland is emigration.

One great problem in Canada is immigration. Our great concern is not the outpouring, but the inpouring multitudes.

This is not only our problem as a nation but as a church. The only solvent that will fuse these varied nationalities into one, and make them brothers all, is the Gospel of Jesus Christ, and the responsibility for giving them that Gospel rests with those who now have that Gospel. Or, to put it in another way, the privilege of giving them that Gospel is offered by the Great Master to those who now have that Gospel. As Christians, as patriots, the responsibility, the privilege, of shaping the future of Canada, lies with the present Christians of Canada; and that responsibility is discharged by each one doing the little, or larger part that opportunity presents and ability permits.

Tragedies on a large scale have come with unwonted frequency in past few weeks. The Titanic wreck, that shocked the world; railway disasters in the U.S.A., with scores killed and more maimed; mining explosions in England and in the U.S.A., that cost many brave lives; fires in Canada, several of them, on a large scale, from Nova Scotia to Vancouver, and the cyclone tragedy in Regina, and cloud-bursts in Nevada and Mexico, make up a total of loss and death and sorrow that seldom comes to the world in so short a time apart from war.

It all emphazies the uncertainty of life and possessions, and calls to faithfulness in duty while opportunity lasts and to a firmer grasp of things unseen but real, of God and truth and right, that which can never perish; and to more faithful endeavor to lead others in the same safe and bright and blessed way.

Read twice Mr. Byrnes article; this page.

NEW ONTARIO.

By Rev J. D. Byrnes, H. M. Supt.

The time is almost here when no intelligent Presbyterian will need to be told that New Ontario is larger than any Province in the Dominion except Quebec or British Columbia. It is also a well-known fact that New Ontario has placed Canada first among the nickel producing and third among the silver-producing countries of the world, while the promise of gold already amounts to a prophecy of great things, and according to Government reports nearly forty per cent. of the total timber cut in the Dominion comes from the forests of New Ontario.

But to the wealth of mine and forest we must now add that of the farm, for upon its agricultural possibilities, as well as upon the wealth of its wooded hills and moneyed mountains, does the future of this country depend. Within its boundaries are many fertile valleys, one of which, the great clay belt, in a latitude almost south of Winnipeg, is larger than the whole of Old Ontario, and is said to be one of the richest agricultural plains in Canada.

Railways.—This country is being traversed by the three great transcontinental lines, the C. P. R., following the Lake Shore route; the G. T. P., passing through the sixteen million acre clay belt; the C. N. R., lying between and running through mineral areas and agricultural districts. Add to these their branch lines, together with the T. & N. O., the A. C. R., the M. N. S., etc., and we are prepared for the statement that between 28,000 and 32,000 men will be employed in railway construction in New Ontario during this summer.

The People.

A few years ago this country was the home of the Indian and the moose, particularly that part lying north of the C.P.R., but the attraction of copper and nickel, silver and gold, pulp and pine or was it the "Lure of the Wild" brought prospectors, bush rangers, and adventurers by the thousand. Valuable discoveries having

been made these were followed by the mechanic and the merchant, the professional man and the homesteader, until the population has increased many hundred fold during the last decade.

These newcomers are of almost every tribe and nation—Russians, Austrians, Germans, Finlanders, Norwegians, Swedes, Poles, Icelanders, Turks, Hindus, Roumanians, Chinese, Mohammedans, and many others. There is also the quiet settler, the keen business man, glowing with youthful enthusiasm, the university graduate, and the "younger son."

It is no easy task to give the message of our Father's love to the lonely homesteader, the roaming prospector, who has "hit" a hundred trails, to the laborer in railroads or lumbering camp, to the man who is blinded by his intense passion for wealth, or the chap who has lost his grip and feels that no one cares. Thus giving His message is indeed a difficult task, but it is the problem the Church must face in this new land. What is being done to solve the problem?

The Work.

There are one hundred and three mission fields and augmented charges in New Ontario. Many of those in the Presbyteries of Barrie and North Bay are tourist centres or old established places with little prospect of growth, and yet too much stress cannot be placed upon the importance of the work in those sections of our country from which the young people are moving, for if they are looked after as boys and girls, they prove to be the men and women upon whom we can depend to establish righteousness in the newer districts. Let the minister and Sunday School worker who sometimes feel that they are fighting a losing battle be encouraged by the thought that they are sending out laborers who will faithfully do their part in lonely prairie town or godless mining camp.

In Algoma we have the old and the new. Most of the fields on the Manitoulin Island and many on the North Shore were established in Doctor Findlay's day, but the last few years have seen a renewed activity in this Presbytery, not only in building churches and manses and increased givings to stipend and Schemes, but in the establishment of a number of new fields.

In Temiskaming everything is new. This baby Presbytery is not yet three years old and already twenty-three men are required to carry on the church work in its thriving towns and to plant the banner of truth on the outposts of Ontario's civilization. There are about seventy preaching places covering a territory of over four hundred miles, a distance greater than that between Winnipeg and Regina or Edmonton and the Peace River Country.

Two of our important points, namely Cochrane and Porcupine, suffered severely in the fire of July, 1911. Not only were the churches burned, but practically all the members of the congregations lost their homes and many their possessions.

Shortly after the fire I met with Mr. Sinclair and his managers on the platform of the Cochrane station, and the following day with Mr. McLennan in Porcupine. I found our men undaunted by the terrible disaster, and bravely facing the future with firmness and faith. Thanks to the assistance of the few who responded to the Moderator's appeal on our behalf, the work is again established. Churches, bigger and better, have been built and dedicated; Porcupine on November 26th, 1911, and Cochrane on January 14, 1912.

It is interesting to note that our Porcupine Church was the first of any denomination, Catholic or Protestant, dedicated in the district. Manses have also been erected at both places where, through the hospitality provided by the minister and his wife, many a lonely lad will be cheered and saved to the clean and Christlike life.

In this Presbytery we were able to cooperate so successfully with the Methodists as to serve the whole district without any overlapping except on two fields.

Everywhere throughout Northern Ontario the work has been well maintained. Eleven new fields have been added to our list and considerable progress made in church and manse building as well as increased givings to the missionary's sal-

ary, while two of the Presbyteries surpassed the amount allocated them under the 1911 budget by about twenty per cent.

By a judicious grouping of the fields fairly good winter supply was given, and, considering the severe weather, real progress has been made. The need of a closer oversight, however, is necessary if the best results are to be obtained. To meet this need, we have determined that every field shall be visited at least once a year.

Despite the fact that there are only about four self-supporting congregations to every twenty-five mission fields, the various Presbyteries have enthusiastically entered into the scheme. The plan adopted is that each ordained man shall have the oversight of a certain number of fields, where he shall be responsible not only for dispensing the Sacraments, but for organizing the finances and shall also report to the Convener and Superintendent. The expenses incurred by the visiting minister, including, if necessary, pulpit supply, shall be paid by the Home Mission Committee.

The Foreigner.

Little or nothing has been done for the thousands of strangers pouring into this district, yet here as elsewhere the giving of the Message to the man of foreign tongue and strange ideal is one of the big problems of the Church. However, an experiment is being tried this year at Senwood by Rev. Mr. Malcolm, which gives indication of success. He is teaching them English by the "Roberts" system, beginning with a class of four, which in three weeks increased to forty. Not only does he find them interested in, but quick to learn our language affording him an opportunity to inculcate into their lives the spirit that was in Jesus.

Lumber Camp Work.

Lumber camps are occasionally visited by the representatives of the various churches and those employed by the W. C. T. U., the Shantymen's Christian and Reading Camp Associations, but there is no sympathetic effort covering the whole field. Consequently we feel that the work is not being adequately handled by us or any one else.

Experience has demonstrated that the spasmodic and occasional visit of a missionary does not solve the lumber camp problem, even though he brings with him a message of brotherly love and a goodly supply of literature, for in many cases the men can neither understand the speaker nor read the literature. We think the territory should be divided among the organizations laboring in this field, letting each look after that locality assigned to it by the co-operating Committee.

The camps should be visited at least once a week in order to get in close touch with the men, gain their confidence and win their esteem not only by teaching them our language, but by providing a rendezvous for them in the lumbering towns when the camp breaks up or the drive comes in. Thus in helping them to be good citizens we are making them better men and more like Him who taught us to say "Our Father."

The Outlook.

The outlook in New Ontario is comparatively bright. Many of the older fields under a closer supervision and better organization give promise of definite progress, while in the growing districts we look for a number going up to augmentation and self-support.

The completion of the Grand Trunk Pacific and the Canadian Northern Railways will open up a lot of new territory in Temiskaming, North Bay, and Algoma. The impetus given by the railroads together with the spending of $5,000,000 by the Provincial Government in exploring and developing New Ontario bespeaks an even greater inrush of people, thus intensifying the work. Consequently if this problem is to be solved, the Church must enthusiastically support the Committee and see to it that adequate salaries are provided that we may procure good men, men who are strong and sane and Christlike. Send this type of men into the mission fields and the problem will be solved and righteousness established in the land.

Our Foreign Missions

LETTER FROM MRS. MORTON.

Tunapuna, Trinidad, B.W.I.,
June 3,1912.

For the Record.

The village of Guaico, where the Morton Memorial Church is now in course of erection, is situated twenty miles from Tunapuna. A smooth and well-built road crosses the Island from the Gulf of Paria and Port of Spain on the west, passing through Tunapuna to Guaico and the Atlantic on the East.

At this date it affords a rather pleasant trip by motor, or by the Government railway, having its terminus near Guaico, and supplemented by a motor-bus to the sea.

It was not always thus. When we began work in this district, Guaico lay buried in forest. There was a road, much of it unbridged and ungravelled, heavily wooded on either side, and having long stretches without a single house. Guaico was then a stopping place in the dry season; in the wet it was impossible to go further. The little village was also a halting place for families while preparing a forest home still further to the south and east.

The East Indian population in the village has not greatly increased since that date, but to-day six gravelled roads traversing forest and cacao lands converge in or near Guaico. On these roads are six Canadian Mission Schools, each a little centre for work, each having its own Sabbath services; while numbers of our Christian people scattered through the district assemble at Guaico as a centre; these are rejoicing in the prospect of having a real church, the first in the district. The building has a good site, the schoolhouse, catechist's house and a little resthouse for the missionary forming a neat group around it.

The older people still recall Dr. Morton's earliest efforts among them, when the journey was heavy work for man and horse for two days, while two more days and three nights must be spent in working, eating in the buggy where no shed was available, and sleeping, not uncomfortably, on a bed of dried banana leaves.

It was a usual thing for the missionary to have with him his magic lantern and to hang his sheet on the outer wall of one of the little mud huts. Thus the story of Jesus was learned and other things as well including much needed temperance lessons.

The forest has its own temptations to lawlessness and self-indulgence, but faithful souls are there, struggling with their surroundings, who welcome a church home as the fulfilment of the hope of many years.

China is one of the great mission fields of our own church, of the Christian world. A year ago, and less, China was an absolute monarchy. China is to-day a self-governing republic. The most complete change in history in so short a time, and affecting nearly a quarter of the population of the world! The story of how this revolution came about is told in a very clear and simple manner by Rev. Arthur J. Brown, D.D., in a little book published by the Student Volunteer Movement for Foreign Missions. It is the best book on China, for its size and price, that we have seen. All who are interested in the progress of the world and of Christ's Kingdom will read it with deep interest. It can be ordered from our F. M. office, Toronto.

A writer has said that in the course of a hundred years there will be no foreign missionaries in China. That is, the whole country will have been evangelized and a native church, self supporting, self-propagating, will have been established. This is the age of opportunity for those who wish to share in the grand work of winning the world to Christ. Soon there will be no such opportunity.

FORMOSA AFTER TEN YEARS.

By George W. Mackay.

(Mr. Mackay is the son of Rev. G. L. Mackay, (Mackay of Formosa). He has been in Canada and U. S. A. during the last ten years, at school and college, and returned to Formosa as our missionary, last Autumn. This is his first letter to the Foreign Mission Office.

Tamsui, Formosa, May 18, 1912.

Dear Mr. Armstrong:—

Let me tell you of our arrival in Formosa, and the way in which the island has progressed during these ten years.

On December 4th, after our long, interesting and instructive journey through Europe, Siberia and Japan, I was indeed glad to see in the distance the green and rugged ills of beautiful Formosa. A few hours later we steamed into the quaint and ancient port of Kelung, now the largest seaport of Formosa.

On the wharf stood a little crowd whose faces were all familiar. Of course my mother and sisters were there, as were also a little band of Christians. I was especially pleased to note the presence of old Go Khoan, one of the first converts of our mission. He has failed considerably since I saw him last, ten years ago. His hair is quite gray, and his wrinkled face shows the effects of the hardships of former days.

Khoan ju is a faithful and a humble follower of our Master. For forty years, he has been telling the Good Tidings to as many as would listen to him. I remember Khoan ju well. How he used to love to relate to us when we were children the pioneer stories of our mission. He had a full share of the early trials which my father went through.

Khoan ju has been steadfast and faithful all the way through, and now as his seventieth birthday and the fortieth anniversary of his ministry draw near, our Christians are prepared to celebrate them in such a way as he rightly deserves.

I see many changes in Formosa. The change is most evident in the large cities, where wide streets and large, substantial buildings have taken the place of the old narrow thoroughfares and low, single-story houses. Formosa has kept up with the times. It has now its modern colleges, hospitals, railroads, etc.; in fact all the acessories that go to make up a civilized country.

In the mission work steady growth is seen. In all the different departments progress is evident. There is every cause for encouragement. The contributions of late years have increased no less than 300 per cent., a most encouraging feature of the work. Our Christians of recent years have come to realize more and more that self-support is their rightful duty, and towards this end they are making effort.

Another very hopeful sign at the present time is the willingness of the young people of Formosa to go to school. This was not the case in the days of the Chinese regime. It was at one time almost impossible, for instance, to secure girls for the Girls' School. Now the applications are more than the school is able to accommodate. Then, even if board and clothing were provided for the pupils, few would come. Now they are quite willing to bear at least a portion of the expenses. The Girls' School is doing a splendid work.

As in China and Japan, the young people in Formosa are anxious to learn. They have come to realize that education is the great factor which makes success in any line, possible. Already I have had applicants from Christians and non-Christians as well, for our proposed Middle School, which I hope will be opened in the near future. With such, and other Christian institutions in operation we hope that the cause of Christ in Formosa will be greatly strengthened.

The campaign against the savages is still being vigorously carried on by the Japanese. Serious engagements are now taking place about thirty-five miles south-east of here. In such encounters, especially in the long run, the Japanese are usually victorious, though it sometimes happens that the savages come off winners. But gradually they are being driven back.

It is over ten years now, since first the Japanese took up arms against the savages, and during this time they have lost heavily. And though they have succeeded in compelling many thousands of headhunters to surrender, years must elapse before all of them can be brought to subjection.

CHOOSING OUR FIRST STATION IN NORTHERN KOREA.

By our Missionary, Rev. D. Macdonald.

(The Western Division of our Foreign Mission Board, in response to a Macedonian call from the Eastern Division,—"Come over and help us—in Korea"—has now three missionaries and their families in the new field in the north of Korea: Messrs. Macdonald, Mansfield and Barber.

The three central stations of our missionaries from the Eastern Section are Wonsan, Hamheung, Songchin on the East Coast of Korea. The last is farthest north, and from it, Messrs. Macdonald, Mansfield and Barber, of the Western Section have been hitherto operating in their new field in the extreme north of Korea and in Manchuria. This letter from Mr. Macdonald tells how they located their first station. See map, page 363. Ed.)

Let me tell how we chose our first centre of work in this new mission field of the Western Section of our Church, in Northern Korea.

When the time came to start building we found it hard to decide where to locate. Hoi Ryung had always been spoken of as the first station. Geographically it is the centre of our whole field. The work in Kando, however, of which Yung Jung is the centre, has been growing so rapidly and is so large, that we were almost inclined to favor locating there immediately.

The original plan was to have three stations, from which all the field will be reached. Hoi Ryung, a city of 10,000 Koreans, besides Japanese, from which a district estimated at 175,000 population is accessible; Kyung Sung or Changchin, on the coast, in touch with about the same number of people, and Yung Jung, in Manchuria, the centre of the district known as Kando. It is uncertain what the population of Kando is, it was estimated at 500,000.

We decided we would all three take a hurried trip over the field and decide our first station. We left Songchin, the northern station of the Eastern Section, where we have been thus far, on the 10th of April with provisions to last a month if necessary and took the boat for Changchin, about 100 miles up the coast.

Travelling is difficult here because one has to carry food. This is not because we are dainty but because native food is dangerous. Anything that has been boiled may be all right, but one has only to examine the sources of the water supply to realize the need of care. We had with us Kim Sun Laing, Dr. Mandfield's teacher, and E. Kim Sik, a Wonsan Korean, who has had some experience in building foreign houses and is going to be with us for a while.

We arrived at Changchin the following morning. This is a fine town, the Japanese name is Seishin. It has about as fine stores as I have seen in Korea. In one hardware store there one can get almost anything wanted.

We were met by the leader of the Christian group and went up to the church. In a trip like this, we usually sleep in the churches. The church at Changchin is small, about fifty Christians.

The Korean town is about a mile from the Japanese and is dirty and small and devoid of attraction for any but a missionary.

The next morning we started for Hoi-Ryung. I wish you coul have a ride over this road. It is by trolley car. They are not the "pay as you enter" kind, but a small flat car on a narrow gauge track, pushed by two coolies, who run or walk behind and ride down the grades. Two men can ride comfortably on one car by piling up the baggage to form a seat.

It is fifty-six English miles, and if one can get an early start the whole journey can easily be taken in a day. We were late in starting and so had to stop for the night at a little village en route, as the coolies object to going after dark.

We selected the most likely looking house and announced our intention of staying there. That is the usual method. The owner is always glad of the honor of entertaining the foreigners for the slight remuneration offered.

After supper we had a little service, Kim Sun Sang and E. Kim Sik preaching. The audience was small and there was little

visible impression. There are no Christians in this village.

We had a good sleep and got an early start in the morning. About half way to Hoi Ryung we crossed a high mountain pass over which we have to walk part way as it is too steep for the coolies to push the whole load, and it is also considered dangerous.

After crossing the pass, the rest of the journey is mostly down grade, the coolies riding most of the way and putting on the brakes when the pace becomes too swift. We reached Hoi Ryung early in the afternoon and were met by Kim moksa, our native pastor there, Maria, the Bible woman, the school boys and several others.

Hoi Ryung is the largest city on our field. It is estimated at 10,000 Koreans besides a large number of Japanese. The Japanese have a large military centre here with splendid buildings.

Hoi Ryung is a walled city, the first I had seen. I suppose it is very old. One could sit on the wall, now pretty well broken down in most places, and speculate on how and when and why it was built. It must be fully two miles in circumference and there is a large section of the city outside the wall. We established ourselves, baggage and all, in the church and prepared to stay over Sunday.

The people soon found out the reason for this rather unexpected visit and that it was possible that Yung Jung and not Hoi Ryung would be made the first station. Saturday evening they came to the number of about fifteen or twenty and waited upon us in the church. They eagerly pressed the claims of Hoi Ryung, and stayed till quite late.

On Sunday we had the usual services in the morning and evening, and passed a quiet day. In the evening after church, they stayed, most of the men and some of the women, and the matter was opened again. We explained over and over again our situation, that we had come up with the intention of looking over the whole field and that we had not decided yet nor could we decide till we had gone to Yung Jung. But they could not see the necessity of our going to Yung Jung and wanted us to decide at once to settle in Hoi Ryung.

After some speeches, they all knelt in prayer. One man, while praying, broke down in the excess of his emotions, and sobs were heard all over the church, as these people, lately heathen, pleaded with God that the moksas might decide to remain with them.

After this sheets of paper were passed around and each one wrote down, after his own fashion, his reasons for thinking that Hoi Ryung ought to be the first station to be occupied by the foreign missionaries. Promising the people that these would be read and carefully considered the following day, we dismissed the meeting.

We thought that would be the last of it, but Monday evening they came again and were more insistent than ever. It was rather annoying at the time as we felt they did not trust us. However, as one looks back on it, it seems a very wonderful thing and quite a contrast to the old days when missionaries were driven out with stones and forbidden a place to dwell in. This is the new era in missions. The doors are no longer closed. The difficulty of the present is that there are so many doors that we cannot enter them all.

Tuesday we left Hoi Ryung for Yung Jung, a distance of forty miles. We walked, the baggage coming in a cart. Crossing the Tuman river by a ferry we set foot in Manchuria. The Tuman forms the boundary between Korea and China for a considerable distance. It is a good sized river and reminds me somewhat of my old beloved Kaministiqua at Fort William in Western Ontario.

We stopped for the night at a little village in the mountains where there is a Chinese military post and here we saw the striped flag of New China floating gaily. We all stopped in the middle of the road and uncovered our heads in honor of the newest republic.

Here we had a very small room to sleep in, our three small folding beds exactly fitting the room so that we all slept together although in different beds.

After we were asleep a Chinese soldier appeared in the door and made many inquiries regarding us.

Every movement we make is closely observed by the Japanese in Korea and by the Chinese in Manchuria. They know every place we sleep and eat and everything that goes on. Even the smallest villages seem to have one or more military or police representatives. However, they are usually courteous and we have nothing to fear from their surveillance as we are not concerned with political ends.

The next day we continued our journey. We were met about ten miles out of Yung Jung by Kim Kai An, our evangelist in this district. He had been notified of our coming and thought nothing of walking ten miles out to greet us.

We were met again, about a mile out of the city, by the school boys and some of the Christians and were given a cordial reception. We went to the little church as usual and bestowed our baggage there.

Young Jung is a very pretty place, quite different from the Korean towns in appearance. Here the atmosphere of the place is decidedly Chinese. Large Chinese pack-mule trains are continually passing through the street, the road from here to Hoiryung being an important highway. There is a Chinese customs post here and there are two real live Englishmen in charge. It seemed good to talk English to a stranger again.

The country round about here is not so mountainous or rugged as most of that in northern Korea. The hills are low and rolling and the whole landscape suggests fertility and good agricultural possibilities.

In general appearance the whole Kando country is like our own Southern Alberta, and except for the numerous villages which dot the landscape like brown spots one could easily imagine himself out among the ranchers west of Pincher Creek.

The place fairly swarms with villages. From a hill on the lower slope of which our splendid field of nearly twenty-five acres is located, one can command a splendid view of a whole large valley and we counted one hundred villages of various sizes without moving from the one spot.

The valley on the other side of that range of hills is as thickly populated and probably that is true of the whole district. Nobody seems to know how many people there are but probably half a million would be a conservative estimate.

It resembles our West also inasmuch as most of the people are new comers and the proper question to ask on being introduced is "where was your former home?" A great tide of immigration is flowing into Kando and the work is extremely important. There are probably nearly as many Chinese as Koreans throughout the district and if we are to evangelize it we will almost certainly have to have Chinese work as well as Korean. That will be another question to consider very soon.

We stayed a couple of days in Yung Jung and met most of the Christians here. They were very eager to have us locate there at once, but we decided that, urgent and important as the work in Kando is—and its very rapid growth is its chief danger—the interests of the whole field will best be served by our opening up Hoiryung first. The ideal would be to open both at once and immediately, but that is not possible under the circumstances.

Accordingly we came back to HoiRyung and announced our decision. A good many of the people were plainly ashamed of their previous conduct, but there was great rejoicing and Dr. Mansfield and Mr. Barker will both go up there in a few days and start work immediately on two houses. They will live in a native house till the buildings are completed, which ought to be early in the fall.

The work in HoiRyung ought to grow rapidly.

We spent another Sunday there. In the evening the church was filled and a crowd of heathen thronged round the door, whose dark faces were full of interest.

Dr. Mansfield remained in HoiRyung for a few days and Mr. Barker and I came back to Changchin. We stayed a day or two. Mr. Barker and Kim moksa examined some who were candidates for church membership.

REVIVAL INCIDENTS IN HONAN.

By Rev. J. Goforth.

Wei-Hwei Fu, Honan,
April 26, 1912.

Dear Dr. Scott:—

Let me tell of some special meetings held at Sin Chang. It is an outstation in the portion of the Changtefu field I formerly worked.

On the evening of arrival, Saturday, 23 March, I spoke on "The love of Christ constraineth us." The intense prayers which followed, confessing many shortcomings, showed the Holy Spirit was present with convicting power.

The chapel which they themselves have built was packed next day forenoon and afternoon. After the forenoon address the first who prayed broke and wept because he had not witnessed Christ's witness in the power of God.

Another broke all up when he started to pray. He "has always let the world entangle him—had not been to church for six months—did not know I was to be here—had no intention of coming to church to-day, but this morning was seized with such violent pains that in alarm he fell on his knees. God said, 'go to church,'—he obeyed—had no return of the pain during the four miles to church." He got in when the address was half through, but heard enough for God to break him up to the foundations.

Among the many prayers which voiced the Spirit's convicting power this first Sabbath let me mention that of quite a noted scholar. Being intensely moved he thanked God for all the blessing which had come to his life through the gift of the Lord Jesus; saying, "My heart was full of evil thought and desire; all my study of the classics failed to dislodge them, but Jesus did. My lips were full of filthy words. Confucius failed to cleanse them, but Jesus did. I was constantly committing deeds of shame and all the precepts of the sages couldn't stop me, but Jesus did."

On Monday, one of the old church members had a bitter time of loud crying as he confessed to dealing in opium, wine-drinking and gambling. He said as soon as he sinned his testimony was gone. Deacons Liu and Fau and elder Chang were very unhappy calling themselves hypocrites and totally unfit to hold an office in the Church of Christ. During all of last year they had only added about five to the church while they had lost over a dozen by backsliding. In the year 1907 they had added about fifty. They admitted that all fruitage was checked because of their sinning.

On the Tuesday, during one of the addresses, the Lord seemed to search hearts as with a lighted candle and all seemed convicted of the thought that they had failed their Master and were no better than hypocrites.

Wednesday, 27th. Even before I gave any address to-day the people were breaking down while praying. Bad temper, impatience, hate, reviling, etc., were confessed. One quarrel was made up.

We did rejoice when Mr. Fau, one of our recent high school graduates, stood up and announced that the Lord had so moved him that he now yielded his life to proclaim the Gospel. He has a good command of English and had, during the present month, received the offer of a paying post on the railway and was determined to accept it, but I persuaded him to attend these meetings. He is an able young man with a winning personality.

To-day we were pained at the way deacon Lui Peng Lin acted. With much effort we got him to attend to-day, for the second time since we began the meetings. We supposed he would stay the day, but he started home before the afternoon service, in spite of all arguments. He is a proud, self-satisfied man, but unsatisfactory as a Christian and more so as a deacon. He is not without influence in the church. His son is one of the recent theological graduates.

The elder felt dejected at his going away home. I comforted him, saying we will pray for him. We got others to join with us. My special burden was: "O Lord this night make him the most miserable man in the whole country!"

Thursday, 28th. The deacon for whom we prayed was along in good time this morning and very unhappy looking. He sent word to us that he wanted to confess something. Yesterday he told one of the brethren that he would die rather than demean himself by confessing his sin in public. After the address I gave him a chance. He came forward trembling. His hand touched the table and it shook. Taking the chalk he wrote down on the black board:

"I have broken a covenant with God. I have plotted murder but failed to carry it out, but am as guilty as if I had; and I have committed adultery," and, with an awful cry he said "I have crucified the Son of God afresh and put Him to an open shame. O pray for me!"

The whole congregation instantly arose and all at once prayed for him. He said the devil just seemed to drag him away from the meeting yesterday, but he never slept a wink all night and never put in such a miserable time since he was born. At such a triumph of grace all burst out in praising God by singing the doxology.

All day Friday the Lord was trying hearts by refining fire. Elder Chang was all cut up. So were others, and in tears confessed. One was very deeply convicted, and he deserved it, for his sin was great and aggravated. Cheng Chin fu, the first one interested in the Lui Chang region, an able scholar but most unreliable as a Christian, confessed to wine, gambling and worse. From the commencement of these meetings, his daughter, a lovely young woman, a pupil in the Chang Te school, was importunate in prayer for her father and got others of us to join with her.

Two nights ago she said her father was like a crazy man in their home, slapping his own face and calling himself the worst of names. Last night he humbled himself before her mother, and begged forgiveness for all the past and harmony was restored in the home.

But that which moved us most to-day was the confession of deacon Lui Wan Yun, the restaurant keeper, and regarded as a real pillar in the Lui Chang church. He gave his tithe from the time he was converted. He said:—

"I have been praying a good deal these days, but I only got so far in every prayer and prayer-confession when I had to stop, because the Holy Spirit always said 'Get right with God about the sale of opium in your restaurant last year, and then you will have power with God and man." In almost every prayer he had said, "O Lord I am no use! I can't even influence any in my own family or any one in my employ to serve Thee."

He went on to tell us with deep feeling how that once last year when he returned from Chang Te fu with supplies he found that his eighteen employees had installed the sale of opium in the eating house. "At first I made a fuss about it but my men said: 'You are to share in the profits,' ('curse,') and will not have to handle it.' The devil said, 'if you hinder them from selling it they will all leave you at this busy season and then what will you do.' The Holy Spirit pressed me with 'What is going to become of the cause of Christ in Liu Chang,' but I quenched Him."

This confession made a very deep impression. The deacon took the whole responsibility upon himself. It is startling how opium selling prevailed among the members of this church. The revolution allowed the anti-opium laws to relax and the much money in the sale of it was the great temptation.

On Saturday 30th, it was a very bitter day for all who had not got right with God. My wife, who felt much grieved over their sorrow, suggested that I preach more on joy, but my reply was: "I am not sent to heal lightly nor to put sticking plaster on abscesses. They are in safe hands. The Holy One is refining them. He will cause the joy of the Lord to be their strength as soon as they yield fully to Him."

Deacon Fan was the first to yield to-day. It was a mighty struggle for the great strong man, but with a heart-broken cry he flung himself down on the platform, and, as he could control himself, he confessed to robbing God of the tithe, to quenching the Spirit's promptings when

urged to go out and testify for Christ; to envying other members of their family, and to actually having tried to split up their family. He said if he had gained his point it would have meant a big row and would have blocked all hope of saving their souls.

He confessed to bad temper, at which times he indulged in reviling. Recently when in a rage and reviling, some one taunted him, saying: "Is it right for a deacon in the Jesus Church to revile." "I," said he, "absolutely under the power of the devil, replied, 'Though it is not lawful for a deacon to revile good people, it is to revile bad.'" He was in great agony of soul as he recalled how he had dishonored the Master.

And thus it was through the day. I was amazed at the way so many of the younger Christians had gone back to card playing and gambling.

One noted quarrel was straightened out. There was no attempt to put the blame off on others. All seemed to see how much they had defrauded the Saviour.

Mr. Ho, the evangelist, who has been here steadily for several years, seems very much cast down, as he ought to be. In presence of all, he himself confessed his sin of deceit and fear of man and said he believed God would lay the blame of failure at his door.

Sabbath, Mar. 31st. After the a.m. address volunteers were called for on the tithing, when nineteen, mainly heads of families, volunteered to hereafter give the tithe. Many others promised yearly amounts, even some of the unsaved promising yearly subscriptions.

There was no dissent from the need of keeping the Sabbath if God was to be obeyed and the church prosper. They propose to post up a list of all professing Christians in the church with a space after the name for each Sabbath in the year, and give him a mark every Sabbath he attends. If it is seen that anyone misses a few Sabbaths some one is to go and find out the reason why.

Right after the afternoon service the people organized into a preaching society; some volunteering to preach five days at their own charges, some ten days, some twenty days. Several volunteered a month, and one man two months' of free service in spreading the Gospel.

The whole of the evening service was given up to testimony as to blessing received these days. I will only take time to write down the substance of the first seven.

Mr. Fan, the student, said his blessing was beyond price. He had been turned back from world ambition to dedicate his life wholly to the service of God.

Deacon Lui Peng Lin said money could not buy the joy of sins forgiven which he had received.

Deacon Lui Wan Yun said God had given him new life, and new vision. It was like life from the dead.

Deacon Fan was brimming over with joy and thankfulness for what God had wrought in his own life, among his family and in the church, these days.

Elder Chang said God had revealed to him his own weakness and hypocrisy and that his only hope was to abide in Christ.

Mr. Li, the scholar, said the blessing which had come to him was that from henceforth he dare not but yield his life to preach the Gospel to his countrymen.

A young lad, one of the Fan family, said:—"The great blessing I have received, and for which I am full of thankfulness, is that I have not been allowed to commit the awful sins, I have heard confessed these days. It is a solemn warning to me to avoid falling into the snare of the devil."

It was only necessary to look upon the happy faces and hear their hopeful thankful testimonies on this ninth day to be convinced that the joy of the Lord had become their strength.

One thing which had such a large influence in making this series of meetings such a success was, my wife brought an Estey organ along and before each meeting held a service of song. The Spirit spoke to them through the hymns and prepared them for the message.

They were at the close of the meetings very enthusiastic about calling a native pastor and have since called Mr. Ho-l, one of my oldest evangelists, undertaking his full support.

Presbyterian Guild

TOPIC FOR AUGUST.

EDUCATION FOR CITIZENSHIP.

By Rev. W. J. Knox, Pembroke, Ont.

Education for citizenship in the Kingdom of Heaven is education for citizenship in the Dominion of Canada. There is but one education, the "leading out" of the innate powers of the individual under the stimulus of life's environment, in such a way that the soul's fullest capacity shall be realized. There can be no distinction between a so-called religious education and a so-called secular education, no distinction between an education for a citizenship here and a citizenship hereafter. Our Canadian citizenship in so far as it is true "is in heaven," derives all its inspiration and strength from God. All educational forces, however we may classify them for convenience, are really one because they have to do with one indivisible personality, toward the unfolding of which they are directed.

This sole aim of education—the perfection of the divine purpose in every life—can be realized in only one way, the way of service. He who alone was completely educated came not to be ministered unto but to minister and to give His life a ransom for many. He went about doing good. His whole life was based upon the principle of the Incarnation. His education involved expression as well as impression. To enrich the mind, to purify the heart, to heighten the ideals is not enough, there must be the incarnation of these ideals in definite deeds of service. No idea is complete until it is realized in action. These two phases of education cannot be separated, nor can either one be neglected if the best results are to be secured. They must go hand in hand throughout the whole of life.

The various influences that play upon the young life and determine the future citizenship of our country may be grouped under four heads:—the home, the church, the school, and the community.

The first in time and in importance is the home. The national life cannot rise higher than its source in the homes of the people. Here are learned those virtues which afterwards distinguish the good citizen from him who is a disgrace to any nation. The child who learns obedience to parents will be the law abiding citizen. He who learns how to respect the rights of a brother or sister will not trample upon the rights of a fellow citizen. He who knows what it is to sacrifice himself for those of his father's house will afterwards be able to die nobly for his country. Indeed all the elements of an exalted patriotism find their origin in a true home life.

In the rearing of true patriots the church, too, plays her part. She must hold before the developing youth those high ideals which have ever inspired the true nation-builders. Righteousness alone can truly exalt a nation. The great world powers in the past began to decline when the spirit of sacrifice and service went out from the heart of the people, when they gave themselves up to lives of mere pleasure and self-indulgence.

The laws which wrought destruction to these vast empires are divine, are eternal, and apply as directly to Canada to-day as they did to Babylon, to Greece, or to Rome, in the days of their decline. Although it is not the duty of the Church to throw her corporate influence on one side or other of a partizan dispute, she must ever bring her life into relation with the business and politics of the country and inspire and guide her members in the performance of their duty as citizens.

The third factor, and by no means the least important which determines the life of our future citizens is the school. In a democracy an educated citizenship is absolutely essential. But it cannot be emphasized too strongly that without moral discernment, without a strong will, without a noble life purpose mere scholar-

ship will be of no value. "How can a man without clear vision in his heart first of all have any clear vision in his head."

Clear vision in the heart, however, is not enough for the best citizenship. The school is primarily charged with the duty of so storing the mind with appropriate knowledge and so training the thinking powers that the youth of the land may be able to deal intelligently with the problems that are pressing for solution in our national life.

There is a fourth factor whose importance is not sufficiently appreciated by most people, that is the community. Under this head may be grouped all those influences which play so strongly upon the developing life during the leisure hours when the youth is on the street or on the sporting field. For the adolescent there is probably no influence more potent, and it behooves the men of the church to lay their hand strongly upon the community activities that they may be made conducive to the building of character rather than to the spoiling of lives.

Although these four factors have been mentioned separately, they really cannot be separated. They are four parts of one stream of influence that moulds the future citizens of our country. This must not be lost sight of by those who are engaged in the work of making men.

The parent, although charged with the ultimate responsibility of the child's welfare is a co-partner in a common enterprise with the teacher, the minister, the saloon keeper, the five cent show man and the bully on the green. There should be a greater measure of co-operation between the home and the church, between the home and the school, between the school and the church and between these three and the community.

At present each agency is laboring all too independently. There should be such an understanding sympathy between the workers in the various fields that their labors would be co-ordinated, with a view to the suppression of every evil tendency in the life and the fostering of every tendency that makes for the building of noble character.

We have dealt thus far and in the first place with the training of the young, because this is the crucial period in that education which makes for righteous citizenship. Wisely guide the child and the youth through their plastic years, hold steadily before them worthy ideals, develop in them a sound body, a strong mind and a pure heart, and during their later years, they will not stray far from right paths.

It is an entirely false estimate of values which directs the attention of reformers chiefly to adult manhood with the hope of making righteous citizens of those who have already sold their birthright for a mess of pottage. There is a place for such effort, as we shall see, but to despise childhood and youth as being the proper field of operation for women and effeminate men is to betray a lamentable ignorance of the forces that determine life and of where best to invest one's influence.

They are the true nation builders, who whatever may be their vocation, give of their best to the adequate training of the characters of our future citizens. The saviors of our country are those, who, whatever their hands find to do, in their hearts are eager to inspire with pure motives those who come under their influence.

There is no greater need in Canada today, than the close sympathetic touch between our strongest and best men and our developing youth. Our boys' clubs, our young men's clubs, our boys' classes in the Sunday School are yearning for the intelligent interest of the strong man who is willing to exercise patience and take trouble. This duty rests first with the fathers, that they become the companions and advisers of their own sons, and, in the second place, with all those men who have caught the vision of service and of a vital social responsibility.

All is not done, however, even if we have fully discharged our responsibility to the young in the formative period of their lives. The adult manhood must also be kept in mind. Here again education includes expression as well as impression. To become educated for citizenship one must act the part of a citizen, must feel

his personal responsibility for the nation's welfare, must acquaint himself with the public issues and must become actively interested in their solution.

It is a mistake to speak of a citizen of a Democracy "entering politics." Every citizen is of necessity in politics, is, by virtue of his citizenship, a sharer in the government of the nation. It is for him to say whether he will bear his responsibility intelligently and honorably, or ignorantly and dishonestly; to shirk his responsibility is to be dishonest. He must refuse to believe that in the realm of politics "there ain't no ten commandments." He must bring the spirit of his religion into his civic life.

The bitterness, the narrowness, the partizanship, the personal animosity that characterize our political contests is a very serious feature of our national life. The welfare of our country is lost to view midst the wrangling strife of parties. The staunch allegiance to partizan politicians is destructive of the finest national spirit. This fact has driven many excellent men out of active political life, thoroughly disgusted with the prevailing tactics.

But in this they are in no way justified. It is the Christian duty of every citizen, so far as his circumstances will permit, to keep in the mid stream of public life, struggling to uphold national honor in the midst of narrow partizan bigotry.

There is possibly no sphere where strong true men are more needed than in the sphere of active political life, men who are willing to fail if need be, who scorn success if it is to be attained by methods that pollute the stream of public life. It is noble to see men give up their lives on the South African veldt in behalf of a cause they have at heart, noble to see men go down to a watery grave that others might live, but it is equally noble and much more difficult to go down in the political or business world rather than sin against the eternal laws of justice and mercy.

There is still another class whom we must consider when discussing the subject of Education for Citizenship, and it is a class which presents very serious difficulties—the strangers within our gates. No nation in the world's history has been called upon to bear such a heavy responsibility. The United States is the only other nation that has had to face a problem so serious. Their per capita increase, however, never rose above two per cent. of the population, whereas the per capita increase in Canada last year reached nearly five per cent.

This should be the occasion of no vain boasting. It should rather humble us when we think of the complexity and the vastness of the problem to whose solution God is calling us. It is no holiday task. It is such as to tax to the utmost the strength, the wisdom and the devotion of every branch of the Christian church. The problem is acute among the foreign settlements on the land and in our large cities.

The first phase of the problem has aroused the interest of the Women's Home Missionary Society. There is no work being done among the foreign settlers in the West that means more for righteous citizenship than that which this Society is doing by means of the schools and hospitals which they are maintaining among the Galicians.

The other phase of this problem—the foreigner in the city—has recently provoked the General Assembly to action, and they have charged the Board of Social Service with the responsibility of serving these congested thousands in the down town sections of our larger cities. By institutionalizing some of the down town churches, and by establishing church settlements, it is hoped such service may be rendered to these people as will better fit them to share with us the task of making Canada a nation that will play an honorable part in making Canada the abode of righteousness ,peace and joy.

This is the duty that lies before us. Such a duty constitutes a call to every heart capable of noble impulse. There never was a time or a place in which a young man could make a more profitable investment of his life than in Canada in this twentieth century.

One can never be truly courteous until he remembers others—until he learns to consider the feelings of others.

Young People's Societies

TOPIC FOR AUGUST.

VIII. CRISIS AND CHALLENGE OF CHINA.

By our Missionary,
Rev. D. MacGillivray, D.D. Shanghai.

(To accompany Dr. Smith's eighth chapter in "The Uplift of China.")

Since we began studying China in January, great changes have taken place there. How great no one can really know. Many of the reforms are as yet only on paper, or in the hearts of ardent and sincere patriots. But if they are well lodged there, that in itself is full of great possibilities.

There is at least one thing done beyond doubt and done for all time. A corrupt and effete monarchy has quietly accepted the inevitable and retired on old age pensions. The destructive work has been done with the minimum of cruelty and war. The ground is at least cleared and a free field left for the most momentous experiment in government the world has ever seen.

The queue is disappearing. It was the outward sign of vassalage. Would that its abolition were the outward sign of inward grace. The republic is now getting on its legs, but the first discovery the new officials made was that a unanimous hair cut does not bring in the Golden Age. Still we must give them time. Pray for them: they need it.

The Provisional Constitution is now ready. It is a copy of none but a work shewing selection and genius. The second article of chap. I. states that the sovereignty of the Chinese Republic is vested in the people, which practically means in the small percentage who possess the franchise. The second chapter describes the rights of the citizens, and if one recollects how few free rights Chinese had in the old days, this portion of the Constitution is specially interesting. Besides the rest of the articles are merely framed in order to secure the citizens if possible in the enjoyment of those rights and privileges. Hence this section is the cream and essence of the whole.

Let us see what the rights are.—

"Citizens of the Chinese Republic are all equal, and there shall be no racial, class or religious distinctions. Citizens shall enjoy the following rights:—

(1) The person of the citizens shall not be arrested, imprisoned, tried or punished except in accordance with law.

(2) The habitations of citizens shall not be entered or searched except in accordance with law.

(3) Citizens shall enjoy the right of the security of their property, and the freedom of trade.

(4) Citizens shall have the freedom of speech of composition, of publication, of assembly and of association.

(5) Citizens shall have the right of the secrecy of their letters.

(6) Citizens shall have the liberty of residence and removal.

(7) Citizens shall have the freedom of religion.

Besides these rights eight further articles guarantee the following rights—right to petition parliament, to petition the executive officials, to go to law, to sue officials for violation of law or rights, to compete in civil service examinations, to vote and be voted, to pay taxes and to enlist as soldiers, all of these things in accordance with law.

What a task before the republican government! We call our Constitution and laws the bulwark of our liberties. But how can a paper constitution, without a judiciary and without an honest and intelligent people, guarantee anything? These are the things hoped for, but as yet there is no substance of things to be seen. China sorely needs sympathy and help. The huzzaing is over and the thorny path lies ahead. Think of five dangers:—

1. The danger of superficial change. The schools are at the bottom of it all and there superficiality reigns. To give one example, the Chinese thought they could have colleges and universities without the preliminary foundation work of primary and secondary schools. Portugal and South and Central America have republics, but the change is only on the surface. Will it mean anything different in the East? Without the moral change, there is bound to be disappointment. The three Rs. will still be associated with a fourth R—rascality.

2. There is great risk of wide experiments. Dr. Sun talks of trying socialism in China. The fact that perforce many of the new officials are callow youths increases this danger.

3. There is danger that the members of parliament, the press and the voters, may all alike be purchasable. If in a Christian State there is much to guard against and mourn over, how much more likely in a heathen State?

4. There is danger of factions rending the land in pieces. Party politics will soon be developed. Government by discussion has always ended in the rise of parties and we already see it in China. Without our safeguards and moral ballasting, can China steer a plain course?

5. There is the peril of increased pride. Proud before, she will not be more humble in her suit of new clothes. You cannot fill a bottle with water if it is already full of something else and is corked. Japan is suffering from this trouble, and China is on the same road. Having abolished the Emperor, the high priest of the nation, she will abolish the god and say in her heart, there is no God. Pinning her faith to political alchemy and to the might and wisdom of this world, she will find it harder than ever to become as a little child, and so enter the Kingdom.

She may pull down the old city wall, fill up the stinking moat, and superimpose a fine road upon it, but unless a change which is more radical still takes place, what shall it profit? She may sweep out the mud idols and put in school desks and blackboards, but where are the temples of the Holy Ghost? She may burn down the court house and build a modern one, but money cannot procure an incorruptible judge. She may alter the flag, discarding the dragon and the yellow, but there is only one way of obtaining the red, white and blue of her new ensign; will she take it?

The more one studies the new China, the more one will be impressed with her need of the Gospel. The Christian Church has surely come to the republic for such a time as this. What sort of a nation can be made without regeneration through the spirit? A certain number of the new officials are Christians, but there are not enough to be the salt of the new official lump. The Church is called not only to save individuals, but to leaven society and transform the State. Twenty-five years ago, Dr. A. T. Pearson cried: "there is a Crisis of Missions," and his book under that name stirred the youth of that day in the colleges. The crisis is still on; indeed it grows more intense. John R. Mott wrote his: "Decisive Hour of Christian Missions" before the Revolution. It is more impressive now than then.

Urgency is in evidence in all our missionary literature and on all the missionary platforms. Briefly hear the reasons:

1. China has been ploughed up by upheavals, primarily political, but bound to spread to everything else. She is so far prepared for the good seed.

2. The new education is daily heightening the general intelligence of the masses. It dispels prejudices. It creates new thirsts. It kills old superstitions, the door, therefore, stands open wider.

3. China needs the Gospel socially and nationally. Before the revolution, the Gospel could do no other than work on the individuals. But now in post-revolution days we have the widest opportunity to influence society and the State.

4. Full religious liberty has been granted. There is to be entire separation of the Church and State; that is, the old religions propped up for centuries by Imperial patronage, will henceforth stand or fall by themselves. No religion will have an advantage over any other. Christians can send their children to the State schools

without being forced to worship Confucius. They can vote and hold office like other citizens. Nicodemuses need no longer come by night to the missionary. There is an inrush impending.

5. The Chinese Church, though growing and setting up for itself, needs our help still, not so much in governing it, as in feeding it. The Honan pastors have not said good bye to us, because they are now settled in charges. They will still look to us in their difficulties and we must not fail them. To fail them now, is to lose all.

6. Never was the Canadian church so able, financially, as now. Our trade returns and savings banks prove that. "God's last, best" so buoyant and sure of her future is able to consider ways and means to mould the future of China.

7. China has, or will have, more railways, more post offices, more printing presses, more of everything to assist the churches in their work.

8. And finally, she is in mortal danger of being satisfied with half-measures. She is pulling down her barns and building greater and that is well. But if she is not rich towards God, if in the abundance of the new things that she possesseth, she has no LIFE, what shall it profit her? THOU FOOL, what about thy SOUL?

SHE SAW HER DIAMONDS.

Eugenie, a Lutheran princess of Sweden, was very much interested in the building of a hospital, and when it was found that it would take a good deal more money to finish it than was expected, she sold her diamonds in order that she might give the money that was needed to complete the building.

One day after the hospital had been built the princess went to visit the patients who were being treated in the different wards. As she stood beside the bedside of one of the patients, tears of gratitude filled the eyes of the sick man as he thought of the kindness of the princess who stood before him.

Suddenly the princess exclaimed, as she saw his tears, "Oh! now I see my diamonds again!"

THE "COMPLAINT" MAN.

In one of the great department stores known all over the United States there is a man whose duty it is to receive all the miscellaneous complaints and "kicks." If you were to station yourself near this man's desk and observe him at his task for a half hour, you would wonder why he was not given a crown of gold at every sunset, for the magnificent exhibition of self-restraint and kindness that he gives daily.

A sharp-tongued woman will come in and begin to proclaim her wrongs, abuse the store and everybody in it, and in the midst of this Niagara of wrath he will interject a gentle question or two, and, behold, the lion has become a lamb, and before three minutes that same wrathful woman is confiding her troubles to him as though he were the most trusted family adviser, and he ends by straightening out the tangle and sending her away peaceful and happy.

He does it as a business, and does it all day long. It is an art with him, and it is precisely the art that Jesus means the world to practice every day.—S. S. Times.

WASTEFULLY ACTIVE.

Probably most of us waste more time in our activities than in our idleness. It is not the doing nothing, but the doing what we need not do, that is the great destroyer of our highest efficiency. We go through six or eight motions to accomplish what could have been done as well in five. We take several hundred words to say what could have been put into fifty.

So our time slips away unnoticed, in trickling, wasted minutes, and at the end of a day in which we have been "on the jump" all day long we wonder why more has not been accomplished. Not idleness, but unnecessary activity, has been our foe.

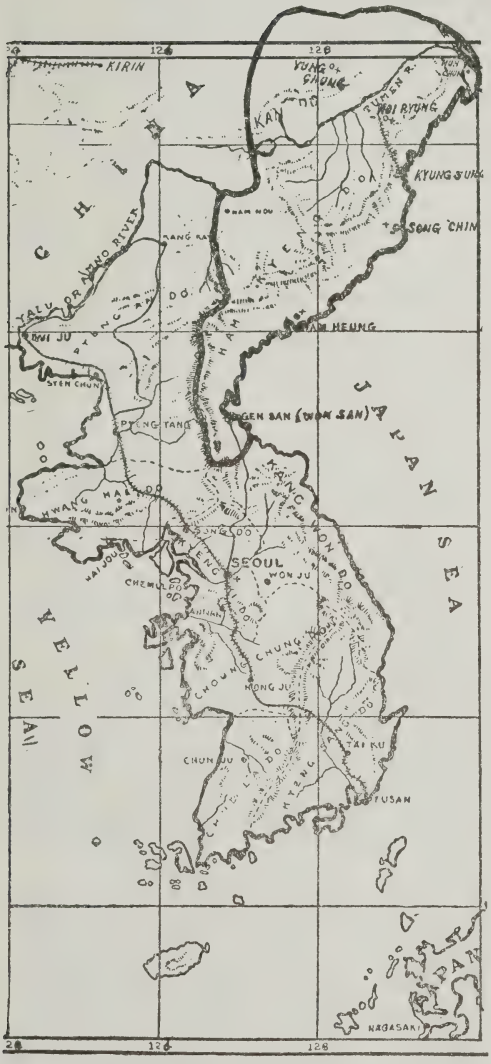
The person of extraordinary accomplishment may not seem to work nearly so hard as we, nor to be nearly so busy; yet he gets a great deal more done. He simply cuts out the unnecessary words, actions, even thoughts.

He not only accomplishes a great deal more, but he has more leisure and margin in his life. "Doing more by doing less" is a secret of efficiency. If we are keenly conscious that we ought to accomplish more than we do, let us consider whether we should not first learn to do less.—S. S. Times.

After all, we don't belong here and that's the whole meaning of life. It takes some of us a long while to realize it, and realization can only come by the way of sorrow. This is only the beginning of things; the best is coming.—David Lyall.

The Children's Record

Korea—Map and Questions



Question.—Where is Korea?

Answer.—A peninsula on the east coast of Asia.

Q.—Of what Empire is it a part?

A.—It used to be independent, but since the Japo-Russian war it is a part of the Japanese Empire.

Q.—What is the population of Korea?

A.—About twelve millions.

Q.—What was Korea called until within the last twenty years?

A.—"The Hermit Nation."

Q.—Why was it so called?

A.—Because it was shut up and kept to itself and had no intercourse with other nations.

Q.—When did foreign mission work begin there?

A.—A little more than twenty years ago.

Q.—Which section of our Church is working there?

A.—Both Sections, Eastern and Western.

Q.—How long has our Church been working in Korea?

A.—The Eastern Section began in 1898, fourteen years ago; the Western Section began in 1910, two years ago.

Q.—In what part of Korea is our mission?

A.—In the North-Eastern part. (See map; within heavy black line.)

Q.—Which part of this district is the field of the Eastern Section of our Church?

A.—The southern part.

Q.—How many chief centres in this southern part of the field?

A.—Three chief centres; Wonsan, Hamheung, Songchin. (See map.)

Q.—How many missionaries in these three chief centres?

A.—Five married men and their wives, one unmarried man and five unmarried women.

Q.—Give the names of these missionaries?

A.—In Wonsan, Rev. W. R. and Mrs. Foote, Rev. A. F. and Mrs. Robb and Miss J. Robb; in Hamheung, Rev. D. and Mrs. McRae, Rev. L. L. and Mrs. Young, Miss K. McMillan, M.D., and Misses L. H. and

E. A. McCully; in Songchin, Rev. R. Grierson, M.D., and wife, Rev. A. R. Ross and Miss Maud Rogers.

Q.—When did the Eastern Section begin work in this district?

A.—In 1898, fourteen years ago.

Q.—How many members and adherents in these three centres and their surrounding fields?

A.—Eleven thousand four hundred members and adherents, more than twice as many as two years ago.

Q.—In what part of this northern district inclosed in the heavy black line, is the field of the Western Section of our Church?

A.—In the northern part of it.

Q.—When did our first missionaries go out for this field?

A.—In 1910, two years ago.

Q.—How many centres will there be in this northern field, of the Western Section?

A.—Probably three chief centres, Hoi Ryung, Kyung Sung, Yung Jung. (See map.)

Q.—How many of these are now occupied?

A.—Hoi Ryung is the first to be occupied. (See map.) As soon as more missionaries can be got the other two centres will be occupied.

Q.—How many missionaries are there from the Western Section of our Church?

A.—Three mission families, Rev. A. H. Barker and wife, T. D. Mansfield, M.D., and wife, and Rev. D. A. Macdonald and wife.

Q.—How many people in this whole district of our Canadian Mission?

A.—Probably over a million and a half, and rapidly filling with immigrants from Southern Korea.

Q.—Where can I find out more about our Korean Mission?

A.—In a letter from Rev. D. A. Macdonald, in this Record, and in the June Record.

"If the United States secularized her Sabbaths, she would not endure a hundred years."—Daniel Webster.

MOODY'S ARK STORY.

This is one of Mr. Moody's stories:

I was preaching in Manchester, England, some years ago. One Sabbath afternoon, I was short of workers, and there were a good many inquiring the way of Life. I took some into the first gallery, and after I had spoken five or ten minutes, a gentleman came up, a business man, and stood on the outskirts of the company. I thought he was skeptical. I noticed that I had misjudged, and that he was interested. I said:

"My friend, are you not a Christian?"

"No. I wish I was," he replied.

"Then," I said, "I'll speak to you and try to make the way plain to you, and if you can see it, perhaps the others may see it."

I addressed my remarks to him. After I had used one or two illustrations, I said, "Now, do you see it?"

"No. It is not clear. It doesn't help my case."

I gave a number of other passages. "Does that make it plain?"

"No. That doesn't help my case." He was like most people who think their case a peculiar one.

I gave another and another illustration. Then he said, "The fact is that I can't feel that I'm saved."

I said. "Was it Noah's feelings that saved him, or the ark?"

"Good evening, Mr. Moody. It's all settled." And away he went.

I believe in quick work, but that was too quick for me. I wondered if the man did really see it. The next day I was looking for my "ark man." He wasn't around.

One afternoon I was going down the back stairs of the Free Trade Hall of Manchesterfi and there wasn't much light. A man tapped me on the shoulder, and asked:

"Do you remember me?"

"I remember that voice, but I can't locate it," I said.

"Do you remember the man in the ark?"

I answered, "I've been looking for you."

He said, "That settled it all at once. I've been trying to save myself by my feelings, and trying to make an ark of my feelings, but the moment you spoke of the ark, that settled it." He continued: "Mr. Moody, always tell of the ark."

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days. "Be thoughtful one of the other."—Selected.

THE FINAL REPORT.

Plucked, were you? Starred! Well, now!"

The engineer, leaning out from the open window of his cab eyed the tall young fellow gravely.

"Well, now, that's too bad!" he added, "An' I supposed you thought you were well ready."

"Yes," the boy acquiesced ruefully, "I thought I couldn't fail. Why, I was sure of my work this year. I've always taken honours before."

"Ay." the man answered gravely.

"To go down like that," the boy went on, "in a subject I was so sure of. Why, Mr. Blaine, I was so sure I scarcely gave it a thought. I imagined I couldn't fail there."

"Ay," said the older man again. His face had grown dark as if with other thoughts than those of the young student before him.

"Folk do fail that way," he said slowly. "Its never the point you're watchin'. The part you know is weak you sort o' bolster up. In some way you never dream of that in which you go down."

There was a moment's pause. The boy outside, hands in pockets, whistled softly. It was the man who spoke.

"Of course, its different with you," he said, "you can write on that there examination next year, an' that's a great thing. Now if—"

"Oh, its better than that, Mr. Blaine," Grant broke in quickly. "I may write it off again in October—there are supplemental exams, you know. If a fellow only fails in a few subejcts he has a chance to write them over. Oh, you'll see I'll make good then. I'll cram all this summer. So its not so bad, after all,—only, of course, Uncle Philip was disappointed, and its stupid to fail when I know the work wasn't too hard. I wish I'd done a little more work instead of 'gaying' with the chaps."

"Well, you'll be all the more ready for it next time," Blaine replied. "When you get up into real life your exams'll be sprung on you sudden," he added grimly, "an' if you aint ready for 'em when they come you're plucked, sure an' final. There aint no supplemental exams in life, lad. I wish to God there were."

The earnestness in the man's voice startled his listener. He looked up quickly. But the eyes of the engineer were fixed on the distant track, where Number Nine was drawing in, a smoking speck at the very end of the yards.

A quick enthusiasm sprang to the boy's face.

"I guess you've always made good, Mr. Blaine," he said."

In his rather lonely, albeit not unhappy, life the engineer held more of his confidence than did any other. This man had been his father's friend when they were boys together. To one the years had brought fortune and success. At thirty-five Grant was manager of the line, with a luxurious home, a beautiful wife, and a little eleven-year-old son who was the pride of his heart. Blaine was still engineer on 1086. But whenever the chances of a busy life threw them together, and in the long interval, when they had no word, the old friendship grew and flourished.

At the sudden death of the young general manager there was no sadder heart than that of the grimy engineer who, while other friends surrounded the open grave, sat crouched over his engine, hearing above its throbbing wheels the solemn "dust to dust."

Blaine himself had married late in life. His young wife and the little son and daughter, scarcely more than babies as yet, were the delight of his heart. But he had always found a place for Phil Grant.

The boy's mother had died shortly after her young husband and a home had been made for him with his father's brother. High school and college had claimed him, and he was deservedly popular among his classmates and in the social circles which he entered; but the big engine which Blaine brought back to Cranstone at seven-eleven seldom thundered in without finding his waiting figure on the platform. He might be silent with his uncle and aunt, but there was no escapade, no disappointment, no boyish love affair which he did not confide to Blaine. And the quiet man listened, understood, and loved the lad.

And to Grant, nobody was quite like Blaine. He was a clever engineer, one of the best on the line, though his knowledge had been gained through practical experience rather than the help of the schools. He was quick and cool in danger and absolutely fearless. Phil loved to hear the men tell of his ready resource and praise his steadfast courage. To him the grizzled old engineer was a hero of finest calibre. He gloried in their friendship with all the ardor of the young hero-worshipper which he was.

Blaine never talked of himself, but Phil knew much of his happy homelife, for there the young student was welcome to play with the babies, or lounge and talk on off-nights with their father, or watch pretty Mrs. Blaine over her mending. Mostly they talked of the practical side of his work, for Blaine's experience was always at the disposal of the younger man.

It struck Phil, now, as it had more than once in the last two years, that the engineer was in trouble; he noticed suddenly how much whiter the hair had grown about his temples, and the lines that seemed to have formed around his mouth and eyes. He could not have explained the boyish impulse to comfort but he said eagerly,—

"You've made all your exams, Mr. Blaine, with colors flying."

The man's face was darkened.

"Wait for the final report, Phil," he said, "that isn't out yet."

"I'm not afraid to wait," the boy returned easily, "my money's on you."

"We're side-tracked for the special to run through," Blaine said after a moment, "come up into the cab and wait."

Grant acquiesced.

Silence, lit by the dim incandescence of the station lights and broken by shunting engines, shut them in. The engineer spoke.

"I'm goin' to tell you something, lad, that I've never told a soul before. Someway lately, I've wanted you to know. When you say things like that last I feel you should know."

He fell silent.

"Its pretty hard to be real honest in this world," he mused at last. "If you keep silence people hold you different from what you are, an' if you talk they're mostly as far away from truth on the other side. An' there's things words won't tell—leastways no words o' mine. That's mainly why I've never tried—that, an' one other reason.

"Lad, do you remember when that tramp was killed by 48, here in the station yard? Right back there it was, and 1086 stood where she is to-night, only facing the other way, for she was just in. Its like yesterday—always its like yesterday to me.

"I could have saved him, Phil, I've known it ever since.

"Don't say a word, lad, don't! I want to tell you. Its good to say it out to some one after all these months.

"I was beside the engine between the tracks an' he spoke to me as he passed. It was gettin' dark—a night like this, only gray with mist, an'he was half drunk. He had just left me when 487 came thunderin' in with the freight. I knew when I looked up that he'd be caught, an' I knew, too, I could get to him in time if nothing happened. But the rails were slippery with the drizzle an' mist, an' he was pretty drunk. There was a chance that we'd both be killed, an' I—I thought, quick like, of home, an' the boy, an' Mary—Bessie was a wee baby—an'—I didn't try—an' then it was too late."

His voice dropped to a whisper.

"But that was all right; it was what you should have done," Phil insisted blankly.

He had a feeling that the solid ground was swept away suddenly from his feet. He could have cried out with pain for the engineer. But he held himself together. This, then, had been the trouble! He must help to make Blaine feel it was all right.

"That's what you should have done, surely," he repeated, his growing disappointment breaking against his words.

Blaine took no heed.

"I hadn't any call to think of the boy," he went on, as if to himself, "lots o' fellows have grown up to be fine, good men without any dad to back 'em up—look at yourself, Phil; an' lots o' fellows whose fathers ha' been far better men than me has turned out no good an' better dead. An' little Bessie—but daughters are different—they need somebody to be around lovin' 'em." His voice had grown suddenly tender.

"It wasn't my business to think," he went on after a moment, "it was to do the best I could. There's no use in a man shelterin' behind the folk he loves. Lovin' ought to make him braver an' less selfish somehow. An' Mary's not the kind to hold a fellow back, though it should break her heart. I never told her. I knew how she'd feel, an'—anyhow, I just couldn't talk about it someway.

"I can't tell you how I feel! Its not the man—he was useless anyway, an' badly drunk—he might ha' died in delirium tremens the next week. Its not him, its me I think about. I was always ready an' cool before. I never lost my head, an' I never stayed back a second an' counted my own life when there was aught to do. I didn't think I could funk like that. An' when 'twas over I couldn't believe it had been me standin' so still an' horror-struck there by the track when—O my God!—I should have jumped to save him.

"Its haunted me ever since; not the man bein' ground to death under the big engine wheels, but me—me standin' there an' seein' it come—afraid to move. Can I be a coward like that? An' if I am, what about Harry? Will he—"

"No," Grant cried, "you're not. There are a hundred things to prove you're not that."

"We don't know," Blaine said gravely. "That kind o' thing just happens once. Its like I said, a sort of exam, an' if you fail, you fail,—that's the end of it. There ain't no supplementals. My God! what I'd give to have the chance to do it all again!

It comes to me over an' over while I sleep an' I wake up just at the minute with the cold sweat standin' out on me, an' not knowin' whether I'd ha' jumped or not!"

The cheery whistle of the fireman coming down the long platform towards them, and the distant rumble of the approaching special broke the dripping silence of the night and Blaine stopped.

Grant caught the big blackened hand in his own.

"You make too much of it," he cried brokenly. "Why do you ever think of it again?"

He swung himself out of the cab as the fireman clambered cheerily up on the side, and moved away, silent, through the rain. As he neared home he heard the big engine go panting out into the darkening night.

The next day was cold with a steady rain that turned to sleet, freezing as it fell. At seven-twenty Phil made his way through it towards the station. His thoughts all day had been with Blaine. He had gone over and over the story, trying to find new reasons of excuse strong enough to satisfy the engineer himself. He had no heart for study and his books lay unheeded. There had been no trouble before which a talk with Blaine had not helped. He longed to see him again; yet, boyishly, he dreaded the meeting.

As he neared the station he hurried—it was after Blaine's time—and he came into the depot at a run. 1086 stood in her usal place, but the platform was deserted. He followed a dimly-descried figure which hastened from him toward the baggage room, and came sudenly into a hushed crowd of railway men grouped around a still figure covered with a cloth. A boy was sobbing with his hands over his face. It was Blaine's young fireman.

Phil turned faint and sick, but he made his way around the silent figure to the boy.

"Yes, its him," the lad answered. "It was just now—'twas Mrs. Green and her little girl. They crossed in front of our train and stepped out into the other track. 487 was comin' but the shuntin' engine was on the track behind an' she didn't hear. An' he—"

The boy's voice faltered. He struggled with his sobs and went on brokenly.

"He was standin' tellin' me about the coal. And all at once I loked up and cried out to her. She didn't hear, and he looked up and saw, too. I saw his face plain in the headlight—so surprised like, an'—an'" the boy hesitated—"almost glad."

"'My God!' he called out, 'here's that supplemental exam.'

"Then the train was on them, and they were safe—but he had slipped, an'—"

The boy drew a long shivering breath.

Phil turned away. The men were passing out. Only a few remained, talking in quiet groups. He went over to the silent figure and lifted the cloth. He must see.

As he gazed he forgot the sordid baggage room and the waiting men. The anxiety of the day passed from him like a lifting mist, giving place to an awed exultant calm. For though the body had been crushed and torn by the grinding wheels, the face was untouched. And about the mouth there rested a quiet smile. He rose at last and moved away.

Out on the silent platform he took off his hat, and stood for a moment so, bareheaded in the rain. He was remembering Blaine's last words. The Final Report was out at last, he thought.

"A supplemental exam.," he murmured; then, boyishly exultant to the winking yard-lights, "I'll bet he was glad to go."—The Westminster.

GENERAL BOOTH'S SECRET.

Dr. J. Wilbur Chapman, in a recent sermon told of his meeting with General Booth.

" 'General Booth, tell me what has been the secret of your success all the way through.'

"He hesitated a second, and I saw the tears come into his eyes and steal down his cheeks, and then he said: 'I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities; but from the day I got the poor of London on my heart, and a vision of what Jesus Christ could do with the poor of London, I made up my mind that God could have all of William Booth there was. And if there is anything of power in the Salvation Army to-day, it is because God has all the adoration of my heart, all the power of my will, and all the influence of my life.'

"Then he looked at me a minute, and I scon learned another secret of his power. He prayed before I left. He talked with God about the outcast of London, the poor of New York, and the lost of China, the great world lying in wickedness; and then he opened his eyes as if he were looking into the very face of Jesus, and with sobs he prayed God's blessing upon every mission worker, every evangelist, every minister, every Christian.

"And I learned from William Booth that the greatness of a man's power is the measure of his surrender. It is not a question of who you are or of what you are, but of whether God controls you."—Selected.

VILLAGE WORK IN INDIA.

Some Incidents.

By a Missionary.

One morning we start for a village which is divided into three such separate parts that it seems almost like three different hamlets. Here in the first place the few women who gather to listen are quite uninterested in our message of life, and only want to talk about the hard times and the scarcity of food for their cattle.

We go to another street and here the first sound is also one of complaint. It comes from an old woman milking a buffalo, "Oh, why can't I die! I am so old and it is so cold!" and as it is the cold season no doubt she does feel cold, for she is thinly clad.

Close by is another old woman, and she strange to say, is full of praise. We are used to complaints, to find one really grateful for mercies is rare indeed, for gratitude for blessings received, seldom springs from heathen soil.

This second old woman goes on to say, "I have sons and they are good to me. It is famine time to be sure, but we have a well in our field and can raise some grain, and there is food for our cattle too. Oh, I have nothing to complain of."

Soon one of her sons appears, and his broad, good-natured face is also full of cheer. He sits down to listen and from time to time interrupts with interjections which being translated into English, would mean "That's so," "just right," of course," which is at least encouraging to go on.

Now, while we know that these cheerful ones have the same spiritual need as those who have been complaining, yet meeting them this morning seems like an oasis in a desert, for praise and good cheer are beautiful wherever found.

Now we wend our way to the middle division of the village, and here find a young woman whose head has been cut open by a blow from her husband, not an unusual thing in this land. Her face is badly swollen and her hair is matted over the wound, which has received no attention though it occurred several days before.

This is a case which requires medical attention which cannot be given here, so putting the poor girl, for she is only that, into our cart, we drive back and leave her at the orphanage hospital, where the wound can be cleansed and properly treated.

This village has been the subject of many prayers and visited by missionaries and native workers from time to time, and now at last there is some fruit, for a highcaste man has been saved and is soon to be baptized. He is being persecuted, but we believe if he continues true and faithful that others will follow him, for a door has been opened which let us pray shall never be shut.

A few days later we go in another direction. This time Saba is with us. Saba is one of our Bible-women who came into the mission too late in life to take up the course of training for Bible-women, but who has an unique place no one else can fill. We visit some caste widows, and Saba, who is herself a widow, tells them in their own everyday talk the story of redemption.

They listen intently, and, while I have to smile sometimes at her homely way of presenting Bible truths, yet find my eyes at other times filling with tears as I listen to her simple yet forcible description of the life and death of our Saviour, and her personal testimony to what He has done for her, and I remember that twelve years ago, before the great famine, Saba too was like one of these widows, and I thank God for the transforming power of the old Gospel.

With an earnest invitation to come again, we turn towards home, but stop on the way at the house of some shepherds. We find them very sad, and no wonder, for their cattle are dying from starvation. In front of us lies a young cow which will never rise again, and it seems to them almost like the life of one of their family going out.

Everywhere we go now we see these sights, for Gujerat is one of the famine-smitten provinces, and while the suffering is not nearly as terrible as it was during the famine of 1899 and 1900, yet it is severe enough and the majority of the cattle will die.

People have been stripping the leaves from the trees for months for fodder, and Government and philanthropic Hindus have been rendering aid by importing hay, yet the need cannot be met and the suffering goes on. In many places water has failed, which is the hardest of all to remedy.

One incident more. This time the village is small, so, as is usual in such a case, we choose a central place and soon the people gather around us from the surrounding houses.

Most of them have a fresh red mark on the forehead, and before we can begin to talk a Brahmin comes with a dish of what looks like red paint and finishes his work, marking nearly everyone in the crowd.

Some of the children have no clothes, but receive this important mark in the center of the forehead. We notice that some of the men are also touched on the tips of the ears. Only a few are slighted altogether in the ceremony, and these are Hindu widows, who are not marked at all, or, in some cases, only on the throat where it is not conspicuous.

We inquire the meaning of all this, and are told by one of our workers that it is a religious ceremony which the Brahmin will repeat each day for a month, as on account of the famine these people are being especially zealous in their religious observances. Each day the Brahmin will take up a collection for himself, which while it will not improve the condition of the people, will no doubt keep him from suffering any during the famine.

This marking with red paint (or "kunku," as it is called) is only an old idolatrous custom which we have seen ever since coming to India, but that morning its wholesale observance made more of an impression on us and set us to thinking if it could not be traced back perhaps to the old Jewish law for the sprinkling of blood, especially that in connection with the consecration of priests where the blood was applied to the tip of the ear, etc., and which having been copied in a distorted form by the surrounding people has been handed down through all these years, where it now only means devotion to some Hindu deity. Whether that is so or not it brought vividly to our minds the need of the sprinkling of blood and afforded a good text for our message on the precious blood of Jesus.—In "Alliance Weekly."

KNEW HE WAS RIGHT.

"How did you do it? You certainly were cool through that lecture—and did not deserve a word of it after all. I'm glad the professor found out his mistake," one boy said to another, speaking of an incident in their common school life.

"It was because I knew that I was right and didn't deserve it that I was cool," came the response. "If I'd been guilty I could not have faced him."

Knowing one is right is a splendid help in any difficult situation. Guilt weakens the backbone, makes the knees shake, makes the tongue stumble over the defense it would offer. The knowledge that one is right, no matter how grave the charge brought against him, gives courage and coolness, and so helps on its own cause.

Whatever place you fill in life, be sure that you are right, and you will fill it well. If you cannot do right in any situation, take the hint, leave it, and seek the place that will inspire and help you always to do right.—Comrade.

MICE AND MISSIONARIES.

Manton, Wilfred, and Stanley walked home from Sunday School talking earnestly. The superintendent had been telling the children about the missionaries, and how much they needed money.

"I have sixty cents," said Manton, "and I'm going to give it all."

"They can have my quarter," decided Wilfred. "Are you going to send them yours, Stanley?"

"I will give ten cents of it," the little boy answered. "I want to buy a pair of white mice with the rest."

"I should think the missionaries needed it more than you need the mice," argued Manton.

"No, I want the mice," insisted Stanley.

The next day he had them, and the other boys went to see them, and looked at them rather longingly. They were so white and sleek and had such cunning ways. The boys let Stanley know, however, that they thought him a little selfish in not sending all his money to the missionaries.

Stanley was a quiet boy, never talking about his plan as much as his friends did. So now he did not try to defend himself. He only said, "Papa and mama are willthat I should have the mice." So he built them a snug house on the upper piazza, a house with two rooms in it, and a big yard for them to run and play in, all enclosed in wire netting. Of course, papa helped him with the house; but he did much of the work himself, giving up many of his play hours to the task.

When the day came to give the missionary money, he put his ten cents in the box along the larger donations of Wilfred and Manton. His two friends felt and showed their importance in giving more than he; but he did not mind it, and looked quite as happy as they.

In the course of a year a good many baby mice came to make lively the little piazza home, and as soon as they were old enough Stanley sold them for fifteen cents a pair. He found plenty of purchasers, for they are pretty pets, and the boys and girls of Rockboro were glad to buy them at so moderate a price.

When the next yearly missionary offering was made. Manton and Wilfred had each of them only a dime to give; but Stanley's donation was one dollar and thirty-five cents—all from the sale of his white mice.—Sel.

Life and Work

A COUNTRY PASTOR IN A CITY CHURCH.

In a Canadian city fair I went one day
to see
Some churches, I was told would be a
great delight to me

Both outwardly and inwardly with beauty
they were wrought,
But in one church a vision came which
furnished food for thought.

A single glance would make it clear that
wealth and culture too
Belonged to those who could afford herein
to rent a pew.

Each stained-glass window, with its scene,
made its appeal to me,
As did the costly polished wood, and rich
upholstery.

The powerful organ in the choir I gazed
at from a pew,
Then forward to the platform went to get
a closer view.

And then I wondered how 'twould feel if
'neath that vaulted dome
I preached to thousands gathered there
instead of scores at home;

So going to the preacher's stand in vision
I could see,
In gallery and audience floor the throng
encircling me.

And now unto these city folk of what
things shall I speak?
I tried my mem'ry to refresh in Hebrew,
Syriac, Greek;

Of science and philosophy my mind made
quick review,
That I might to these cultured folk prove
I was cultured too.

By chance my eyes then downward glanced
and staring up at me.
"We would see, Jesus, sir!" I saw, carved
in mahogany.

I do not know how came those words upon
that pulpit fair,
Nor if 'twas truthful sentiment of those
who worshiped there;

But I do know that Jesus Christ is what
all classes need,
And on this vitalizing theme more pastors
should them feed.

So then I prayed, "O God, forgive the
human weakness shown,
And from this hour I'll strive to preach
naught else but Christ alone;
Help me to speak thy loving words in
deep humility,
That not the preacher, but just Christ,
those in the pews may see."

—Adapted.

CHRIST'S THREEFOLD PRAYER.

With eyes uplifted to the Heavenly Throne,
In whose calm depths the Father's glory
streamed,
The Saviour prayed, not for the Twelve
alone,
But for those others whom He called His
own,
As given Him and by His blood redeemed.

'Twas in the night in which He was betrayed,
As evening deepened in mysterious
gloom,
The Son of God, His intercession made,
As in a three-fold earnest prayer He prayed
For them and all the ages yet to come.

And has the Father heard His only Son?
And has He answered His high-priestly
prayer?
e has: His true disciples now are one.
And shall be while eternal ages run,
Both here and in celestial mansions fair.

'Tis not in time or blood or space to part
Souls truly wedded to the Christ alone;
Though severed far, they still are one in
heart,
And by a sure and sympathetic art
They recognize and claim and clasp their
own.

And, furthermore, to symbolize and seal
The full assurance of His earnest prayer,
And make and keep their union strong in
Him
And thus a true communion of His saints,
He took the paschal bread and crimson
death,
And made them monumental of His
death.
Of His undying and impartial love,
And of His presence with His chosen own
Until the consummation of the world.

As one the loaf, from many golden seeds,
And one the cup, in which the cluster
bleeds,
Matured beneath one common dome and
sun,
So those who join to taste this feast divine
Of broken bread and consecrated wine
Are one with each and with the Master
one.—Rev. Joel Swartz, D.D.

MAY CHRIST BE THERE.

This may be the last year of your life. Time is hurried, I take my hour-glass, and put it down before me many an hour, just to see that time is in a hurry and won't stop.

We haven't much time. You can not stay here long; you have got to go quickly; pretty soon you will be gone, and your hands will have rest for a million years. Work hard. Don't whine because you have to work; but thank God you have the chance to do it. Be so honorable in the world's industry, and so eager to serve, that you will covet the hours you sleep.

Pretty soon it will be time to stop; and a strange visitor will come by, and say: "Quit work!" You will say: "It is not night." But he will persist—"Quit work."

"It is only two o'clock; I have only just begun for the afternoon."

"Quit work!"

"It is not sundown yet, may I not work till night?"

"Quit work."

And you will lay down your hammer on the anvil, with your hands black with the grime of the smithy, and you will go out with him, and he will say to you: "It is time to quit work.

And you will say: "Will I be back in the morning?"

"No not in the morning."

"Will I be back to-morrow?"

"No, not to-morrow."

"Where are you taking me?"

"I am taking you to a land very far off, and from whose 'bourne no traveller returns.' Come along. This is the way."

"Can't I go back once?"

"No," and somehow there is a little sternness in his voice.

But you will say: "I must go back a minute, only a minute, just once, to tell—"

"No, come on!"

Oh, who is it? It is the master, Death. You can not go back—not for a minute; no you might just as well ask for a century as for a minute. Suddenly it will be pitch dark, and Death will be gone, and you will be in the silence, where you can hear the blood beat around your temples like the flow of a rushing river, all alone.

Pray God that, when you get there, Christ will be with you.—Bishop Quayle, in Pittsburgh Christian Advocate.

"The time to think whether a thing is going to make us sorry, is before we do it. Afterwards is too late for that time."

HOW TO READ THE BIBLE.

A New York newspaper reported a clergyman as saying that the number of words in a Sunday newspaper is very nearly equal to the number of words in the New Testament. There are many, however, who feel that they have abundant time to read the paper, but plead the lack of time as their one great excuse for not reading the Bible.

The paragraph suggested to me the question: How much time is actually necessary in order to read the Bible through? I then formed the plan of noting down the amount of time required to read the different books through at an average rate, pausing now and then to make brief memoranda.

The intention was not at all to see how much could be read in a given time. I do not believe in hurrying through the Bible, as one would hurry through a story-book, but it is my belief that, in order to get the full force of a book, in the Bible or out of it, one should read it straight through, and as much of it at a sitting as possible.

Reading the whole of Matthew is the best preparation for understanding its last two lines; of Job, for the realization of the triumph of faith; of Ruth or Esther, to get those marvelous stories in all their matchless beauty. Spend two hours some Sabbath afternoon in reading the entire glorious prophecy of Isaiah; follow them with an hour and a half with Matthew, and see how the prophecy was fulfilled.

This consecutive reading need not preclude careful and prayerful study of special passages, nor does it militate against reading the same books more slowly with note and comment. One of the greatest foes to an appreciation of the Bible as literature is scrappy, inconsecutive reading.

Once, at least, and as often as possible thereafter, read every book in the Bible through from beginning to end, with the fewest possible delays and hindrances. Such reading, especially if begun with the prayer, "Open Thou mine eyes, that I may behold wondrous things out of thy law," will enable you to appreciate more thoroughly the Word of God as literature, to gain new revelations of its inexpressible tenderness, its deep pathos and its unequaled beauty, manifesting the love of God and teaching us his will. You will find some things in the Bible which you didn't know were there.—Ex.

Men of the world expect the followers of Christ to stand by their colors.—W. H. Griffith Thomas.

AS FEWER DAWN THE MORNINGS.

The Sabbath morn all glorious, breaks over land and sea, and makes one less the Sabbath morns for this old world and me.

As lessen, Lord, these blessed morns, this side of death's dark vale, increase my love, atune my heart, to sing to thee, "All Hail!"

For some sweet morn not unlike this, in splendid beauty Thou wilt stretch Thy throne from pole to pole, and all the earth must bow.

Forbid, my Lord, that I should spend eternity regretting a few short, selfish days on earth o'erbrimmed with too much fretting.

'Mid greed of gold and sordid soul, 'mid all thy love and warnings, grant me to be more like to thee, as fewer dawn the mornings.—In N. Y. Observer.

TELL YOUR CHILD THE TRUTH.

Children begin their intelligent acquaintance with their parents, by believing them implicitly, and when that faith is shaken and doubt creeps in, the aspect of the world has changed for the little one, and something has been lost that will never be regained.

It is natural for a child to ask questions—not only natural, but right and proper; an evidence of intelligence. How often these questions are answered heedlessly, or even untruly, and the child learns sooner or later that his confidence has been betrayed.

If, for instance, bitter medicine is to be taken, do not say, "It isn't bad." Instead tell the child gently, "This will not taste good, but we hope it is going to make you well, and my little man is going to be brave about it, isn't he?"

If pain must be inflicted, prepare the little sufferer in some such way, and unless your experience is very different from mine, he will meet the ordeal bravely.

I'll never forget my own little son sobbing his heart out after a painful examination of his throat, and when I tried to comfort him, by reminding him that it was over, he gasped, "I'm not crying for that, but 'cause doctor told what wasn't true. He said he wouldn't hurt me, and he did. Doctor isn't good." The betrayal of his confidence had been worse to him than the pain.

If a child's questions are embarrassing, as they often are, never scold the little questioner. Where should he turn for explanations of everything mysterious if not to his own parents? Thank God it is you he has asked, and answer him truly enough to satisfy for the time, and gently, that he may feel encouraged to come again when an expanding outlook suggests new mysteries and demands further explanations.

There is nothing a child has not a right to discuss as freely as is necessary with his mother, whether he be five years old or twenty-five; and the modesty which puts a barrier across this freedom is false indeed.—Sel.

DEFERRING ANSWERS TO QUESTIONS.

I have been struck sometimes by the unwisdom of the teacher who attempts to answer offhand a difficult question. Why not admit the uncertain state of one's present information and make a note of the question and prepare for an adequate reply on the next Sunday? Why not say, "I will take time to give you a better answer than I am now prepared to do"?

In addition, it is well to place part of the investigation on the questioner, and urge that he or she look up the matter during the week, and that next Sunday you and the class will bring what all have found and then compare notes. This method will give the pupil something definite to investigate, and will afford you an opportunity to provide also a more adequate answer than may now be possible.

It is a wise person who is aware of the limitations of his own knowledge, and who does not undertake to extemporize information, or make guesses seem to serve in a difficulty. The teacher may feel it necessary to attempt to hold the respect of the pupils by venturing some sort of reply to a question. But we think this is a mistake. The respect of the pupil is more likely to be lost by answers that prove to be imperfect or misleading.

There is wisdom in a frank acknowledgment that one does not know. In so immense a field as the Bible, it certainly is not discreditable to anyone to have to say that there are many questions he cannot reply to adequately. It is certainly a mistake to venture a guess. That misleads, gives wrong information. When in course of time, the pupil find that you were guessing and were wrong, his confidence is in so far impaired.

When Dr. Samuel Johnson was asked by a woman why he gave a certain definition in his dictionary, which she showed to him was erroneous, he replied bravely: "Ignorance, madam; pure ignorance." The wisest and best informed are readiest to confess their ignorance.—Sel.

Our Church Register

CALLS, INDUCTIONS, RESIGNATIONS, ETC.

Calls from

St. And., Renfrew, Ont., to Mr. E. B. Horne, of Watford.

Mt. Pleasant and Burford, Ont., to Mr. W. L. Atkinson, of Everett.

Wroxter, Ont., to Mr. T. M. Wesley, of Sunderland.

Lyn, etc., Ont., to Mr. D. M. MacLeod, of Blakeney.

Knox Ch., Minnedosa, Man., to Mr. J. Hodges, of Oshawa.

St. Enoch's Toronto, Ont., to Mr. Alfred Bright of Ingersoll.

Herrington, Ont., to Mr. P. W. Currie, of Ballinfad. Accepted.

Lachute, Que., to Mr. J. L. George.

Tugashe, Sask., to Mr. May, of Douglas, Man.

Newcastle, Ont., Mr. P. McLeod.

Port Perry, Ont., Mr. A. C. Cameron.

First Ch., Victoria, B.C. Rev. Dr. Campbell after a pastorate of twenty years.

Rocanville, Sask., to Mr. D. J. Scott, of Pense. Accepted.

Belwood, Ont., to Mr. D. D. McDonald, of Keene.

Taber, Alta., to Mr. F. W. Mahaffy, of Parry Sound. Accepted.

Inductions into

St. John's Ch., Hamilton, Ont., 24 June, Mr. A. H. MacGillivray.

Armow, Ont., 23 July, Mr. Alex. Leslie.

Birtle, Man., 16 July, Mr. J. N. Brunton.

Resignations of

Mount Albert, Ont., Mr. D. G. Cameron.

Flesherton, Ont., Mr. G. S. Milligan.

Moderator, Mr. G. S. Rose, Corbetton.

A NEW MAN.

The Congregationalist tells of a sermon preached by a Chinaman who had recently passed through an intensely emotional experience of the new birth.

"God in heaven—He make everything. He make sun, stars, moon, sky. He make seas, lakes, trees mountains. He make all animals, all kind plants. He make man. Many things which God made, not change. Stars—just the same. Trees—just the same. Flowers—the same to-day, to-morrow, the next day. Animals, just the same in the beginning and now.

God make man. Man can change. Man—not the same to-day, to-morrow. Last year I was a bad man, do bad things, love bad places. This year—I—not the same man. God, He gave me new heart. He make me love good things, good people. I want to be all good—not bad at all."

"He who rushes hurridly into the presence of God and hurriedly whispers a few petitions and rushes out again, never, perhaps, sees God at all. He can no more get a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for it is only the peaceful soul in which eternal things are reflected as in a placid water."

NEW THEOLOGY NOT NEEDED.

The theology that makes God real, that keeps the cross of Christ within view of penitent souls, that creates a sense of sin, that stirs the spirits of men with moral condemnation, that drives the convicted sinner with broken heart to God, that regenerates the soul, and keeps up a deepening fellowship with the Father and His Son, Jesus Christ, carries its own proofs and needs not the seal of scholastic ratification.

The theology that brought Abel to the altar as a true worshipper still speaks, though it is as old as the first family of the human race. And the truth which stopped young Saul in the way and made of him the revolutionizing Apostle to the Gentiles is too well established in the course of history to need revising at the hands of men who would not know what to tell a mourner in Zion if they should come upon one.—Bishop John C. Kilgo.

When we are learning to spell, we cannot take our own views of spelling as a guide; we must turn to the authorities, the spelling book and the dictionary. So when we are learning to use our consciences, we must remember that book of authority—the Bible. An untrained conscience makes as many mistakes—and far worse ones—than an untrained mind.

MEETINGS OF ASSEMBLY, SYNOD, PRESBYTERY.

Will Presbytery clerks kindly send to the RECORD *the date and place of next meeting as soon as decided; also notices of calls and inductions and resignations and obituaries of ministers. If not given in the* RECORD *it is because they are not received*

The General Assembly.
Toronto, 1st Wed. June, 1913.

Synod of the Maritime Provinces.
Pictou, 1st Tues. October, 1912.

1. Sydney, Sydney, 1 Aug. 10 a.m.
2. Inverness.
3. Pictou, New Glasgow, 3 Sep. 10 a.m.
4. Wallace.
5. Truro, Truro, 17 Sept. 10 a.m.
6. Halifax, Halifax, 17 Sept. 10 a.m.
7. Lunenburg, Clyde River, Sep.
8. St. John, St. John, 10 Sept. 10 a.m.
9. Miramichi, Rexton, 10 Sept. 2.30 p.m.
10. P.E.I., Charlottetown 6 Aug. 10 a.m.

Synod of Montreal and Ottawa.
Prescott, 2nd Tues. May, 1913.

11. Quebec, Quebec, 3 Sept., 4 p.m.
12. Montreal, Montreal, September.
13. Glengarry, Alexandria, 5 Nov. 10.30 a.m.
14. Ottawa, Ottawa, 3 Sept. 10 a.m.
15. Lanark, Carleton Pl. 10 Sep. 10.30 a.m.
16. Brockville, Kemptville, 17 Sept.

Synod of Toronto and Kingston.
Toronto, 2nd Tuesday of Oct., 1912.

17. Kingston, Belleville, 17 Sep, 11 a.m.
18. Peterboro, Peterboro, 24 Sep. 9 a.m.
19. Lindsay, Lindsay, 17 Sept. 10 a.m.
20. Whitby, Oshawa, 16 Oct.. 10 a.m.
21. Toronto, Toronto, monthly 1st Tues.
22. Orangeville, Orangeville, 10 Sep 10.30
23. Barrie, Collingwood, 10 Sept. 2 p.m.
24. North Bay.
25. Temiskaming, Cochrane, Sept.
26. Algoma, Webbwood, 17 Sept., 8 p.m.
27. Owen Sd., Owen Sd., 3 Sept. 10 a.m.
28. Saugeen, Mt. Forest, 17 Sept. 10 a.m.
29. Guelph, Guelph, 17 Sep. 10.30 a.m.

Synod of Hamilton and London.
Hamilton Last Monday of April, 1913.

30. Hamilton, St. Catharines, 3 Sep. 10.30
31. Paris, Woodstock, 10 Sep. 11 a.m.
32. London, London, 3 Sep. 10.30 a.m.
33. Chatham, Blenheim, 10 Sept. 10 a.m.
34. Sarnia.
35. Stratford.
36. Huron.
37. Maitland, Wingham, 17 Sep. 10.30 a.m.
38. Bruce, Pasiley, 19 Sep., 11 a.m.

Synod of Manitoba.
Winnipeg, 2nd Tuesday of Nov., 1912.

39. Superior, Fort Francis, 17 Sept. 10 a.m.
40. Winnipeg, Man. Coll., bi-mon.
41. Rock Lake, Miami, 3 Sept. 3 p.m.
42. Glenboro, Holland, 12 Sep. 10 a.m.
43. Portage, Gladstone, 3 Sept.
44. Dauphin, Dauphin, 10 Sept., 10 a.m.
45. Minnedosa, Russell, 2 Tues. Sep. 7.30.
46. Brandon, Brandon, 2 Mon. Sept. 7.30.

Synod of Saskatchewan.
Regina, 1st Tuesday of Nov., 1912.

47. Yorkton.
48. Abernethy.
49. Qu'Apelle, Indian Head, 9 Sep., 9 a.m.
50. Arcola.
51. Alameda, Macoun, 10 Sept., 9.30 a.m.
52. Weyburn, Weyburn, 10 Sept., 8 p.m.
53. Regina.
54. Saskatoon, Saskatoon 27 Aug. 3.30 p.m.
55. Prince Albert, Prince Albert, Sept.
56. Battleford, Kindersley, 2 Sept. 10 a.m.
57. Swift Current, S. Current, 11 Sept. 10.

Synod of Alberta.
April, 1913.

58. Vermilion, Wainwright, 15 Sept. 3 p.m.
59. Edmonton.
60. Lacombe, Stettler, Sept.
61. Red Deer, Olds, Sept.
62. Calgary.
63. High River, Nanton, Sept.
64. Macleod.

Synod of British Columbia.
Vancouver, May, 1913.

65. Kootenay, Nelson, Sept.
66. Kamloops, Penticton, Sept.
67. Westminster.
68. Victoria, Victoria, Sept.

Foreign Mission Presbyteries.

69. Trinidad, West Indies.
70. Honan, China.

The Church Funds, East.

SUMMARY of RECEIPTS

	During June.	March 1, to June 30
Foreign Missions..	$207.60	$4,346.43
Home Missions.....	208.00	1,010.99
Augmentation.....	38.64	396.39
College	8.00	403.00
Aged Ministers.....	11.00	97.00
French Evangelizatn	14.00	306.86
Pt-aux-Trembles	8.00	87.67
For North West	.....	76.00
Children's Day Col..	.....	32.89
Assembly Fund.....	6.42	52.77
Bursary Fund	.....	335.05
Library Fund.	.....	96.88
Widows' & Orphans.	.....	363.50
Social Service and Evangelism.....	2.00	46.00
Total.....	$503.66	$7,651.43

RECEIVED DURING JUNE
At the Presbyterian Offices, Halifax, by Rev. E. A. McCurdy, D.D. and divided among the Funds as directed by the Donors.

Acknowledged.....	$7,147	77	
Millerton	30		
Margaree.....	20		
Brookfield.....	4	50	
Mabou.....	16	39	
Anonymous.....	5		
Sherbrooke	9	24	
Truro St. Paul's friend	3	25	
Interest	114	65	
Greenfield	33		
Hx. Park St.....	75		
Dept. Pub. Instruction Que	100		
Interest	25	56	
Wawe'g.....	16	20	
Friend	3		
Interest.....	21	78	
Beq. Elizabeth Thomson	14		
Meadowville, ee.	12		
Total.....	7,651	43	

Mission Study text books and libraries, missionary books for the Sunday School, maps, charts, pictures and photographs—all in great variety are kept in stock at the Foreign Mission Offices, Confederation Life Bldg, Toronto,

The Presbyterian Record

Published by the Presbyterian Church in Canada.
Edited by E. Scott, M.A., D.D.

PRICE IN ADVANCE

One copy, yearly, 75 cents.
Two in one parcel, $1.00; three, $1.25; four, $1.50.
In parcels of six or more, 25 cents each.
Postage abroad 15cts. yearly.

Subscriptions at a proportionate rate, may begin at any month, for part of the year, ending with December.

Names are not put on each RECORD in a parcel. The RECORDS for a congregation are not sent to different addresses at the same Post Office. All the RECORDS for a congregation should go to one address.

As the RECORD is furnished at cost there can be no discounts or commissions. Its distribution is church work in the congregation.

Many congregations place a copy in every family. This is the instruction of the assembly to all. There is no other way in which so much Home Mission work can be done for 25 cents.

Some churches pay for it from the Missionary Funds using it as an agency for raising these Funds and finding it helpful.

Payments should be made by money order. Do not mail money unregistered. Make cheques payable at par. Do not send stamps.

In sending renewal of order, be careful to give the name and address to which it was previously sent.

If parcels are not received in good condition or if orders are to be discontinued please send prompt notice.

The Regular Issue is now

67,000 Copies Monthly

Samples sent free to any who will distribute them.

Address all correspondence to

The Presbyterian Record,
Y. M. C. A. Building,
MONTREAL.

N.B.—Do not send original stories or poems.

Do not send to other publications copies of articles that are sent to the RECORD, nor to the RECORD copies of articles sent to other publications. They cannot come out in a monthly till some time after their appearance in a daily or weekly. This makes the RECORD appear merely a retailer of stale matter, and tends to its injury

"One must be poor to know the luxury of giving. Every ounce of self-denial behind a gift doubles its value and its joy. It is the small gifts, too, in this world, and the gifts of unpurchasable things—such as smiles, sympathy, encouragement, personal effort and love—that make the best and biggest total."

The excellence of religion is proved by the fact that many pretend to possess it. The odorous balsam is imitated, because it is so precious and fragrant, and necessarily there are many spurious kinds, but no man takes trouble to imitate common oil.—Chysostom.

The Church Funds, West.

SUMMARY OF RECEIPTS

	During June	Mar. 1, to June 30
Home Missions :....	$460.60	$14,388,68
Augmentation	106.00	2,958.63
Foreign Missions ...	1,582.50	12,213.09
Widows & Orphans	9.00	783.00
Aged Ministers	26.00	785.13
Assembly Fund.....	35.65	426.39
French Evangeliztn.	236.56	963.30
Pte-aux-Trembles...	1.086.50	2,309.76
Social Service, etc. ..	310.75	2,720.81
Jewish Mission.....	1.00	268.25
Deaconess Training	1.00	44.20
Knox College.....	7.00	343.50
Queen's College.....	....	215.08
Montreal College.....	....	158.08
Manitoba College....	....	134.63
Westminster Hall...	12.00	157.00
Alberta College.....	....	364.08

RECEIVED DURING JUNE at the Presbyterian Offices, Toronto, by Rev. John Somerville, D.D., and divided among the Funds as directed by the Donors.

Ontario.

Moore, Burns	$21
S. Kinloss	17 30
Friend	22
Estate Benj. Sinclair	250
Westport	32
Grafton s s.	5
N. Mornington	25 88
Hillsburg	26 65
Rev. H. C. Sutherland	6 8
Victoria Mine	11 15
Queen'sMissy.Assoc.	78
Chatham	90 04
Dunwich	31 75
Miss N. Duncan	1
Burgoyne	32
Essex	14 25
Centre Road	142
Barrie	89
James Malone	5
G. Brown	5
Fergus, Melville s.s.	50
D. R. Farquharson	17
East Zorra	46 25
Zephyr	18
Woodstock, Chal.	25 25
A. Rankin	5
Latona s.s	2 8
" b.c.	3 9
Durham s.s.	1 7
Depot Harbor	9 9
Stratford, Knox	400
Waterdown	46 10
Sarawak	13
Hills Green	30 07
Toronto, Dovercourt.	259
Anonymous	1
Perth, Knox, m.b	7 59
S. F. Stevenson	5
Brucefield, Union	34 10
Campbellville	5
Rocky Saugeen	2 46
Agnes Deachman	9
Sympathizer	5
Wick	67
Newburgh, m.b.	3 23
A Friend	1
Newmarket	5
Tiverton	1
Paisley	147 60
Bolton	150
Rev. T. J. Thompson	8 15
est. Duncan McNeil, Cornwall	1,000
Thedford, Knox	15 44
Hollin	8 45
Hamilton Pres. Ch's.	60
Hamilton, St. Giles'.	14 50
Miss A. H. Gandier	5
Mainsville	22
Rev. H. C. Sutherland	0 75
Brown's Corners	12 10
Stirling	16
Glenallan	43
Est.E.J.Carr,Cookst'n	362 52
Avonton ss.	5
A Friend.	2
Rev. J. L. Simpson	8
Mrs. M. Norwich	2
Mrs. G. Irwin	1
"Love constraineth"	1
Egmondville	100
Schomberg	19
Rockwood	19
N. Kinloss	27
Perth, Knox	12
Miss A. M. Walker	3
Dundas	236 75
Dunblane	3
Hamilton, Erskine	450
Ardtrea, W. Workers	19
Bethel	25
Strangfield	10
Goldsmith	4
N. Mornington	22 56
Gordonville	7
McGillivray	48 19
Markham, St. And.	50
Miss J. A. Mitchell	5
A would-be helper	1
Barr's ss.	20
Est. Mrs. JessieBrown	50
Kingston, St. A. b.c.	25
Mrs.E.HoustonSarnia	1,000
Toronto, Old St. And.	3 0
Darling	13
Miss J. Craig	2
Grand Bend	7
Chesterfield gld	9
J. M. Harris	2
B. Milliken	1
Miss M. T. McIntyre.	7
Mrs. J. M. Coombes	2
Normanby	33 75
Ottawa, Glebe ymbc.	4
Woodstock, Knox	170
Warwick, "	8 50
Carleton Pl., St. A.	570
Beaverton	50
Mr. and Mrs. Phenix.	50
Richmond Hill	22
Ingersoll,St.Paul's s.s.	10
Stratford, Knox	500
Carp St. And.	33 15
Presbyterian	10
Miss J. M. Fisher	70
Belleville, John	73 67
L.P.R., Toronto	22
Roslin	5
A Friend	10
Bowmanville,St.P.yps	3 16
Ventry	2
Dutton	50
Keldon	6
Williamstown, St. A.	75
Barrie, St. A. s.s.	12 50
St. Cath., 1st	27 40
Edgar,	5
Ripley, Knox abc	77
est. Agnes Shields	1,000
Toronto, Bloor	5,000
Brucefield, Union	26 33
Mt. Hamilton	13
Kirkhill	181
Dorchester.	8 55
Southwold	50
Listowel	250
Fernbank, s.s.	18
Est. Duncan McNeil	1,119 18
A Friend	5

Quebec

L. Beaton	5
The Misses Wills	3
Lacaute	100
Est. Alex. McDougall	35 52
Pt. Fortune	5 26
R.L.C.King'sDaghtrs. Mont.	10
John Murphy	100
Mont.Wstmr.Chinese	20
St. Hyacinthe	30

Manitoba

Deloraine	1
Gladstone, s.s	78
Souris	26 75
Lenora	150
Brandon, St.Pa Chin.	22
Binscarth.	15
" s.s	10
Miss L. McLennan	24

Saskatchewan

Welwyn,	5
Neelby, s.s.	1 25
Saltcoats	14 40
Morse, s.s.	12 35
Lumsden, ypg	25
Prince Albert	25
Saskatoon, Knox	5
Netherhill	50
Fillmore	5
Weldon	33 35
Qu'Appelle, s.s.	13 65
Longlaketon	17 55
Silton Station	14
W. Tiffin	100

Alberta.

Willowdale	20
Calgary, Knox m.b.	18
Lac St. Anne	6 50
Vegreville	90 45
Calgary, Hillhurst.	35 75
Lille	3
Coleman	5
Scotty	1
Mrs. Annie McKenzie	10
Stoney Plain	2
Scotty	1
Strathcona, Knox	100
Rev. J. G. McIvor	14 60
Lamont, wfms	9 45

British Columbia

L. Thomas	5
Rev. T. T. Reikie	1
Vancouver, 1st ce	100
Atlin	5
Anonymous	15
Nanaimo	87 25
Ladysmith, s.s.	7 20
Silverton	10 30

Nova Scotia.

Per Agent	211 54
Mrs. Wm. Caldwell	2
Gay's River	1 50
Newport	13 62
Cape George	14
Miss J. Stewart	1
Cape George	2
Mrs. Wm. Caldwell	1

New Brunswick

Mrs. Edwin Duffy	2
St. John, St. David's.	5

Miscellaneous.

M.M.A.	10
Per Morgan & Scott, London, Eng.	14 56
M.M.A.	10
John Connell, Florida	750
Est. Mrs. A. Bell	500
Manito. sympathiser.	2

"No matter how high or how lowly you may be, you are a hand-washer, as Pilate was, if you refuse to shoulder your share of any responsibility."

If a man is to be a pillar in the temple of his God by and by, he must be some kind of a prop in God's house to-day.—M. D. Babcock.

ASK YOUR DRUGGIST FOR **McCLINTON'S SOAPS**

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants, and are the only Soaps thus made. It is truly said :— IT IS NATURE'S SOAP.

McCLINTON'S Donaghmore, Ireland.

Canadian Agent:
Kenneth H. Munro, 333 Coristine Building, Montreal

Priestley's Dress Fabrics Always Fashionable Best Wear. Best Service.

See latest Cloths at the leading Dry Goods Stores.

A young man out West wrote as follows to a friend: "We have been to a glorious revival, sister and I, and have both got religion. Father and mother are getting old, so we have just sent them to the poorhouse." There was something the matter with the religion these people had gotten.—The Chautauquan Daily.

The "Every Income Canvass," followed by the Duplex Envelope, is the Ideal.

HOME HAPPINESS.

Probably nineteen-twentieths of the happiness you will ever have, you will get at home. The independence that comes to a man when his work is over, and the feeling that he has run out of the storm into the quiet harbor of home, where he can rest in peace and with his family, is something real.

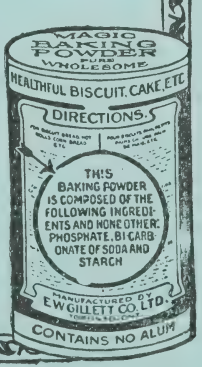
It does not make much difference whether you own your house or have one little room in that house. You can make that one room a true home to you. You can people it with such moods, you can turn it with fancies that it will be fairly luminous with their presence, and it will be to you the very perfection of a home Against this home none of you shall ever transgress.

You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of more value and is a more royal grace than some people seem to think. If you will be but courteous to each other, you will soon learn to love more wisely, profoundly, not to say lastingly, than you ever did before.—Ram's Horn.

No man has come to true greatness who has not felt, in some degree, that his life belongs to his race, and that what God gives him He gives him for mankind.—Phillips Brooks.

MANY brands of Baking Powder contain alum, which is an injurious acid. The ingredients of alum baking powder are never printed on the label.

Magic Baking Powder contains no alum and is the only baking powder made in Canada that has all the ingredients plainly printed on the label.



E.W. GILLETT COMPANY LIMITED
TORONTO, ONT.
WINNIPEG MONTREAL

"A liberal-minded man is one who thinks the way you do."

"In trying to carve his fortune many a man uses poor tools."

"Good morals are nobler than good manners, but not so popular."

"To will is to do. To wish is to will with the backbone left out."

"When Christianity ceases to be a world-wide message, it rapidly declines."

"Anything which makes religion a second object, makes religion no object."

"When a man owns his dollar he is reputable and happy. When the dollar owns him he is despicable and unhappy."

"The path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before."

"We may outgrow the terms in which truth is expressed, for language changes; but we never outgrow truth."

"If the home-makers are true to their tasks, then need there be no fear of the modern city's vitiating influences."

"The world owes no man a living, but every man owes the world for a place where toiling he may get his living."

If we are going to let our lights shine simply to illumine our own faces we might as well let them go out.—A. J. Gordon.

"The heart that loves sets no time limit to its service, nor stays to measure its gifts, for love must serve, and love must give."

Are we not always in youth so long as we face heaven? We may always live in the morning of our days.—Henry D. Thoreau.

"We are in danger of believing ourselves advanced toward perfection in proportion to our knowledge of the way.—Fenelon.

There is no thought that more transforms a man's life than the thought that he can tie his life up to the doing of the will of God.—Speer.

I go at what I am about as if there was nothing else in the world for the time being. That is the secret of all hard-working men.—Kingsley.

When a man does a noble act, date him from that. Forget his faults. Let his noble act be the standpoint from which you regard him.—Dr. H. W. Bellows.

He that saveth his time from prayer shall lose it. But he that loseth his time for communion with God shall find it in a life of multiplied blessings.—Wilder.

"Only melted gold is minted; only moistened clay is moulded; only softened wax receives the die; only broken and contrite hearts can take and keep the print of heaven."

"A sincerely obedient one lays such a charge upon himself as Mary the mother of Christ did upon all the servants at the feast. "Whatsoever He saith unto you, do it," John ii: 5."

"Good men need to bear it in mind that extravagant talk never does any real good. The most powerful preaching of the New Testament is expressed in restrained and temperate language."

"There is more of valuable truth yet to be gleaned from the sacred writings that has thus far escaped the attention of commentators than from all other sources of human knowledge combined."—Daniel Webster.

"All we want in Christ we shall find in Christ. If we want a little, we shall find a little; if we want much, we shall find much; and if in utter helplessness we cast our all on Christ, He will be to us the whole treasury of God."

Civilized man could live on mealies and bananas; but he would need a rare digestion. Yet there are many who expect to thrive mentally on a daily diet of nothing but newspapers.—"The Presbyterian Churchman," Australia.

"No book that the world has ever known has shown such marvelous growth or victories for good government, happy homes and pure lives as the King James Version of the English Bible. It has been God's best gift to the world in these wonderful three hundred years."

"Dr. Richards tells of a community of Congo Christians that became aroused concerning the heathen Africans on the other side of the river. "We are saved, and they know nothing of Jesus," they cried. "What shall we do?" At last fifty of them took food and crossed the river, and stayed among the villages there for three days telling of Christ.

VOL. XXXVII SEPTEMBER, 1912 No. 9

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE

The PRESBYTERIAN RECORD.

	PAGE
Christian Ministers Creators of Wealth	385
Death of Rev. Dr. Morton	388
A Western Mission Picture	389
Three Student Missionaries	391
"Just One Day" in a Missionary's Life	393
Letters from Honan and Korea	396
Kongmoon Hospital Opening	397
Our South China Mission, Y. P. S. Topic	403
Assimilation of The Immigrant, Guild Topic	406
The Children's Record	408
Life and Work	417
World Wide Work	425

LO-I-AM-WITH-YOU-ALWAY

BY AUTHORITY OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

Printed by JOHN LOVELL & SON, LIMITED, MONTREAL.

Ottawa Ladies' College

This College is owned and controlled by the Presbyterian Church and commended by the General Assembly.

Presbyterian parents seeking an Educational home for their daughters should write for a Calendar of the College and all information regarding it. This College is thoroughly equipped in every particular.

REV. W. D. ARMSTRONG, D.D., L.L.D., President.

St. Margaret's College, Toronto.

A Residential and Day School for Girls
Founded by the late George Dickson, M. A. former Principal of Upper Canada College, and Mrs Dickson.

University Matriculation. Thorough equipment for Music, Art and Domestic Science.
Supervised Athletics; Large Lawns, Swimming Bath.
MRS. GEORGE DICKSON, President;
MISS J. E. MACDONALD, B.A., Principal.

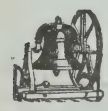
THE TWENTIETH ANNIVERSARY

of The Great-West Life (Aug. 18th) finds the Company with Insurance in force exceeding $76,000,000 and adding thereto at the rate of over $1,000,000 a month.

Over 34,000 well satisfied Policyholders endorse.

THE GREAT-WEST LIFE
ASSURANCE COMPANY.

Head Office: - WINNIPEG



Church Chime Peal BELLS
Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

IN planning for Sabbath School Helps, get those of our own Church. They are the equals of any, better than most, and the best for our own Sabbath Schools. Write to 60 Bond Street, Toronto, for Samples. This is not an ad., but an unasked recommendation.

Men are more like than unlike one another: let us make them know one another better, that they may be all humbled and strengthened with a sense of their fraternity.—W. D. Howells.

SAINT ANDREW'S COLLEGE - Toronto

Boys prepared for the Universities, Royal Military College and Business.
RE-OPENS SEPTEMBER 11th, 1912
REV. D. BRUCE MACDONALD, Headmaster, M.A., LL.D.
Calendar sent on application.

WESTERN CANADA COLLEGE
CALGARY, Alberta

Oldest and Largest Boy's Residential and Day School between Winnipeg and Vancouver.

Preparation for Universities, Royal Military College and Business. Calendar sent on application.

Dr. A. O. MacRAE, Principal.

INDIVIDUAL COMMUNION WARE.
Noiseless—Sanitary—Reverent

Improved Trays and Glasses, Rapid time-saving Filler. Write for Catalogue which gives particulars of Free Trial Offer.

R. DOUGLAS FRASER,
Presbyterian Publications, 60 Bond St., TORONTO

THOMAS INDIVIDUAL COMMUNION SERVICE

OUR SPECIAL SELF-COLLECTING Cushioned Tray is NOISELESS and DUST PROOF. Best for pew or altar communion. Uses short, shallow cup, glass or aluminum (indestructible) no tipping of head. Saves ONE-FOURTH cost other services. Over 14000 churches use. Send for catalog and "Special Introductory Offer." Thomas Communion Service Co., Box 153, Lima, Ohio

STERLING SILVER

John Wanless & Co.
Toronto's oldest Jewellers

402 Yonge Street and
2, 4 & 6 Hayter Street,
TORONTO, —— Canada.
WRITE for CATALOGUE

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—Charles Kingsley.

Presbyterian Record

Vol. XXXVII. SEPTEMBER, 1912. No. 9

MINISTERS CREATING WEALTH.

The market value of Canada has greatly increased during the past century, especially in the last half century, more especially in the last quarter century, and most especially in the last decade. Millionaires are common, and stewards of large but lesser trusts are legion. People from other lands are pouring in, "their silver and their gold with them." Others are sending their wealth for investment, buying our stocks and lands.

Why all this? Because of the great resources and opportunities, the room in plenty, and especially the safety and security of life and property. Were it not for the latter, the resources would be of little value, and unattractive except to the more daring and reckless.

But whence the safety and security; British laws; a British Colony, etc.?

Does the thought ever suggest itself to the rich men and women of Canada, that one chief factor in the safety and security which has enabled them to make rich and enjoy their riches in peace, without which there would be fewer people in the land and their wealth less, has been the Christian Church; that were it not for this, no laws would give security and safety; that even those having the power of the law, and its strong arm to wield, would use it in their own interests and not in the interests of justice and righteousness; that the moral law, and not British law, or rather the moral law controlling the administration of civil law, is a factor, the most important factor, an indispensable factor, in the safety and security that makes possible the attainment and enjoyment of wealth.

A well-known statesman once replied to the sneers of a noted infidel against the Christian Church:—"Show me a peopled district ten miles square lacking entirely any influences of Christianity, where woman's virtue and man's life and property are safe, and I will consider what you have to say."

But further, do the rich men and women of Canada realize that the human agency, under God, that keeps the church living and active, is her ministry, and the regular preaching of the Gospel in public and private by those set apart for that work.

The experience of all history is that in the absence of the ministry, the regular meeting for worship is seldom maintained, and that where it falls into disuse, religion and morality usually go with it. A community in any land, among any people, without the office and work of the Christian ministry, almost invariably lapses, first into indifference towards the rights of God, and then into indifference towards the rights of men. Disregard of divine law is usually followed by disregard of human law.

Major Walsh, governor of Yukon in the early days of the gold rush, said that even there, in the interests of law and order, one missionary was worth twenty policemen.

The minister of the Gospel is thus, under God, chief factor in Canada's progress. To him, more than to any other agency, is due the safety and security which makes possible to Canada's rich people the accumulation of their wealth, and their secure use and enjoyment of that wealth.

There are two ways of repaying this just obligation, the support of the ministry when it is giving its life to that work, and its support when through age or infirmity, or both, the minister is no longer able to work.

As to the first, while there are some outstanding exceptions, yet in the great majority of cases throughout the country the Christian minister, with all the demands upon him, among others that of giving liberally himself, must practice close economy to make ends meet. As a rule, after long preparation to fit himself, and a long life of careful economy, the minister can lay up but little for old age. The farmer is making his living and improving his farm. He has a home. The min-

ister is trying to improve his congregation and in many cases has no home, nor has he had opportunity, except in a few instances, to provide a home for old age.

In many such cases the congregation is poor, and the people give liberally according to their means, but the rich "as God hath prospered them "can help these poorer congregations by means of the Augmentation Fund, to support that ministry which makes the country safe and gives security to wealth.

Even those who have no personal interest in the Christian Church owe it to the Church to help support the ministry, not as a matter of religious gift, but of secular debt, or rather a very small rate of interest on that debt.

Now look at the other way of meeting this obligation, or rather the other part of it viz:—the obligation of wealth to the Christian minister when, through age or infirmity, he is unable to work.

The church, realizing that as a rule her ministers are unable to lay up for old age, has established the "Aged Ministers' Fund," from which a small grant is made to the minister when he is aged and infirm. If his health breaks down after he has been ten years in the ministry, he is entitled to one hundred dollars a year from that Fund, two hundred for twenty years, three hundred for thirty years and if he has given forty or more years, and is then obliged to retire, he gets four hundred dollars a year; all provided he has paid his rates regularly to the Fund.

The special point we wish to make just here is that the rich men and women of Canada, whether belonging to a Christian church or not, owe it, as a debt, to contribute to the support of aged and infirm ministers of some church, not as a matter of charity or gift, but of justice and right, as a very small return for the part that minister has had in helping them to get their wealth.

Ministers, most of them after a long course of preparation, have given their lives to making Canada a better country. Most of them, not all, could have done much better in the way of providing for old age if they had chosen some other profession. But they did not choose the ministry for its money. They gave themselves to it for the world's betterment, and they have their reward in that betterment. But the people who owe their wealth to that betterment owe it as a just debt to contribute to the support of these men when unable to work longer.

To put it in another way: The minister and some other men start out in life in an unwritten partnership. The minister gives his life to making the country better. The others give their lives to business. The minister's work is a large factor in the safety and security that makes business success possible. If the other men make rich they owe it as a debt of justice, not to say honor, to share a little of that wealth in enabling the minister to live when he is no longer able to work.

This issue of the Record gives some sidelights on the character and work of some of these men. Go to now, ye men that have made wealth in Canada, read carefully Mr. Walmsley's picture of a home mission field in this issue, or "Just One Day" in a home missionary's life by a missionary's wife, in this issue,—or Mr. Corbett's sketch of three young student missionaries, in this issue, and see the stamp of some of the men who make Canada safe and make your wealth possible.

See the work they do, by which you profit. Remember that men of this stamp have been at work in Canada for more than a century, giving their lives to make our country what it is to-day. Remember that some of these men, now living, are aged, and have not been able to lay up for old age, but have given their lives unselfishly to promote the conditions of safety and security in which you have made your wealth, and do squarely by them in their old age as they have done for you in their youth and prime. Do honestly by the Aged Ministers' Fund of their church, not as a gift, but as that which is due.

Remember, whatever be your ideas with regard to religion, that the wealth of Canada has obligations to the men whose work has made that wealth possible, and that the largest human factor in bringing about the conditions which has made it possible is the ministry of the Christian Church.

SPECIAL NOTICES.

By the Superintendent.

The first meeting of the new Board of Home Missions appointed at the last meeting of the General Assembly is called to meet in the Board Room of the Confederation Life Building on the morning of September the 17th. At this meeting the different Committees included in the unification of mission work in Canada (Western Section) will report as to their present standing, and plans for future work and arrangements will be made by the new Board for the carrying on of the same.

ANDREW S. GRANT.

The students, some 350 in number, who at present are supplying our different mission fields throughout the Church, will soon be returning to their different colleges, and their fields will be left vacant. We will require for winter supply of these fields a considerable number of men over and above those that have already applied, and we will be glad to receive applications from those who qualify, and are capable of overtaking the class of work required to be done in these fields. These applications should be sent to the Convener not later than September the 10th. Accompanying the applications should be the necessary credentials.

ANDREW S. GRANT.

DEATH OF GENERAL BOOTH.

One of the greatest of the world's great men has passed away. The founder and head of the Salvation Army, three years past four score, fell asleep, 20th August, ult.

Many other men have been as great in their unselfish devotion to the service of God and humanity; many have been as great in physical endurance, or mental power, or lofty ideal, or spirituality of character, or untiring energy, or organizing capacity, or leadership of men, or other qualities of distinction that might be named, but few men have ever been gifted with such a combination of many of these qualities as was General Booth. He was given ten talents and he used them. He was fitted to do a great task and he did it. He rests from his labors and his works do follow him. What a thing it is to have lived such a life!

But let it not be overlooked or forgotten that the humblest, in the lowliest and narrowest sphere of life, who faithfully serves God as opportunity offers in that sphere, is as pleasing in His sight, ranks as high in the heraldry of heaven, which is likeness to Christ, as General Booth or any other of those whom men call great. Heaven's greatness is not quantity but quality; not distance but direction; not ability but willingness, not accomplishment but effort; not attainment but aim.

A HIGH TESTIMONIAL.

The Agent at Indore of the Governor-General of India, in a letter addressed to Dr. R. P. MacKay on another matter, adds, incidentally, the following kindly words:

"I gladly recognize the good work which is being done in many fields by the Canadian Mission, and the success which is attending their efforts to raise the position of the population with which they are brought into contact socially and morally.

"I had an opportunity of personally seeing and hearing something of these results a few days ago when I paid a visit to the remote station of Amkhut in the Alirajpur State, where Doctor Buchanan and his colleagues are working with so much zeal among the aboriginal Bhil inhabitants; and on the 20th inst. I look forward to seeing another sphere of the Mission's influence when I visit Neemuch to present the Kaisar-i-Hind decoration to Dr. Margaret MacKellar in recognition of her noble work in the relief of suffering, and to open the new hospital."

It is always pleasing to hear outside and impartial testimony as to the work done by our missionaries. The British Agents in India are themselves men of such high character and cherish such high ideals of duty that it means something when they go out of their way to commend the quality of work done by missionaries labouring within the bounds of their administration.

DEATH OF REV. JOHN MORTON, D.D.

Since the Foreign Mission department of this Record went to press, there has come the sad news of the death, on Sunday morning, fourth August, ult., at his home in Tunapuna, Trinidad, of Rev. John Morton, D.D., the founder of our mission to the East Indian immigrants in the West Indies.

But why "sad"? A rich, full life, devoted to the noblest ends, and extended well beyond the three score and ten; then called to home and rest? Can that be sad which fulfills so well life's chief end?

He was born at "Anderson's Mountain," Pictou Co., N.S., 20 Dec., 1839. The family, one of that good old Scottish type of the "Cottar's Saturday night," the father, an elder, belonged to Knox Free Church. New Glasgow, N.S., and afterwards to United Church.

The nearest neighbor family belonged to the U. P. Church, which had just sent Rev. John Geddie to the New Hebrides, the first foreign missionary from any British Colony. This family took the "Missionary Register" of their church, the first Colonial Missionary Record, the beginning of the present "Record." The boy Morton, visiting the neighbor boys, used to see the "Register" and read with deepest interest these letters, and thus received his first missionary impressions and ideals, his thoughts as he grew older turning rather towards the coming nations of the Orient, India, China, Japan, especially to India, as a part of the British Empire.

He studied for the ministry, and was ordained and inducted at Bridgwater, N.S., Dec. 5, 1861. Two or three years later his throat compelled a rest, and he took a trip to the West Indies in one of the small sailing vessels that traded there. He saw the immigrants brought from India, to labor on the sugar plantations, a part of India brought near. He came home, laid the matter before Synod, which decided to open a mission, and in 1867 appointed him as the first missionary.

Shortly after his settlement in Bridgwater he married Miss Sarah E. Silver, of Halifax, who has shared to the full these nearly fifty years, and all that they involved of labor and trial and difficulty and success. During all these years her published letters have delighted the Church and deepened the interest in missions. The last issue of the Record had an interesting one from her, telling of present progress as contrasted with the smaller things of years that are gone.

With their infant daughter Mr. and Mrs. Morton left Nova Scotia in a small sailing vessel, December 1, 1867, and reached Trinidad 3 January, 1868, after more than a month at sea, full of storm and peril.

Dr. Morton's life story since that time is the story of the Trinidad mission, for he was closely connected with it all, from the small beginning of three little coolie boys under the shade of a wayside tree, to the present with its Training School, its College, its Theological College, its eight Canadian missionaries and professors, its communion roll of thirteen hundred, its fifty-seven native catechists, its sixty-one schools with enrollment of over eleven thousand, its seventy-two Sabbath Schools with enrollment of thirty-seven hundred, its more than seventy preaching places, its yearly contribution of over seven thousand dollars by the native church, and its East Indian population of over one hundred thousand largely dominated by Christian ideals.

A few months ago, in February last, his jubilee in the ministry was celebrated by a series of most interesting services in Trinidad, and friends there and at home had contributed to the erection of a "Morton Memorial Church" at Guaico, Trinidad, to commemorate his work. Little did they then dream, or he, as he has been busied since that time, in the erection of that Church, that the work day evening was so near.

For some weeks his strength had been failing and on a Sabbath morning, when he had so often pointed his Hindi people to the King in His beauty, he was called to see Him with new and clearer vision.

Of the earliest workers in that Mission nearly all have passed on. Mrs. Grant fell asleep not many months ago; the Christies long years since. Mrs. Morton and Dr. Grant remain. Miss Blackadder, after thirty-six years still holds the fort at Tacarigua. Trinidad has seen good and faithful service from many workers and it has yielded goodly harvest.

A WESTERN MISSION PICTURE.

By Mr. R. A. Walmsley, Missionary.

To the young people of Saugeen Presbytery:—

Dear co-workers:—

I feel that I can call you that, for I believe that I have your prayers as well as your support, and if it were possible I believe that you would gladly give your services in the work here.

When I wrote you last summer I had only been here a short time, and so was not able to send you as full account of the work as I desired, and now that the winter has passed there has been so much, that I find it difficult to know where to begin.

In November we formed a ladies' aid and as the one that they had here some years ago was looked on as a gossip society, we changed its name and called it the Ladies' Guild, which has done wonders, and I am glad to say is in a flourishing condition.

In November also we opened a Public Reading Room and the Ladies' Guild every Saturday evening have taken charge and served cake and tea or coffee at the small charge of ten cents. This has been a great success and has produced the result that we desired, namely, taking the men away from the saloons and pool-rooms and giving them a good time amongst the best people in the place. When I tell you we have about eighty men who are away from home you will see the good of our Reading Room.

Shortly after I came here we formed a girls' choir for the Sunday School. The organist has been one of themselves, and although only about thirteen, she has done well. We have had three public services for the children and each time the choir has taken part with great credit to themselves.

The boys have not been forgotten. I am sorry to say that the Boy Scouts were a failure, as a number of Socialists scared the boys by telling them that they were training to be soldiers and eventually would have to fight the strikers, and most likely have to shoot down their fathers and brothers. However, after a while the boys found that we wanted to help them and so we formed a Minstrel Troupe, and on the Monday following our anniversary gave an entertainment consisting of songs, jokes and sketches, which was admitted to be first class.

During the winter I have used my lantern for the Sunday evening services, and once a month have thrown on the canvas the hymns, Scripture and heads of my discourse. These services have brought great crowds. People who have never been seen in the church here have come and now many of them are regular attendants.

One feature of our work here has been specially prominent and that is the social side. We felt that the people were really not acquainted, while some were not on friendly terms with others owing to past troubles in the mines. So believing that if the people would get together in the church many of these things would be cleared away, we started a monthly reception in the church at the close of the first service in the month.

The plan was doubted till the first evening, and so great was its success that even the most conservative admitted it to be just the thing. It has been a delightful thing to see our people join at the door and invite strangers to stay with us for a chat and to partake of the cup of tea and cake provided. This kind of thing has resulted in many being reconciled and in bringing to the front strangers, some of whom have helped well in the work.

Besides the Sunday evening socials mentioned, we have had a monthly week night social when large numbers gathered and enjoyed a general good time. The children have had two socials, and with two picnics in the summer have been served well.

I must not forget to mention the Board of Managers that has been formed. Eight of the best men in the town belong to it, and manifest a deep interest. Some of these men never have done anything in church work till lately, and to their credit I can say that I have never asked them to do anything but what they have done their best.

Since I have been here I have done some things that will sound strange to you for a staid Presbyterian preacher to do. Once to oblige a bachelor brother I roasted a piece of pork for him. I have practically made and upholstered two coffins and also made a tombstone.

Since I have been here I have kept open house and frequently have some of the men in to dinner or supper. On Christmas day I had one of my busiest days, when I had 21 to dinner and supper: most of these were men away from home and real glad they were to come and spend the day with the bachelor preacher.

Frequently I am called upon to write letters for some one or to help a drunken man home. One of the latter once tried to make out that it was him helping me home and remarked that my flock would think it too bad to see me in such a condition.

And now may I refer to men reached and led to the better life, for after all that is the work we are here for and all else is only a means to this end.

One of the best things to be seen here is the interest taken by a man of the name of S.— M.—. He has a good name, but people would tell you he was one of the worst drunkards in the place as well as a blatant infidel.

To-day I have openly acknowledged him as one of my best friends and woe betide the one who ridicules the church in his presence—as some have found to their cost.

How came the change? The story is interesting. His wife, a poor suffering soul, paralyzed, blind and practically dumb, died; "really through neglect while he was on a week's drunk,." and the old man, crazed with remorse as soon as she passed away, loaded a rifle and went out to find someone to make her a coffin, determined, as he told us later, to go home again and end his own life.

Your missionary saw him pass the church and imagining that his wife had passed away, hastened out, and finding out the sad news asked the broken-hearted man to leave the funeral in his hands, and after a few words the man went home.

He did not take his own life. Months after he told the story and said that he thought no one cared for him. But when the preacher tried to help him he said that he must live to show that he was worthy of the kindness. Knowing his unbelief I never argued with him, but in September he came to the services, and as he came he told me that in two weeks it would be fifty years since he had been to a religious service. To-day he is no longer an infidel, but one of my best listeners, and often refers to my sermons. I am hoping to see him come into the Church at our next Communion.

Another splendid man is one who for years did not enter a church. He is a Nova Scotian, a big good-natured, healthy man. Now he is our Sunday School Superintendent,—the first for nine years—as well as the Chairman of the Board of Managers. His wife is a member of the Ladies' Guild and they both are coming into the Church on profession of faith in Christ.

One of the great evils to contend with here is drink, and the way men are tempted is terrible. "Mac," as we may call him, is about sixty years af age. He inherits the curse of liquor. I really believe that he is a Christian man but now and then he falls and so we have to watch him and help him.

At Christmas time some men got him started and I found it out. I went right over to his shack and told him what I knew. He confessed, and in a few moments we were on our knees and he asked help from on high. He promised me not to touch it. I advised him to lock his door and keep the tempters out, which he did.

I had to go away that day and left him in the care of Mr. Miller. When I came back he told me that some of the men had come and left a bottle of liquor on the step. He said "I took it and said to it 'you never did my father or my grandfather or myself any good, and now I am going to break your neck.'" He said the bottle never said a word and so he broke it on the rocks . . . . Oh what a pity we could not treat the whole liquor traffic in that way.

There have been many things to encourage one in the year's work. The congregations have more than doubled, our average service being eighty-three and the Sunday School sixty-eight. This is not counting Gilles Bay—the new place I opened last summer. The average there is Sunday School sixteen, service twenty-seven.

In money matters the field has done well, although work has been very poor this past year.

The field is in good condition; the people are united and interested in the work; we have wrought day and night in the interests of the Kingdom. Bitter opposition has been shown, difficulties have been faced, but the work has gone ahead; many have been comforted; burdens have been lifted, and above all we have tried to exalt the Master Christ.

I must close with a reference to our cottage prayer meetings. We have held them in twenty different homes, the average attendance has been twenty-six, which is better than many churches in the old province of Ontario can show. The requests to have meetings in homes is so great that we have decided to hold them every night of my last week, which is the end of the month.

As I have mentioned, I am leaving here. The people have tried very earnestly to get me to stay, and in many ways I would dearly like to stay, but there are other voices that call and them I must hear.

As I go I would ask your earnest prayers to join mine that the work here will go on with continued success, and that the right man will be led here as the missionary for the Master, for still the harvest is plenteous and the labourer must seek while it is yet day to garner the grain for the Master's return.

It is quite a usual thing to be greeted in the English language in some of the villages of our South China Mission"—writes Miss Agnes Dickson. This is owing to Chinese who have been abroad and have returned, and it shows the influence of western civilization projected into the far East.

THREE STUDENT MISSIONARIES.

By E. A. Corbett, Vonda, Sask.

Dear Dr. Scott,

During the seven years spent at McGill University and the Presbyterian College, Montreal, I could not but see and regret the sometimes disdainful, sometimes even contemptuous, attitude of some students in other faculties towards theological students as a class. Of course the fault lies partly with the theologues themselves, partly with the students of the other professions. Theological students very often come up to college handicapped by a lack of preparation, and in such case cannot take so high a standing as if the early training had been better. Then again the theological student in most cases comes from a humble home, and has to earn his way through college, and is unable to present as good an appearance as the more fortunate of his fellow students. Still another reason may be that air of "other worldliness," a kind of sanctimonious disapproval of all frivolity which some "theologues" consider a part of the necessary equipment of their chosen profession.

But apart altogether from these incidentals which obtain more or less; I have often heard it urged by students of the other faculties that the average theological student is lacking in manhood and general strength of character. In other words, he belongs to that class of invertebrates catalogued as "effeminate."

Now from the point of view of a western missionary I wish to protest that idea. I would like to mention to our own church and to all Canadian young men some examples of missionary heroism I have seen in five years' experience in the West.

To begin at home:—In the mission station immediately west of my own, a young man from Ireland is stationed and is doing nobly. Four or five years ago he came out to this country to engage in missionary work, with the prospect of going each winter to the college in Winnipeg.

He had only been preaching a short time, when, as as a result of over-work and exposure, he was stricken with "infantile paralysis," and for many weary months he lay in the hospital at Winnipeg.

After almost two years of invalidism, he asked to be sent again into the mission field. He was sent out to the field he now occupies. When he arrived he was so weak and helpless that he had to be helped in and out of the carriage whenever he went to his different preaching appointments. But in spite of his feeble health, for over a year now he has faithfully fulfilled the pastoral duties of a large field consisting of three churches.

He never complains but looks forward bravely to the time when he will be strong enough to go back again to his college course, and fit himself for the life work he has chosen and entered upon so nobly. Men like that are not hirelings; they possess the true spirit of discipleship and have in them the stuff of heroes.

May I speak of another brave lad who is now in the college at Montreal. Four years ago I was sent to open up a pioneer mission field north of Edmonton on the Athabasca Landing trail. It was a hard bit of work, even in the summer months; there were five preaching stations, making a circuit of some fifty or sixty miles, to be done on horseback.

It is the young man who faced the task of keeping that field open during the winter of whom I wish to tell. Through one of the hardest winters the West has had for many years he lived in a small tent without any floor in it or any sides to it other than banks of snow. He was obliged to do his own cooking and "pack" his provisions in from the nearest town. He would have to ride twenty-five or thirty miles every Sunday to hold service with very few people.

Take a young man from a city environment, accustomed to the comforts of a home, put him in a position of that kind, and if he sticks it out and does his work well; he may not be brilliant in his classes, nor a Beau Brummel in appearance, but he's a man, and a better man than ninety-nine per cent. of the fellows who would despise him, for no true man could do so.

Just one other instance: In one of our western presbyteries, five years ago, a young missionary was drowned when crossing a swollen ford. He need not have risked his life if he had been content to wait a few days; but one of his homesteaders was dying and he felt he must go and see him. In crossing the stream his horse lost footing and both were drowned.

I am told that he was a delicate man and that his future was a dark prospect of continued pain. But he faced the "shadow which cometh at noon day" as firmly as on that last day of his life he looked at the angry waters.

When I saw his grave I was proud of him as a fellow missionary and as one who measured up to the highest type of manhood.

"One who never turned his back.
But marched breast forward; never doubted clouds would break;
Never feared though right were worsted; wrong would triumph;
Held, we fall to rise, are baffled to fight better,
Sleep to wake."

BEKEVAR HUNGARIAN CHURCH.

The opening of the Hungarian Presbyterian Church at Bekevar, Sask., on a recent Sabbath, marks an important point in the history of Canada and of the Presbyterian Church in Canada. It is a distinct note of encouragement and hope. When a body of foreign people build their church for the worship of the true God and enter into the work with spirit and earnestness they have shown, the future safety and well-being of Canada is assured so far as these people are concerned. It is the godless population, native or foreign, that imperils any country, and many of our European immigrants have very indistinct ideas of God and of our duty to Him.

Further, the action of this Hungarian congregation at Bekevar should have a wide-spread influence and example among other foreign populations in the West, and should also lead to more earnest and active work by our church on their behalf.

The Protestant Church of Hungary stands high on the martyr roll of history, and it is good to see it thus perpetuating itself in Canada. Thrice welcome Hungarians like those of Bekevar.

JUST ONE DAY

In a Home Missionary's Life.

By Mrs. G. S. M. Beattie, Miami, Man.

It is Sabbath morning, a bitter winter morning, before daylight, the thermometer registering twenty-eight below zero. The missionary, by the uncertain light of a lantern hanging from a wall in the stable, has just finished getting his horses ready for their day's trip.

Filling the bottom of the old-fashioned bread-tray cutter with hay, he puts one horse blanket over it, making a nest for his feet. The other blanket has to serve for a covering for himself, for as yet he has not been able to afford a fur robe, having only recently finished his college course, which has taken all the money he could earn between terms by preaching in a mission field and saving his meagre salary to put him through the next term. When he had at last graduated he had barely enough, with the addition of some money which his wife had received from the home church for her services as organist during his absence at college, to pay their way to their present home in Northern Manitoba. He has had to go in debt for horses, harness, furniture, etc., but hopes with care to be able to meet all his obligations sooner or later.

After a hasty breakfast which he has had to prepare for himself owing to illness in his family, he dons his coon coat, his only luxury, which he had purchased at a second-hand store in Winnipeg, with a scholarship which he was fortunate enough to win when he graduated, and just as daylight is breaking he starts on his first fifteen mile drive to a schoolhouse where services are held every Sunday.

There has been a heavy snowfall during the week so that the trail will have to be broken most of the way, and as it leads in winter through several farm yards, it necessitates delay, opening and shutting of gates so that cattle will not get out and stray away.

The missionary's thoughts this morning as he drives on his lonely way are somewhat gloomy. During the week he received a letter from the H. M. Convener of the Presbytery, stating that it would be necessary to cut off fifty dollars of the grant to his field, and advising him to get the field to make up the amount, so that his salary, which was the minimum, would not fall short.

He knows there is no use in asking his people for more money; many of them are poor and struggling with debt, and a frozen crop the fall before has left numbers of them almost stranded, while those who are able are now paying all they can afford.

As he drove along and thought the matter out he was led to wonder if the sacrifice he had made was worth while. "Here" he said: "I, a married man, have spent years in college fitting myself for a life work. Other professions beckoned me but I finally chose this one because I was led to believe that the harvest was great and the labourers few, and that the people were longing for God's word and willing to do their part. And so I have come in good faith and more than willing to do my part."

As he thought back over his life he remembered the comfortable, almost luxurious home he had left in the East years ago. He had worked himself through university and college. Now his brothers who had remained at home were each happy in possession of farms or in businesses of their own and had every comfort. His college mates were now mostly professional men, doctors, lawyers, etc., honored and influential, rising in their professions and gaining not only fame but fortune.

He argued with himself "Are not these callings as honorable as mine? Is not a doctor one who brings not only healing to the body but often speaks the word that gives comfort to the soul, and cheers the downcast? Does not a lawyer as often right the wrongs and defend the defenceless? Are they not looked up to by mankind and even loved by them more than their minister is? At least they are not so often grudged the remuneration they get for their services and are not so severely censured if they do not come up to other people's standards."

Then he thought, "How can I go on preaching the love and justice of God? How can I persuade young men and women to enter the ministry or become missionaries; or how teach my own children that this is the highest calling, when they see the trials and privations of their home; when they see other children having and doing things which they are not allowed? How will I ever afford books with which to build up a library? Even these people will not want me long if I fall behind in my sermons, which I must do in time if I do not have books. How can I set these people an example in giving if at the present cost of living I have nothing to give? My salary will all be required to keep up expenses. What about the children I have to educate and provide for, the doctor's bills, etc., and how provide for old age; and what will I have to leave my children? Nothing I think but my blessing.

But just here his soliloquy is interrupted. He is drawing near his destination and he looks anxiously for the smoke curling from the school chimney. He feels so cold this morning that he is afraid if the boy from the near-by farm has not started the fire so that he can warm his hands, it will be almost impossible for him to unhitch his horses. In vain he looks; it is too early. He must do the best he can. After standing a few minutes with his bare hands under one of the horses' flanks till they begin to tingle, he starts to unhitch.

He finds both school-house and stable locked, but knows from experience that these are obstacles not impossible to overcome. Soon he has his frost-coated ponies, Joe and Jim, in the stable, and after giving them the hay which has furnished a nest for his feet and covering them with the blankets, he repairs to the school-house. Prying open the window he climbs in, opens the door from the inside, hunts up kindling and wood and soon has the old stove roaring.

After a time the people begin to gather. They tell him of the sudden death of a poor woman, the mother of a large family, whose funeral on the morrow will mean another forty mile drive for him. He shudders when he thinks of that funeral, for only last week standing by an open grave in that bleak unprotected burying place, after a long drive on a bitter day, he had taken such a severe cold that he had been in bed for two days with la-grippe and was not really over it yet.

Now eleven o'clock has come and the service must begin. The lesson this morning is on faithfulness, and as he preaches, his own words comfort him somewhat, and he dimly realizes the force of the promise in the text "He that is faithful over a few things I will make him ruler over many things." He prays fervently "Lord make us and keep us faithful?"

The service over, one of the farmers loans him a fur robe which he is to bring back the next day on his way to the funeral, for the day is growing stormier and there is danger of his getting badly frozen before he gets home, as he has several times already this winter been severely frostbitten.

He goes as usual with one of the farmers who lives on the way toward the afternoon charge, and after he and his horses are fed and he has had a word of prayer with the old grandmother who is too ill to go to church, he starts on his second drive of fifteen miles to the next preaching place, where the service begins at 3.30.

This is also a trail which is seldom used except by the missionary and is to-day almost impassable, but Joe and Jim are equal to the task. They seem to take a pride in getting the missionary to his appointment at just the right time and to-day as usual, round the corner coming into the little village at just 3.15. At this place he finds the people waiting for him and willing hands help to unhitch and stable these faithful comrades of the missionary's travels.

As he warms himself at the stove in the aisle he enquires for the sick and aged and is told of evils which are going on in the community which it is hoped he will use his influence in overcoming, also of newcomers to visit who have not yet been at church.

At 3.30 a fair congregation has gathered and the service begins. As the psalm and hymns ring out, and the sweet voluntary is rendered by the faithful little choir, the missionary's heart is cheered by the evident interest taken to make the service a success. Here the same text has to be used, but the warning has to become stronger, the application more personal. Here he realizes that he must be to the people the very embodiment of what he preaches, that these people look to him for an example and that just as he fulfils their expectations so they are living. He is really their leader in spiritual things, and woe to them and to him if he fails. No note of discouragement must ring in his voice, no uncertainty of purpose, no faintness of heart, no doubt of the future.

After the close of the service a consultation is being held near the door. As the missionary approaches, one of the number leads him to the group and acting as spokesman asks him on behalf of the congregation to accept of a little present which they had prepared for him. To his astonishment they produce a beautiful grey robe, a fine Persian lamb cap, and pair of fur gauntlets. The missionary's feelings are too strong for words. He feels as he says that he has not deserved this kindness. It is hard to say whose hearts feel most warmly, the givers or receiver of the gifts.

Now he starts on his homeward trip of ten miles. Surely Joe and Jim never went so fast before. They seem to be trying to get the missionary home as soon as possible so that he can tell those at home the good news and have their sympathy in his joy. Jim and Joe knows as much as some people. The ring in the missionary's voice inspires them.

After a hasty supper and a quiet moment the evening service comes. Many wonder what gives the missionary's words so much meaning as the message rings out clear and strong "Be ye faithful over a few things and I will make you ruler over many things," but he knows that God is speaking through him.

As he is leaving the church a farmer asks him to go with him to his home saying,—"Johnny, the Barnardo boy I have, is very ill. Dr. says he cannot possibly live till morning. I promised him I would bring you out with me. He is longing to have you read and pray with him. I know you are tired, but do not disappoint him. I will drive you out and in again."

And the missionary, when he sees the young dying face light up, and feels the feverish trembling handclasp and notes the moan of pain quieting down as he reads the promise of Christ "Lo I am with you alway even to the end of the world" and that beautiful passage, Rev. 7: 9-17, in which John saw the vision of the great multitude before the throne, that had come out of great tribulation, that should hunger no more, neither thirst any more, and God should wipe away all tears from their eyes"—feels more than recompensed for coming. Then he utters a fervent prayer that God will take the little sufferer to be with Himself, during which time Johnny's hand clings to his, so that weary though he is he remains and soothes the boy's dying agony.

In the grey dawn of the early morning, when the last struggle is over and the last little fluttering breath has ceased, the missionary still sits with bowed head in the solemn presence of death. Thinking over the day's experience, he realizes as never before that God has set his seal on him, that he is called henceforth to faithful and loving sacrifice, that he is indeed Christ's one called from among the multitude to minister to a sin-sick world, that he must ever find his duty and his happiness in exemplifying Christ's life to those with whom he comes in contact, and that his reward is to be "Well done; good and faithful servant! Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

It is useless to say that you did not know the right thing to do. Ignorance of the right is usually one's own fault or neglect. Most of us can know the right clearly if we wish to.

Our Foreign Missions

LETTER FROM HONAN.

By Rev. W. Harvey Grant.

The reception I have met during the past week in the several villages and towns visited has been very good. The people are more ready to listen than ever before in my experience and the book sales have been encouraging.

In every place we have visited there are some who have shown interest in such a definite way as to cause us to hope that they may soon acknowledge Jesus as their Saviour and Lord.

The two young men assisting me are with me for the first time, and are doing well, particularly one of them, showing tact and earnestness in delivering the message and dealing yith inquirers.

Since my senior evangelists are being called to the pastorate, I am recruiting the ranks of workers, as far as possible, with suitable young men, and there are many promising young fellows in sight.

The church standing of some, however, is too recent to admit of permanent employment. Our rule is at least two years a church member before employment as a probationary evangelist, two years a probationary evangelist before becoming an evangelist.

This city was the centre of the recent serious troubles with secret societies in our field. Matters had assumed serious proportions when a young and energetic official, Mr. T'ang, was sent to replace the easy-going Mr. Haii here. Extensive robberies had been committed in many towns in this county and the robbers were threatening to attack this city itself when Mr. T'ang arrived.

He at once set his soldiers scouring the country to catch secret society men and bad characters generally. They captured some sixty of these, twenty-six were tried, convicted and executed outside the four gates of this city, and their heads hung up in cages at the gates; one of those executed was a woman. Four others were executed in other towns in the county while several were shot by the soldiers while resisting capture.

The magistrate has further ordered all secret society men to hand in their banners, badges, etc., to the headmen (elders) of their villages to be handed over to him, and to disband the societies, as China is now a Republic, and China is for the Chinese, being no longer under the yoke of an alien race.

This has resulted in quieting the country. When Mr. T'ang arrived there was a perfect panic among the village folk and they were all trekking with their portable belongings to the city for safety from the attacks of secret societies who were robbing right and left.

At Weihwei, fourteen miles distant, the secret societies began to show their hand about the same time, but we have been blessed with a very energetic young magistrate, only twenty-seven years old, all through the revolution, and he at once captured some of the members and clapped them into prison and shot a few others, and this so dampened the ardor of the rest that they gave up the game.

Throughout our field now all is, so far as I know, normally quiet.

A very interesting and hopeful condition for the furtherance of our work in Honan exists in the magistrates no longer regularly visiting the temples to burn incense to the idols, or worshipping the god of the Gate of the City on their arrival at their new post. The people throughout this county are talking a great deal about their magistrates not observing these old customs, and I have no doubt that this will produce a great effect in the minds of most of the people.

Mr. T'ang did not worship in the temples on the first of the month—an unheard of thing in the memory of living Chinese. Whether this is to be the rule or whether it is the liberty of conscience on the part of the individual granted by the President, I am not yet sure (I shall enquire), but of the fact there is no doubt.

KONGMOON HOSPITAL OPENING.

By John A. McDonald, M.D.

Kongmoon, China, June 24th. 1912.

Dear Dr. Scott:—

June 27th will go down as one of the important dates in the history of the South China Mission, for on that day the Hospital was formally opened. The purchasing of land and dealing with native contractors, have taken time. The longer one lives here the more one realises the impossibility of hustling the East.

It may be interesting to know that the land on which the Hospital has been erected was purchased from one of the wealthiest men in this district. We had tried several times to purchase it, but were blocked by scheming relatives. Through a case which Dr. Jessie MacBean had in his immediate family, we were able to meet him and transact business directly, an almost unheard of thing in this part of China.

The Hospital has been erected at a cost of about $8,000 gold. Three thousand was given by the ladies of St. Paul's Church, Montreal, and to them was given the privilege of naming it, the Marian Barclay Hospital. Three thousand dollars more was given by F.M.C. and the balance raised on the field from fees as Customs physician. The furnishings for the women's wards have been given by friends at home, while for the men's they have been given in part by St Andrew's Church, Huntingdon, the money for the balance being raised by a friend.

The small piece of land available and the cost of building led us to build a conjoint hospital for men and women, with common operating and waiting rooms. There are four wards, each accommodating eight patients. More can be taken in if necessary. There are also four private rooms as well as rooms for assistants, nurses, drugs, dressings, operations, examinations, and waiting. The servants' quarters are separate. The location facing the river is ideal and this prevents any one building in front. The wards are bright and airy, having back and front verandahs.

At the opening there were about one hundred and fifty present, including the commissioner of customs, Dr. Dobson of the American Presbyterian Mission and the foreign trained native doctors from this section.

After singing, prayer, and reading of scripture, short addresses were made by several of the visiting men. The Hospital was then thrown open for inspection, after which tea was served.

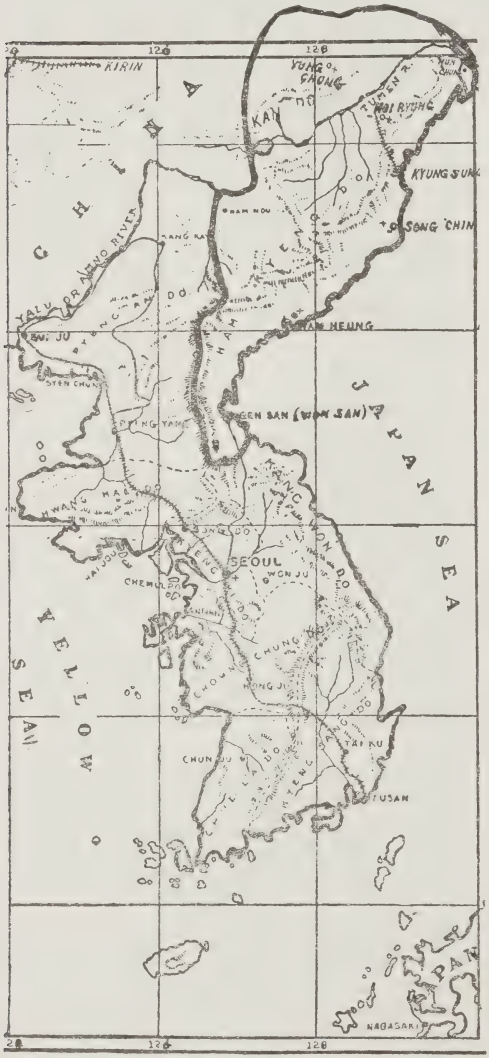
We were disappointed in not having more of the gentry present, but the rivers were at floodtide, and this, combined with the very unsettled state of the country, prevented many from coming. Another disappointment was the absence of Dr. MacBean who has had charge of the work among the women ever since we came here. She left on furlough in May.

Now the Hospital is opened we are looking forward to a better service. Mr. McKay, who was set apart by the Mission to superinted the buildings, had charge of the work on the Hospital also. Dr. M. Mai Tak, a strong Christian, has been with us for the past month and her assistance has been invaluable. She was trained under the late Dr. Kerr and has had a wide experience in the Yan Tsai Hospital for Women in Canton. She came to help us with the preparations necessary to the opening of the Hospital. To do this she had to leave her own practice in Macao. She would not accept any remuneration, saying that she had done it to help on the cause of the Master. Would that more of those who are being graduated had the same missionary spirit.

The Hospital is opened, but we have heard that there are no medical men to be found. Dr. MacBean is home on furlough. I have to leave shortly, as it is absolutely necessary if one is to do one's best work and not break down. Surely in all of Canada there are some who have heard the call of China. Where have the medical volunteers gone to? If you know of any one free to come let me know that I may write and tell him of our every-day life and its calls. Pray for us.

MAP OF KOREA.

(NOTE—Our mission field, with, say, one and a half millions, more or less, is in the North marked by heavy line. The six main centres are marked, the three southermost belong to the Eastern section, the Northermost to the Western Ed.)



"FORWARD" IN KOREA.

Moving into our New Field.

LETTER FROM DR. T. D. MANSFIELD.

(It is interesting to note beginnings which shall hereafter grow into history. The missionaries from the Western Section of our Church that are taking up the new field in Northern Korea, have thus far lived at Songchin, the northernmost station of the Eastern Section. Now they are moving north to Hoi Ryung, which, as told in last Record, has been chosen as the first station in the new field. In the following letter, Dr. T. D. Mansfield tells of the "flitting." Ed.)

Hoi Ryung, Korea.
June 7, 1912.

The voyage of about a hundred miles up the coast from Song Chin to Chong Jin was without event, except that we were lost in a dense fog for several hours; but when we landed in Chong Jin our troubles began.

We had hoped to get our freight started overland to Hoi Hyung on the same day we to follow and overtake it the next day. But our demand for a number of the little 3 x 4 ft. cars of their little trolley line was too large an order for them, and it was only after several days' delay that we thought we could get half our goods started.

But even then we were disappointed. While our goods were being loaded, the Korean car coolies and the Japanese railway men got into a quarrel over the distribution of the loads which ended in a free-for-all fight. A Korean coolie came out of it with a broken fore-arm and thereupon all the other coolies struck and our loads were tied up for another day. Then the rain came and detained us still longer. We seized the first chance to start for Hoi Ryung leaving our remaining goods to be forwarded by the railroad people.

The Church people in Chong Jin had done their best for us. They had given us their little church building to stay in and had shown us every courtesy, but when a journey which ought to have taken three days is prolonged for seven with the worst half yet to come, you can see that some patience was demanded.

The clouds were very threatening when we started from Chong Jin, but as we proceeded inland the sky cleared and we were blessed with delightful weather all

the way. The fresh leaves and spring flowers conspired with the sunshine to make the journey a delight.

My wife and I sat on the front of one of the little three-by-four cars, which are pushed uphill by two coolies, who ride down hill. We had blankets for a cushion and food boxes to lean back against. We carried the baby in our arms, taking turns holding her. I was very much worried over this part of the journey because of its hardships for mother and daughter as well as because of its dangers of accident. The baby, however, seemed to enjoy it as much as we. She took her naps peacefully in our arms and when awake was no trouble at all.

In fact, the whole trip was a triumphal march for her. She has the honor of being the first foreign baby to have visited these parts and at every stopping place she held court with a crowd of Koreans or Japanese to do homage.

At one place an old Japanese man carried her off, much to her mother's dismay, to display her to his friends and brought her back after a few minutes with a red, white and green stick of candy in each hand, and contentment and dirt showing on every feature.

At another village, a Japanese army officer spied her. These men are often very suspicious of foreign travelers and ask many annoying questions, but he forgot all this in his interest in the baby and played with her during our whole stay. Even the car coolies made friends with her and she with them.

It did us good to see the kindly smiles that our little girl won from everyone. Even while a baby she is unconsciously helping the cause. God grant that this influence may grow with each day of her life!

We spent one night at a quaint old walled city called Pu Ryung. An old lady, who is, as far as we know, the only Christian in the place, called to see us. It will be interesting to watch the growth of the work there. The beginnings are certainly small.

The next day's journey was nearly all down hill. Our car coasted practically all the way and at times at railroad speed. I drew a deep breath of relief and thankfulness when at last we drew up outside the walls of Hoi Ryung.

It was not long until we were camping again in the Korean house which we had rented. Then we had only to wait for the rest of our goods. Day after day went by in disappointment but finally they came and now we are quite comfortably settled in our temporary home.

We have already begun work on our houses and hope to be able to occupy them this fall.

Our presence in the church services draws a great number of sight-seers who fill the little rooms and crowd all the doors and windows. We hope that the curiosity which led them to come to church to see us may be used by God as a means of bringing them under the influence of the precious gospel message.

WORK AMONG WOMEN IN KOREA.

By Rev. R. Grierson, B.D., M.D.

One young girl of sixteen years, who learned to love to come to church, and faithfully attended classes, was suddenly ordered by her husband to give up "this foolishness," though he had formerly allowed her to read her Bible and attend church at will. But now, in token of his entire disapproval, he destroyed her books, and when she came to church in spite of his prohibition, beat her on her return home.

She quietly submitted to the persecution, always praying for her husband, and never saying a word against him. She was finally rewarded, when he not only gave her permission to attend services, but bought her a new Bible and hymn book, and sent her to our school to study. Our prayer is that he may find the Saviour for whom his young wife witnessed so well. We might tell of many such instances.

While in the country, one meets many dear old mothers, some of whom have learned to read in spite of the fact that other younger and stronger women with good eyesight say they cannot learn to read. The zeal of these dear old women is such as to put us to shame, and their

joy in being able to read the "Old Old Story, so as to tell others of the love of Jesus, is a blessing to us. As we travel from place to place, we repeat with thankful hearts "The Lord is good."

Our local work grows apace, the average Sunday attendance having increased so as nearly to crowd out our women's side of the church and necessitating the division at Sunday School hour into four classes for the women and two for the girls.

During the months of Hannah Oh's stay in Vladivostok, our women contributed generously for her support, and since her return, have been supporting a Bible woman in our own field, besides having made a contribution of twenty yen (ten dollars) toward the Korean pastor's salary.

The Annual Class for women was held from April 6 to 16, when we were much indebted to Ham Hung Station and Miss L. H. MacCully for her assistance, and that of Hannah Oh.

It was a record class for attendance and interest, 175 being enrolled, with an average attendance of 150, and of these over 80 were from the country groups. The early morning prayer meetings were well attended, from 70 to 80 being the usual number, the visitors, of course, being in the majority at this service.

After breakfast, from 9 to 10 o'clock all met together for an hour of study on prayer, after which classes were formed, and studies on Genesis, Galatians, The Life of Christ, and Sin, were taken up until twelve o'clock.

For several days, the afternoon hours were devoted to local preaching, then followed several days of study about the Holy Spirit, God graciously revealing Himself in a special manner to many, and all receiving blessing, and a deeper realization of sin than ever before as evidenced by their earnestness in prayer.

Rev. Mr. Kim, one of our Korean pastors gave valuable assistance by conducting at the evening services a course of study on "The duties of a Christian."

From June 12 to 17, Rev. Mr. Han also held a class for the women of the local church, taking as his subject "The women of the Bible." The class was well attended, and we believe, a source of much blessing to all.

During the year, itinerating has been done in the Kapsan and Samsu districts, in Tan Chun and Yi Won, and also in Kilju and Myung Chun counties, in all a total of 126 days.

In October, Mrs. Grierson held classes in Ko Chin Dong, one week, and in Chung Pyung Chang for six days, at which Miss Rogers assisted by teaching singing. This district being distant from Song Chin, and difficult of access, makes more than one visit during the year impossible with our present staff, although Chung Pyung Chang is one of our most encouraging groups.

At the class in Chung Pyung Chang the average attendance was nearly seventy, some of the women walking over sixteen miles to attend.

One man, whose wife had lost both feet by amputation, being desirous that she should attend the class, had her brought on a cart ten miles, and while she studied, took care of her baby and waited upon his wife as a good Canadian might have done.

This is one of the results of the Love of Christ in a man's heart, when otherwise his wife here would probably have been cast aside as useless, or at least looked upon as a great burden.

In September, Mrs. Grierson again set out, this time to Kilju, where she spent a week. It was necessary on this trip to be carried across the flooded river "pick-a-back" by Koreans.

Our Bible women are to be commended for their faithfulness. Esther Bak, who had been in the field for so many years has been transferred to a more responsible work in the north, where, although not under the direct supervision of a foreigner, she will, we believe, be faithful to the trust placed in her, and be used of God in the great work in Kando. There are four other Bible women like Esther, working in connection with the station.

EDUCATIONAL WORK IN KOREA.

Rev. Dr. Grierson, writing from Songchin, says:—

We have a most excellent staff of teachers, one of whom seems to be a God-sent helper to us.

While we have a number of struggling schools in the country groups, financed with great difficulty by the Koreans, the main educational work of the Station is in the local schools.

The Academy, though it has not yet sent out a graduating class from the full course, during this year graduated eighteen men from its short course department which was organized a year before for the sake of preparing intelligent leaders for our numerous groups.

We have been pleased to hear already of some of these making good, and proving useful in their local group. We had intended to discontinue this part of our curriculum for the future, but for the sake of those older youths who feel that time is short, and that they must hasten their studies, and for those whose financial condition will not permit of many years of continuous study, we have once more organized this course alongside of the regular academy course, and already a fair number of students have entered, and we are expecting more.

We have more cause for satisfaction with the course our school offers to its students this year than ever before, for we have a most excellent staff of teachers, one of whom seems to be a God-sent helper to us. He is a young man of aristocratic family from one of the many recently established groups in Myung Chun, and he has just graduated from The Waseda University in Tokio.

Coming in touch with the Korean student evangelist who works among the students in the Japanese Capital, he has been imbued with a most unworldly, Christian spirit, and has come to us to help our school because it is Christ's school, refusing flattering offers from other schools, and refusing to accept even the normal salary which he might command among us.

With his own funds he helps a number of poor pupils and seems to have been sent by the Master to take the place of our other helper, Major Yi, who has been exiled for a year on an island in the Yellow sea by the authorities, but for no ascertainable wrongdoing on his part.

As there was no response to our request of last year to the general public to step up and give us some laboratory equipment for our school, we have been compelled to go ahead on our own initiative and install some apparatus wherewith the teaching staff may make visual the principles of science. We would again invoke the aid of our friends in this matter.

As Christians we teach the greatness of "the things unseen"—but even the Scriptures themselves teach us that "the invisible things . . . are understood by the things that are made"—so we have added a small laboratory, and ordered some simple equipment, which will be financed, we scarcely know how.

Up to the present time, our local church has supported its own common school; but this year they are assuming the whole support of one of the Korean pastors attached to our field.

The economic condition of the country is such that the Korean's opportunities for earning are becoming more and more narrowed, so they are too poor to finance both the pastor and the school and we are ourselves assuming the support of the school with part of the Kapsan Mining agency funds.

It is imperative that we should have the pastor to help our too small staff to shepherd the churches, but the Presbytery's policy will not permit us to support the pastor with foreign funds. We hope that the local church, may, by the Grace of God, soon grow strong enough to support both pastor and common school.

Had we some small fund to aid slightly some of the struggling church schools in the groups to a stage of self support, they might be saved from death in infancy.

As a man grows older he yearns to attach himself to that which is eternal.—W. J. Bryan.

THE BIRTH OF A CHINESE PRESBYTERY.

REV. D. MACGILLIVRAY, D.D., SHANGHAI.

April 3, 1912.

After an absence of ten years I was privileged to re-visit Honan. The great object of my visit was to see how the plant, which the Lord had planted, was faring. I found that the mustard seed of Pioneer days had grown to a large tree, so that the birds of the ar were finding refuge in the branches. I found a Kingdom which could not be moved by Boxer riots or revolutions. It differed from the kingaoms of this world in that the members of it were not only kings, but priests unto God.

The day for which the Church had longed was come. A foreign presbytery with foreign members, the Presbytery of Honan, had been in existence for over ten years, but now the Chinese church had grown until it was thought high time for it to launch out for itself in the world and form a Chinese presbytery. The object before the missionaries is to create a self-governing, self-supporting and self-propagating church. The Chinese presbytery would mark a great step toward this object.

The foreigners were unanimous about it, but they wisely planned a conference with the Chinese brethren so as to educate them concerning the new step. The elders from the country churches mustered in large numbers. They were chiefly hard-fisted farmers in home spun, who were just as cautious about anything new as our Canadian elders would be if facing a similar situation. The Conference had lasted two days. Much exhortation on the part of the foreigners had still left the fate of the new project dubious. Was the foreign church going to desert them while they were still so weak?

It had reached the closing hour of the Conference, and there were still some doubters. When the Rev. Hu I Chuang arose and made the speech which made history, he reached behind the pulpit and brought out an egg and tried to make it stand on end, but in vain.

"Now," he said, "you think the Chinese church in Honan is like that egg. It cannot stand up by itself, but I will show you a way."

He then took out of his sleeve a small cup, and placing the egg on it, went on, "There, you see the foreign church has been under us and supporting us up to the present time, and thus we were able to stand.

You might think if I withdrew the cup, that is, if the foreign church withdrew its support, the egg would fall. But no, there is another way to make it stand."

He then broke the end of the egg in such a way that it remained upright on the desk. "See," said he, "it stands, this means that you Chinese will have to subscribe more money for the work, that is, break a little of the egg shell. It is going to cost us something to form this Presbytery."

"But," said he, "supposing I put this egg under a hen, in about eighteen days the shell would break and out would step a live chicken. This chicken would be able to walk, would be able to scratch for himself and be able very soon to leave the old hen, and commence a new family.

"Now that is what is actually going to happen with us. The foreign church is willing to act the hen a little longer, because she expects in due time there will be a live chicken, self-supporting, self-governing and self-propagating."

This graphic speech was received with a roar of applause. The vote was taken and all were unanimous. Thus was born the first Chinese presbytery of Honan, destined to be the mother presbytery of many another to be born in the days to come. Chinese leadership marks an era of advance, and this story is not only instructive, but encouraging. "Our labour is not in vain in the Lord."

As digestion turns foods into chyle and blood, for vigorous health, so meditation turns the truths received and remembered into warm affection, firm resolution, and holy conversation.—Baxter.

Absolute submission to one whose power and love we can absolutely trust is not servitude, but freedom of the highest kind—freedom from worry and care.

Young People's Societies.

TOPIC FOR SEPTEMBER.

THE SOUTH CHINA MISSION.

By our Missionary, Miss Agnes Dickson.

The South China Mission of the Presbyterian Church in Canada, which is now ten years old, owes its origin primarily to the desire of some Chinese Christians in Canada, that mission work might be begun among their families in China. This request was later supplemented by their offer to help in the support of such a mission; and in 1902, Rev. W. R. and Mrs. MacKay were appointed to the work.

The headquarters of the mission were first located at Macao on the south coast of China; but were later transferred to Kongmoon, a treaty port on the West River in Kwang Tung province, about seventy miles from Hong Kong and Canton. The change was deemed advisable, because of Kongmoon being a distributing centre for the districts from which practically all the Chinese in Canada and the U. S. A. come.

It is interesting to notice, in different parts of the field, the influence which life in foreign countries has had upon the Chinese who return, and through them upon their own neighborhood. For example: in the city of Shek-ki, the capital of the district of Heung Shana, the effects of this influence are seen in the better class of dwellings erected by men who have returned, some of these dwellings being two stories high, and all having glass windows.

In that city one finds also many foreignized shops with British and American wares, glass windows and show cases; an orphanage erected by a Chinese benevolent society, and placed in charge of two Christian doctors from Canton, who carry on dispensary work as well; a model prison; and efforts being made to better the sanitary conditions of the streets.

Walking along one of the narrow business thoroughfares of Shek-ki, one comes to a two storey white building, a pleasing contrast to the dingy shops about it. Over the main entrance are written the words "Knox Church, 1904." This is the church of our Presbyterian Mission, so named, because what money the Chinese were unable to raise for building it, was given by Knox Church, Toronto.

Were one to enter that church on any Sabbath morning, one could count, among the Chinese gathering there, at least six or seven men in foreign clothes, without queues and speaking English. These are men who have been in Canada or the U. S. A. or elsewhere.

In the village of Sha Chung, some three miles from Shek-ki, a very neat, light, comfortable, chapel has been erected by seven brothers from Australia, at their own expense. They have also paid the salary for a teacher for a girls' school during the past year.

The village of Pi Ysy also has a small chapel, erected by a man who became a Christian in the U. S. A. and who has met with severe and repeated persecutions from his fellow villagers.

In Ha Lo in the district of San Ui, stands a little church, known as the "John Hall Memorial Chapel," the money for it having been subscribed by Chinese and Americans, in memory of the late Dr. John Hall of New York.

In the country villages surrounding Ha Lo, it is quite a usual thing to be greeted in English language.

These are a few of the ways in which the influences of our western civilization are being projected into the East.

The work of the Presbyterian Church in Canada is being carried on in the three districts of Heung Shan, San Ui, and Kok-Shan; in a territory forty by sixty miles, with a population of one and a half millions.

As the country from Canton to the sea is one vast delta, practically all travelling is done by boat; sampans, ferry-boats and the larger passage boats towed by steam launches. The only other method of travelling is by sedan chair, there being no roads, only foot paths between the paddy-fields, where rice is grown.

Upon the location of the mission in Kongmoon, the American Presbyterian Church transferred what work they had in the three above mentioned districts, to the care of the Canadian Church; the work of the American, Canadian and New Zealand Presbyterian Churches, being united under one presbytery which meets in Canton.

The work of our church is now carried on in twelve preaching centres, two of them being the large capital cities of Shek-Ki and San Ui. In nine of these centres there are day schools for girls, with a total enrollment of about 265. There are also three boys' schools, the first institutional work of the mission being the boys' boarding school, opened at Kongmoon port in 1912, which has fifteen boarders in addition to day pupils.

The influence of the day school work is well illustrated by the following incident. Just opposite Kingmoon port is the large anti-foreign island of Tsiu Lin. Ever since the location of the mission in Kongmoon, efforts to secure a building there for the carrying on of medical and evangelistic work have been fruitless.

A few months ago, however, some young girls from one of the villages on the island, visited the day school at Ngoi Hoi, across the river. They were very much impressed by all they saw and heard, and a few days later a deputation of their villagers came to Kongmoon, to ask that a similar school be opened for their daughters. They promised to provide the building and scholars, and consented to gospel meetings being held there for the women.

A similar request has come from the large market town of Hoh Tong on the opposite shore. The number of day schools which could be opened, is limited only by the lack of a sufficient staff of adequately trained teachers.

It has been estimated that there are 945 girls and 1,047 boys, in the boarding schools connected with missions having their centre in Canton. This with the ever increasing number of children being enrolled in Christian day schools throughout the whole territory promises much for the progress of Christianity in the coming generations; not to speak of the entrance gained by means of the day school, into Chinese homes, and the intelligent young people being brought into the church, through the Christian teaching they are daily receiving in the schools.

With regard to boarding schools, it is the earnest hope of the educational workers that funds may be forthcoming, in the near future, for the erection of a boarding school for women and girls, where the Bible women and teachers may be trained. Up to the present time this work has been done through the True Light Seminary, the training school of the American Presbyterian Church in Canton. The demand for the education of women and girls, however, is so steadily increasing; that this school, as well as all others, is taxed to its utmost capacity, and many have to be turned away each year. The workers thus feel strongly that this important step should be taken as speedily as possible.

The medical work, up to the present time has been carried on in three dispensaries; but the year 1912 is marked by the opening of the Marian Barclay Hospital in Kongmoon, the women's wing of which is being provided largely through the generosity of St. Paul's Church, Montreal.

The hospital will mean much, not only because of the added scope and effectiveness thus given to the medical work, but on account of the increased opportunity thus given for reaching with the Gospel message patients coming in for treatment. The medical work has already proved invaluable in procuring, for the missionaries and Biblewomen, entrance into homes which would otherwise have remained closed to them. The people have been won by this very practical evidence of Christian love.

An incident is related of a Chinaman who had returned from America, bitterly opposed to foreigners and their religion. When seriously ill, he was taken to a mission hospital in Canton. He came out a Christian, and gave as the reason for his changed attitude: "The doctor gave me seven parts love and three parts medicine. That is what did it."

The unsettled condition of the country during the past year, has meant serious interruption of the work, especially among the women and children. But the effect of the provision made in the new Constitution for religious liberty is already being evidenced in the increasing number of applicants for church membership. Some of these come doubtless from mixed motives, but many are those who have been held back through fear of persecution.

There is in China to-day a growing feeling of distrust in idols. A country woman one day stopped one of our Bible women on the road saying: "I should like to speak to you a moment. The men tell me there is no use worshipping idols any more; that they are only pieces of wood and stone, and that I must care for them instead of their caring for me. I somehow believe it is true, but I must worship something. I heard you speaking of a God who is alive and would like to know more of Him."

The feeling is also being manifested in the increased efforts being made to revive Confucian worship, and in the spirit of atheism which is being fostered by the translation of atheistic books into the Chinese language.

This is a day of wonderful opportunity, unparalleled in the history of missions in China. The opportunity to aid in the spreading of the Gospel of Jesus Christ, under new and most favorable conditions —the effort to make all things new.

The call comes from South China, as from all other fields, for more workers. The need for doctors is especially pressing, though all departments of the work need reinforcing if the opportunity is to be fully overtaken. "Who then is willing to consecrate himself this day unto the Lord."

A TRIAL AND A PRISONER.

Once upon a time there was a great trial.

Before the Chief Justice of the Supreme Court stood the prisoner, alone, without lawyer or friend.

On trial for his life.

An innocent man.

It was night, cold and dark.

Attendants, policemen, and soldiers gathered around a rude fire in the yard, talking in low tones about the prisoner.

Two men entered and joined the group, and with pale frightened faces, sad and depressed, for the prisoner was their best friend.

Bending low over the fire they tried to get a glow into their shivering bodies.

Maid servants were passing back and forward. One of them, turning to look at the group, started forward, pointed her finger at one of the, cried:

"That man is a friend of the prisoner."

With terror in his face the man looked and answered:

"No I am not!"

The maid passed on her way.

Through the open door could be seen the first faint streaks of gray dawn painted on the sky.

From afar came the echo of a cock crowing.

Again the men bent low over the fire.

Another girl came up to the group with a message, but seeing the stranger, exclaimed, as she touched his shoulder, "This man was with the prisoner!"

"I do not even know him," the stranger cried with passion.

'Didn't I see you myself with him in the garden when we took him prisoner?"

This from one of the soldiers.

With a rough, country oath the stranger declared again and again that he knew nothing of the man they mentioned. Through the clear morning air sounded the crowing of a cock. At once the stranger, in face flushed with shame and remorse, burying his face in his hands stumbled out into the night.

"Before the cock crows twice, thou shalt deny.

That scene of olden time is repeated today, when Christians, young or old, choose, as Peter did, the company of those who are friends of Christ, and in any way, by silence or word or deed, hide the fact that they are themselves His friends.

Presbyterian Guild

TOPIC FOR SEPTEMBER.

THE ASSIMILATION OF THE IMMIGRANT.

By Rev. A. Patterson, M.D.
Our Immigration Chaplain at Quebec.

This is a most interesting and important subject, and one that ought to engage the thought and attention of every citizen of Canada, both young and old, especially the young, because the success or failure will affect them more than the older people. It is a question of vital importance to both Church and State.

Assimilation is the taking into a living body something that may be quite dissimilar, and making it part and parcel of itself. If the assimilation is perfect, that which is assimilated goes to the strengthening, upbuilding, and health of the body. But if the assimilation is not complete, that which is not assimilated becomes a source of danger to the body, and may be so extreme as to cause its death.

Thus the food we take, when thoroughly assimilated, becomes part of ourselves, making blood, muscle, bone and brain. But should the body fail to work this transformation to any great extent, indigestion, sickness, disease and death are the consequence.

Some things are more easily digested or assimilated than others. The more like the body the thing is that is to be taken into it, the more easily it is digested or assimilated.

A great deal depends also upon the quantity taken into the body. One can take a great deal more of some things than of others. Several ounces of some things can be taken with pleasure and profit, whereas a single grain of some others will cause death. It will thus be seen that there are at least three very important factors in successful assimilation, viz., quantity, quality, and power to assimilate or digest.

This explanation of assimilation by a living body, illustrates what happens to the "body politic," by its intake of immigrants. We saw that there are at least three important factors in successful assimilation—quantity, quality, and power to assimilate. These factors are of the utmost importance to a State in regard to immigration. It is possible to have too great a number of immigrants coming into a new country with a small population, even though they be of the best; how much more so when the quality is not good.

It will be readily admitted that it is quite possible to have too great a number of an undesirable quality, overtaxing the third important factor, the power to assimilate. Is there anything of this kind happening in Canada? There may be difference of opinion upon this point, but I am thoroughly convinced from the experience of the United States that we are having far too great a number of foreigners, and the numbers are rapidly increasing. They are far too great, even if Canada were in the best of condition to assimilate them, which I am sorry to say she is not.

The leading powers of assimilation are, one language, national schools, compulsory education, and applied Christianity. Few of these factors are general in Canada. For example, we have in the Province of Quebec dual languages and separate schools, which I believe to be such a clog to its progress as to put it from fifty to one hundred years behind in the race. Manitoba has national schools, but not compulsory education, therefore ignorance is too common, Saskatchewan and Alberta have compulsory education, but separate schools, so patriotic unity is hardly possible.

The United States has had fairly good success in Americanizing the foreigner. The most potent factor I believe, in its success is the fact that it recognizes but the one language, the English, as the language of the Nation.

There are few agencies, if any, that are as potent to unify a nation as that of speaking one language. It is the Babel of tongues that separates and scatters a people. There are from thirty to forty different languages spoken by the foreigners coming into our country. If we hope to assimilate them, we must insist on the English language as the one and only national language.

It has been the experience of the United States that the foreigner is from three to ten times as illiterate as the native. It is also noted that illiteracy poverty and crime go hand in hand. The foreigner also furnishes form two to three times as many criminals, lunatics, and paupers as the native element, and their children are twice as dangerous as themselves.

It will thus be evident to young and old, to Church and State, that the foreign immigration ought to be limited to the number that can be assimilated. Otherwise our educational standard will certainly be lowered, immorality will be rampant, and our financial burden greatly increased by reason of ignorance and its attendant evils, crime, lunacy, and poverty.

We therefore earnestly appeal to all young people, to all true patriots, of whatever nationality, creed, or shade of politics, and to the Church and Government to put forth their united and most diligent effort to assimilate the immigrant, and to this end making use of all the most efficient agencies.

What a multitude of threads make up a fringe; and yet how beautiful and costly when completed! And here is found a beauty of the real Christian life. There are not a few who may be willing upon rare and notable occasions to do and suffer some great things for Christ, but the ten thousand little things of life are entirely beneath their notice, as they also suppose them to be beneath the notice of the Lord.—P. S. Henson.

"The old shepherd who offered prayer in a Welsh revival meeting put it exactly right when he lamented his backsliding in these words: 'Lord, I got among the thorns and briers, and was scratched and torn and bleeding; but, Lord, it is only fair to say that it was not on thy ground; I had wandered out of thy pasture.' "

SOME DYING WORDS.

The dying words of unbelievers are hopeless and sad. George Eliot sadly wrote, "The world's winter is growing, I hope, but my everlasting winter has set in."

Dreary and cold are such words, but how warm and stimulating is Fletcher's witness as he exclaims, "God is love!"

Hobbes, the infidel, speaks of his death as "a fearful leap into the dark." What a sea of unrest and despair is found in such a sorry confession.

"Best of all, God is with us," exclaims John Wesley in his dying moments. Wesley gives us the key which makes the difference. The absence of God in the life makes the life here and hereafter a hell, while His presence makes, and is, heaven.—Ex.

OUR GOOD QUEEN MARY.

As the Queen was brought up to minister to the needs of the poor, so she has brought up all her children. Every birthday is celebrated not merely by the giving of gifts to the birthday child, but by that child giving presents to some poor children of their own age.

I heard a story the other day on the authority of the nurse who was taking care of Prince Eddie, while recovering from some child's malady.

The boy was fretful and impatient, whereupon the nurse, deemed it her duty to admonish him, said, "Your Royal Highness surely ought not to be so cross and impatient. Just think what you have. You have a loving father and mother, a beautiful house to live in, a soft bed to lie on, and plenty of toys to play with.

"Do you know, the first little boy whom I went to nurse had no father nor mother. He lived in a dirty room in the slums. He had no bed to sleep in. He lay on the floor, and he had no pillow but a bundle of old newspapers. And he had not a single toy—not one."

Prince Eddie replied, "I did not know there were any boys like that, without any toys. Might I give him some of mine?"

The nurse replied, "If your Royal Highness could spare some of the toys you no longer care for, the poor boy would, I am sure, be most grateful."

To which Prince Eddie answered: "Oh, nurse, what do you mean? I said I wanted to make the poor boy a gift, and you say I am to give him what I am tired of. But mamma always tells us that a gift is not a gift at all unless it is something that we want ourselves, but which we give up for others. No, no; I will give him some of my own toys that I like myself."—Sel.

The Children's Record

A CHINESE WIDOW.

By our Missionary, Dr. Jean Dow.

Let me tell you of Mrs. Gung. She is a widow, aged thirty-five. She is attending a sister who is a patient in the hospital here.

Her mother-in-law, twenty years older, aged fifty-five, the head of the family, also a widow, is a big strong woman, with a very bad temper. When displeased with any of the family she reviles them, beats them, and makes them go without food for one or several meals.

Four years ago this daughter-in-law, received notice of the death of her grandmother. Her mother-in-law was unwilling to let her go but through the friendly intervention of neghbors grudging permission was given.

Mrs. Gung, jr., asked how many days she might stay. The old lady for answer reviled her. According to Chinese custom the white mourning shoes should be made, and, with white ankle bands, worn first at the house of mourning, so our friend made her shoes as expeditiously as possible and on the fourth day returned home.

Mrs. Gung, sr., greeted her with, "When you get away, you never know when to come back. Who was going to make my food all this time?" and proceeded to beat her on the head. Finally the younger woman escaped to her room. The old lady followed and locked her in.

During the five days one attempt was made by the prisoner's third son to carry to her a bowl of soup and a bun, but he was caught in the act and deprived of his own supper.

At the end of the fifth day the old lady called out, "Not dead yet? Can't kill you," and various other encouraging remarks.

Next morning, seeing that the case was becoming desperate a message was sent to a friend asking for a cart to carry her back to her old home. When the door was opened and the younger woman brought out, the wicked old woman made a dash for her, but was restrained until the cart was driven off. From that day they have never met.

Three sons and a daughter-in-law live still under their grandmother's hand. To leave would be to be disinherited, and the family property is considerable, but there is many a cloud in the family sky. The eldest son attempted suicide on one occasion by hanging, but the strap broke. His wife, on another occasion, wearied of her life, drank opium, but neither did she succeed in her purpose.

When they are required to pass one day without food they grin and bear, if the time extends to two days they seek refuge at their uncle's home where their mother lives.

But the good thing on the whole story is that after removing to her old home the younger woman learned the gospel. When she married, her people were still heathen. In the interval several members had become Christian. Now she is one of the most promising women in the church.—For Miss. Tidings.

CUTTING THE LINES.

Seamen tell us that, in capturing the whale, the boat's lines some time become entangled with the flukes of the fish, so as to join the two together.

When this happens, all depends on instant action. These lines must be severed, or the whole boat's crew will be drawn to the bottom by the strength of the monster. But one thought possesses all, and that is to find and cut every rope that ties them to the whale.

So it is that the lines of sinful desire bind us to the wrong. Sometimes there is but one; sometimes there are many. Sometimes they are plainly in view; sometimes they are hidden from any but the closest searcher. But few or many, visible or hidden, they must be all searched out and severed, or the soul is dragged downward to death.—Sel.

DEWALI—A HINDU WIDOW.

The toms-toms are sounding out their hideous, unmusical notes over among the red-tiled mud huts of the village across the way. Listen! they are coming nearer.

Listen again! It is the wedding march of the Hindus. It is the season of the year for weddings, and the year for marriages in this particular caste. Everybody who is to be married within ten years must be married this year. No more weddings for ten years to come in this caste.

Shall we watch for the bride? There comes the band, followed by a party of women singing and carrying a "something" in their midst hidden by a crimson silk covering bordered with gold fringe. Behind them is a beautifully caparisoned steed led by two servants in livery. But it is the two on the horse's back to whom our attention is drawn. Yes, this is the bridal pair—a boy of about six and a wee girl of two bedecked with jewels and garlands of flowers.

They are on their way to the temple to make an offering to the idol which will complete the marriage ceremonies with the exception of the feast.

The festivities will not end until morning, but the wee lad and lassie who have just been united for life will soon drop off to sleep, and the wedding with all its pomp and ceremony has meant no more to them than fine clothes, plenty of flowers, sweets and nice food, with a ride on a horse which brought terror to the two little ones who had never even seen a dozen horses before in all their short lives.

---

* * * Four years have elapsed, and our little bride is now six years old. One day while she is playing in the street with the other children, she is seized roughly and shaken and struck on the head. Looking up amid screams and tears, little Dewali recognizes a member of her own family. "Wh-what's the matter? What have I done?" she cries.

"You wicked, dreadful creature!" replies the woman with more blows.

"I ha-haven't done anything," sobs the child.

"But you must have committed some awful crime, either in this or in some former existence or your husband wouldn't have died."

With this she strips the bright, pretty clothes off from the child and roughly snatches away her jewels. She is beaten all the way home and shut in the dark back room of the house, if they are fortunate enough to have a house of more than one room. Here she is to be kept as a prisoner for one year.

Late at night after the rest of the family have finished eating their evening meal, the door to this room is opened a crack and what remains of the food is thrown in to the poor little widow. Yes, little six year old Dewali is a Hindu widow.

Poor mite! no more pretty bright clothes, no more jewelry, no more holiday festivities so dear to the Hindu heart, only drudgery and hardships, with one meal a day for six days in the week, and the seventh day must be a fast day throughout the twenty-four hours. Not a morsel of bread or a drop of water is henceforth to pass her lips on that fast day, and it comes so often for our poor little lassie.

Her head has been shaved and her hair burned with the dead body of her little husband to ensure him an entrance into heaven. A few years ago she would have been thrown alive on the funeral pyre of her husband and burned with his body, but now this is prohibited by the English laws and so she lives to suffer on.

The tenth day after the death of her little husband, Dewali is again bedecked with beautiful clothes and jewels and garlanded with flower as for her wedding day, taken to the burning ground, and over the ashes of her husband's funeral pyre her jewels and beautiful garments are roughly torn from her, her head is again shaved, the glass bangles, which take the place of a wedding ring in our land, are broken from her wrists, she is wrapped in a coarse dark cloth and beaten all the way home.

The priests, her spiritual (?) advisers in the meantime are dividing the clothing and jewelry among themselves—their portion for their services to the family. What service to the family to help abuse an innocent child? Yes, for service it is considered.

Once, while she is still a child, she chances to wander into the midst of a gathering of her caste on a certain festal day. Let us follow her and see what happens.

Seeing a number of her former playmates in holiday attire enter a nearby courtyard, our little friend follows at a distance and slipping quietly in when no one is near, shyly stands to one side and is soon entirely engrossed in the beauties of the decorations and the bright costumes and jewels of those around her. What a contrast to her own dark garment and lack of jewelry.

For some time she looks but no one seems to notice her, so she draws a step nearer. But why this commotion, why the dark looks on the faces in front of her? Poor child! she is soon to know what

it means. She is seized roughly by the arm and hurried out of the place amid the curses that follow her.

The crowd so joyous but a moment ago is hurriedly dispersing, rushing in this direction and that, away from the scene. Soon not one remains of the gay throng. The food which was being prepared has been brought out and thrown into the gutter, the bright decorations all removed, and not one sign is left to tell us of the festal occasion.

Why all this? A widow had appeared in the midst of the festivities and so had brought an ill omen to the party. A little girl, to be sure, but none the less a bringer of evil into their midst.

———

But what of the child? Beaten and ill-used more than ever for days and weeks to come, for something innocently done, she rocks herself and moans and sobs as only a widow in India can. If you ever hear the cry of the child-widows of India, it never gets out of your ears; if you once hear that wail, you will remember it to your dying day.

All the time from the day she became a widow at six until we found her, about twenty years later, in her village where we went to tell the women about Jesus, this poor broken heart had felt the injustice and inhumanity of her treatment under the name of religion and had longed to know something that seemed to be true.

From her home she heard the singing in the street as we opened our little service with the people who quickly assembled to hear what the white woman had to say.

———

Soon Dewali, now a woman grown, but still a widow, for no widow is expected to remarry, joins the company, at first at a little distance, but by and by coming nearer.

While others become restless and move away to their duties or to visit with neighbors, Dewali stays on and listens. Some young men near by try to send her away and taunt her with her widowhood, but her only reply is to urge them to listen to the truth.

By and by she is our only listener and she permits us to come quite near her and we talk on to this one eager listener of the Great God and His Son Jesus Christ who died for her.

When we finally hesitate she quietly asks permission to tell us her story, and relates it to us as we have given it to you, adding that this truth we had been telling was what her heart had longed for throughout these twenty years or more of her widowhood, and that she believed it.

How this gladened our hearts and caused us to praise Him for letting us find this hungry soul longing for the Bread of Life!

Two weeks passed and we were about to move our camp, so we went for a last visit to that village, but more expressly to again see Dewali. She came out to meet us and wanted to receive us at her home, but the family objected and so she did the best she could and made a place for us in the cow stable, spreading down old sacks for us to sit upon.

As soon as we were alone with her we said, "Dewali, what is it, what has made this change in you?" The sadness and despair had vanished from her face and in its place was a joyous light. She replied:

"Oh, it is all on account of that story you told me. That day when you left me I was so happy. I went to my lonely dark little room where I had been obliged to sleep all alone since I was left a wee widow, and that night for the first time I was not lonely and miserable.

As I lay on my bed looking at the stars that peeped at me through the broken tiles on the roof, I felt as though they had never shone so brightly, and they seemed to talk to me. A peace and a joy I had never known before came into my heart and I knew that it was because I had found what my heart had so longed for—the Truth."

Yes, Dewali had found Him who is the Way, the Truth and the Life. She has not yet openly confessed Him because of fear of her caste, but like Mary of old "she hath chosen that good part, which shall not be taken away from her."—Laura Gardner in "The Alliance Weekly."

———

"One Korean father has a unique way of enforcing church attendance upon an obstreperous boy of fourteen. He told the missionary he had made a rule that if the boy didn't go to church on Sunday he could have no dinner that day. 'He attends well now,' the father concluded.

———

"It is a startling fact that according to the South American Journal, Great Britain has £555,142,041 invested in South America, and that her dividends from this investment in 1909 were £25,457,030; that is more each month than the total expenditure on Evangelical Missions in South America in a hundred years. Can a nation conscientiously draw such a stream of national wealth from these lands and contribute to them no moral or spiritual treasure, or next to none?"

A BOY'S FAITH.

By Philip I. Roberts.

During the years I was at work in the slums of southeast London the following example of a simple, confiding faith came to my knowledge. The story is true—the facts precisely as stated.

A poor little slum child of about eleven years old, developed a terrible malady which demanded an instant operation. He was taken to Guy's hospital, where the great surgeon who examined him had to tell the little waif that, although there was just a fighting chance for his life, he would, in all probability, die on the operating table.

The seats of the operating theater, rising tier above tier, like the gallery of a church, were filled with long rows of students, come to witness the greatest surgeon of his time use the knife. The little patient was brought in, and during the performance of certain preliminaries, placed in a cushioned chair.

Looking round at the great throng of men, he said timidly to one of the assistant doctors: "Please, sir, I am a Christian, and I should be very glad if one of you gentlemen would say just a little prayer for me. You've told me I'm in great danger, but a little prayer to Jesus would help me ever such a lot in my trouble."

The surgeon patted him on the head. "We'll do our best, my little man," he said kindly. "You must try to be brave."

"Yes," answered the lad, "I'll be brave, sir. But I'd like a little prayer, to ask God to help you to use the knife right—and to help me too."

There was a profound silence. Nobody moved, so the little slum child knelt down and said: "Dear Jesus, will you please have mercy on me now, and if I die will you take me to be with you in heaven? I'm only a poor, weak little lad, but please, I'd like to live. So dear Jesus, will you please help this kind gentleman so that he will be able to do his work right? Amen."

Having said his prayer, the boy climbed on to the table, with a quiet smile lighting up his face. The anaesthetic was promptly administered, but so long as there was any consciousness the boy was heard praying.

The great surgeon stood at the head of the table, fully aware that he was about to perform an operation that would test his skill to the utmost limit—an operation that required exceptional coolness, calmness and delicacy of touch.

Yet for a moment or so he was visibly agitated. The students exchanged significant glances. Never had they seen their great chief unnerved before, and the fact of his being so now augured but ill for the life of the city waif.

Yet as he looked at the still moving lips of the prostrate boy a great calm stole over the doctor. He commenced to operate, and immediately realized that the slum child's prayer was being answered. Coolness of head, steadiness of hand, and delicacy of touch, all came as they were needed. The boy's life hung on a mere thread, but the skilful surgeon did not snap it. Though quite the most critical he had ever undertaken, the operation was performed with consummate ease and complete success.

The next morning the surgeon stood in the ward by the bedside of his little patient. Taking his hand he said: "Well, Tommy, the good Jesus heard your prayer yesterday."

A happy, confident smile lit up the sick boy's face as he answered: "I knew he would."

Then his face clouded over and he said: "And you were very good to me, and I have nothing to give you—nothing at all." Then a happy thought came to him, and his face lit up again as he whispered: "But I can keep on praying to Jesus for you, can't I?

A great lump came into the doctor's throat. "That you can," he answered huskily, "and that will be heaps better than any kind of money, for God knows I sorely need the continual prayers of a brave little soul like you!"—In New York Observer.

"I WISH I HAD'NT."

"I wish I hadn't done that," said the boy frankly. He held in his hand the little feathered victim of a carelessly flung stone. His aim had been only too true, and the songster lay still and lifeless. The boy was not cruelly inclined, just thoughtless; but the small tragedy made him stop and think now, with a little aching pain of regret in his heart at sight of the harm he had done.

Boys are more apt to do wrong thoughtlessly than deliberately. Yet such thoughtlessness is wrong in itself. The secret of the remedy is in the words of a certain writer who has said, "The only way to prevent what's past is to put a stop to it before it happens." Forethought is always better and usually happier than afterthought. Cultivate it.—Ex.

"The girl who pretends to be what she is not, is sure to be found out. Then she is apt to lose even the credit that honestly might has been hers."

A MISSION ALPHABET.

"Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. ii. 8.)

"Blessed be his glorious name forever: and let the whole earth be filled with his glory." (Ps. lxxii. 19.)

"Confounded be all they that serve graven images, that boast themselves of idols: worship him [the Lord] all ye gods." (Ps. xcvii. 7.)

"Declare his glory among the heathen, his wonders among all people." (Ps. xcvi. 3.)

"Every knee shall bow to me, and every tongue shall confess to God, as I live, saith the Lord." (Rom. xiv. 11.)

"For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts" (Mal. i. 11.)

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.)

"Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven." (Zech. ii. 6.)

"I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in." (Matt. xxv. 35.)

"Jesus said unto him, . . . The Son of man is come to seek and to save that which was lost." (Luke xiv. 9, 10.)

"Know the Lord: for all shall know me, from the least to the greatest." (Heb. viii. 11.)

"Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (Jas. v. 20.)

"Make straight the way of the Lord." (John i. 23.)

"Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." (1 Tness. v. 14.)

"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John x 16.)

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." (Matt. ix. 38.)

"Quit ye like men, be strong; watch ye, stand fast in the faith." (1 Cor. xvi. 13.)

"Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke xxiv. 47.)

"Say among the heathen that the Lord reigneth . . . he shall judge the people righteously." (Ps. xcvi. 10.)

"The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." (2 Pet. iii. 9.)

"Unto me, . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." (Eph. iii. 8.)

"Verily I say unto you, Inasmuch as ye have done it unto one of the least one of these my brethren, ye have done it unto me." (Matt. xxv. 40.)

"Woe unto them that are at ease in Zion." (Amos vi. 1.)

"Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts i. 8.)

"Zion, that bringest good tidings, get thee up into the high mountain; . . . lift up thy voice with strength; lift it up, be not afraid; say unto the cities: Behold your God." (Isa. xl. 9.)

WHAT HAVE WE DONE TO-DAY?

We shall do so much in the years to come,
But what did we do to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer
But what did we speak to-day?

We shall be so kind in the afterwhile,
But what have we been to-day?
We shall bring to each lonely life a smile,
But what have we brought to-day?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth;
We shall feed the hungering souls of earth,
But whom have we fed to-day?—Ex

JUST FOR A LEAD PENCIL.

"Tell us a 'really' story, father," said Howard, as he and his little brother Dick took their positions on the arm of their father's big rocking chair.

"Very well," replied their father, "if you sit real still, I'll tell you a true story about a lead pencil. It all happened when I was a little boy, and went to school in a little red school-house that stood at the edge of a grove along a country road. One day, Ned Wilson came to school with a pretty lead pencil—a brand new one. In those days, pretty colored lead pencils were not as common as they are now. Well, all the boys admired Ned's pencil, and most of them wanted to make a trade with him. He was offered all sorts of things in exchange, but Ned would not part with his pencil.

One day the pencil was missing. The whole school at the recess period helped to hunt for Ned's pencil. Finally one of the boys shouted, 'Here's a pencil that has nearly all the paint scraped off. I found it on Tim Turner's desk." It was examined, and there was a tell-tale bit of paint left on in one spot that proved it was Ned's pencil.

Tim had coveted Ned's pencil and finally stole it. Then to cover up his theft, he craped the paint off."

Howard looked up into his father's face a moment, and then said, "Say, father, that boy broke about three of the commandments all for a lead pencil."—Ex.

CAN'T AFFORD TO.

There had been a rather heated discussion going on in the group of boys just outside the window. Yet when Robin came in he was as cool and unruffled as if they had been making remarks on the weather.

A question or two brought out the fact that certain statements of his had started the discussion—rather, Bob's questioning their correctness had set the ball rolling.

"And you didn't get angry in all that whirlwind of argufying?" quizzed father. Robin gave him a smiling negative.

"Of course not.' I was right and knew it. There wasn't anything to get cross about," he laughed. "I knew that if I just let them argue it out they'd get it straight after a while and all agree with me, as they did," he said.

The boy had hold of a principle that is worth knowing. One half of it is well expressed in the words, "When you are right you can afford to keep your temper."

The other half, equally important, is in the rest of the sentence, "When you are wrong you can't afford to lose it."

Which bit of wisdom taken as a whole and practiced faithfully leaves a rather small chance for us to lose our tempers at all; and after all that is the best thing for both us and the tempers.—Comrade.

HOW HE WAS CAUGHT.

A good story is told in an exchange, about one of the officials of a Chinese province. He held the rank of magistrate, and was a very keen and just man. He did his best to govern his people well. He often disguised himself and walked around the city, to see things for himself. Many are the surprises that he worked on the opium shops and other dens.

One day he walked out of the side door of his yamen, to go on one of these trips, when he found a little girl crying as if her heart would break. He stopped and tried to ask what her trouble was, but she could not understand him, as he could not speak her dialect. So he stepped back and called one of his men. He found that the girl was a seller of little greasy cakes, something like our doughnuts, and had been robbed. He had her brought into his yamen, donned his court robes, brought the girl into the judgment hall, and then and there began to hold high court.

The little girl cried so, that it was hard to get her story from her, and there were no witnesses who could be called. First, the attendants and yamen runners and servants crowded around. The word went out that the great wise magistrate had gone daft for once, and the people from all around began to crowd in. First they wondered, then they began to laugh. Finally the official looked up and seeing them laughing, he straightened up, rapped on the table, and said: "Bolt the doors! You come in here and laugh at me when I am trying to be a father to my children and protect the innocents, will you? Bring me eight cash, every one of you; put them here on this table, and the little girl shall have her money back, and more."

The people did not like that very well, but there was no help for it, and each walked up and put his money on the table. The magistrate received each one's cash separately, counted it, and placed it on one side. Finally one man came up and put down his money, and as the official looked it over, he said: "What do you mean by giving me such dirty, greasy cash for this little girl? Give me eight more. What! These all greasy too! You are the man! You stole this girl's money, for her money would be all greasy from her cakes!"

"If you write a letter on business of your own, do not forget to slip in a postage stamp for a reply. This rule has no exceptions."

LESSONS FROM THE CAMEL.

Dr. Zwemer, who long has been a missionary in Arabia, has lately written a book about the camel country. In this book he tells what a wonderful animal the camel is. It has been called the ship of the desert. Strong, ungainly, patient, ill fed and hard worked, the camel travels through the desert carrying merchandise from place to place or bearing travelers to their destination.

It is not so swift of foot as the dromedary, which is like a thoroughbred horse in comparison with an ordinary pack horse. A dromedary is like an express train, while its cousin, the camel, is like a freight train. The ordinary load of a camel is six hundred pounds, but it has, on occasion, carried a thousand pounds.

Dr. Zwemer says that there are some lessons which boys and girls may learn from this much-enduring, long-suffering and useful servant of the people of Arabia and Central Asia:—

"The first lesson, is how to bear a burden and never complain. The secret of carrying this burden you will see when the caravan prepares for the long journey. Every camel kneels down to receive its load in the morning; every camel kneels down to have its load taken off in the evening. And so he is able to carry his burden to the end of the desert road.

"How much easier the great burden of a lost world in need of the gospel could be carried, if we all learned to kneel morning and evening. To kneel and have the Master's hand lay the burden on us, and the same hand take it off. Then we would feel the responsibility, and yet not miss the quietness and rest of real missionary service.

"Will you not kneel to-night, to-morrow, and ask Jesus to teach you this lesson? Because, you know, the burden of these heathen lands is heavy. There is on all of them the burden of sin, and of suffering and of sorrow. What an awful burden! Yet the Bible tells us, 'Bear ye one another's burdens, and so fulfil the law of Christ.'

"The second lesson is that of patience, which is the chief virtue of the camel, the most necessary virtue for every little missionary, and absolutely necessary for every big missionary. As the long train of camels goes on through the narrow sand path and between the thorn shrubs of the wilderness, step by step, without sound and without ceasing, tramp, tramp, tramp, I have often thought of the text, 'They shall walk, and not faint.'

"Patient walking is better than impatient hurrying, in mission work and everything else. Patient waiting, too, you can learn from the camel. To wait patiently for results and not dig up the seed we have sown before it sprouts. The great Husbandman has long patience over every seed that he sows; why not we?"

THE WIDOW'S PRAYER ANSWERED.

A minister who preached in a country village in England told his wife that he was going to drive in his buggy to town on business, and he would be able to buy for her what she needed but could not get in that small village. She made out a list of things for him to buy in the city.

When he reached the town, he put his horse and buggy in the stable of the hotel, and went to where the large shops were, to execute his wife's commissions.

In passing a baker's shop he noticed a large loaf of fresh, brown bread in the window, along with cakes and sweet meats. He was particularly fond of brown bread, so he went into the shop and bought the loaf.

But when he came out of the shop it was raining hard, and he opened his umbrella. Then he exclaimed: "How foolish I have been. I cannot carry this great loaf of bread with me to all the other shops and hold my umbrella up at the same time. What can I do with it?"

Near by was a small cottage, and the thought came to him, "Give the loaf to whoever lives in that little cottage." He opened the gate, and going into the yard, he saw an old woman filling a kettle at the well. He called out cheerfully: "Good afternoon! I wonder if you will be so kind as to relieve me of this loaf? I am very fond of brown bread, but I find I cannot manage to hold it and the umbrella also, along with the other parcels I shall have when I get through with my shopping.

The old lady took him inside the house and showed him that she had set her table for supper, but had nothing in the house to eat or drink except a pinch of tea leaves.

She said, with tears in her eyes: "I prayed to God to send me something to eat, and then I lighted the fire, and I was just filling the kettle when you came into my yard and offered me this beautiful loaf of bread. It was the Lord Himself, who got you to buy a loaf which you could not carry to your home, and then He whispered to you to bring it to me."

There is no need too great or too small to bring to our Father in heaven. But we must be sure that He is our Father in heaven.—The Christian.

HIS BOOK.

Years ago, when Bibles were scarce in Mexico, there lived a little boy in one of the Northern States of the republic whose father gave him a book when he had learned to read, saying he had found it among his books, and that it seemed to him interesting and to contain good moral teaching. To be sure of it, they took the book to the village priest who, for a wonder, declared it to be a good book; indeed, he said it was the best in the world.

So the boy began to read; the more he read, the more interested and delighted he became, and he learned many parts of the book by heart. He continued reading and learning for several years, until after the death of his father. So he came to love the book, supposing there was not another one like it in all the world.

When he was twelve or fourteen years of age, it occurred to him one day to take his book with him to school, that he might show it to his teacher. What was his surprise and consternation, when the schoolmaster, throwing up his hands, cried:

"Ave Maria, boy, where did you get that book? Don't you know it is one of those accursed Protestant books. Give it to me this instant!"

"Whereupon he seized the volume and bore it off. The boy cried and begged the teacher to give him back his book, but no, he was told that if he wanted it he must go to the priest, to whom the teacher would take it.

The boy went home inconsolable, and wept most of the night. The next day he went to the priest, a newcomer, who told him that his book had been burned and that he must never read such books, lest he be excommunicated by the church.

From that day, the boy lost interest in everything. For years he led a careless and even dissolute life, wandering from place to place.

At length, while working for a candy maker in El Paso, Texas, the man invited him one evening to go with him to some sort of gathering; the poor fellow did not know, nor much care what it was.

As he listessly entered the room, he saw a man standing on a sort of platform with a large book before him, from which he was reading, and he heard some words which he remembered. Instantly breaking from his companion, who tried to restrain him the young man rushed forward in front of the whole congregation, and stopping in front of the reader, said:

"Sir, have the kindness to give me back my book. That is my book that you are reading from. They took it away from me years ago, but it is mine."

And he stretched out his hand toward the preacher to receive his treasure, for he had not the slightest idea there could be more than one such book. The preacher, astonished, asked him why he called the book his.

"I can prove to you it is mine," said he. "I will tell you what it says." And he began to repeat messages that he had learned years before.

The result was that they gave him "his book," and it changed his life. He is now an honored doctor, living in the City of Mexico, not far from the place where this is written, a member of an evangelical church, and still believing that there is not in the world a book so good as his Book.

The story was related to me by a young man who was converted recently in a meeting held near this place; the doctor had told it to him some time ago.—Rev. Albert C. Wright, in The Religious Herald.

HIS FATHER'S VOICE.

Rev. John McNeil, of Scotland, in relating some of his experience during his youth, tells of the time when he was employed as a clerk, several miles from his home.

One Saturday night near midnight, he started to walk home. The darkness was intense, and he had to pass through a very dark defile, "blacker than a wolf's jaw." He ran rapidly through that dreadful defile, feeling that his heart would leave him.

Then about one hundred yards ahead, in the darkness, there suddenly rang out a great strong, cheery voice: 'Is that you, Johnny?'

It was my father—the bravest, strongest man I ever knew. He knew that it was a black, dark, gruesome night, and that I was nervous, for I was his son—as I am for strength; I was also my mother's for a kind of nervousness shot all through me; and, like a father, he arranged to be waiting for me at the worst of it, at the blackest of it just where my fears would be worst, and my nervousness greatest."

Many a time since, when things have been getting very black and gloomy around about me, I have heard a voice greater than any earthly parent, cry: 'Fear not, for I am with thee.' And lo, God's foot is rising and falling on the road beside us, as we tread the journey of life. Don't let us forget that."

LETTING GOD TAKE HOLD.

By D. L. Moody.

It makes a good deal of difference whether you take hold of God, or God takes hold of you.

Said a father: "My little girl to-day refused to let me take hold of her hand when we were walking together. She though she could go alone.

But when we came to a place which was slippery, she took hold, first of my little finger, and then, as it grew more icy, of my whole hand.

As we went on and it was growing worse, she let go entirely and said: "Papa, take hold of me." She knew I was strong and that she could not fall unless I fell.

"Now," said he, "I have been slipping, slipping for the last eleven years, and the reason is that I have not put my hand into the hand of God. I have been trying to take hold of him, but not asking him to take hold of me. As long as he has hold of my hand, I can't fall. He would have to be dethroned first. If our hands are placed in his whole throne is in heaven, we never can fall."

A DOG WITH A BANK ACCOUNT.

There is a man at Nome, Alaska, whose town residence is near the Congregational parsonage, and whom I found to be a good neighbor. Although he never came to hear me preach, he was and is a warm friend of mine, because of my well-known defence of the defenceless. He is an ardent member of the Alaska Humane Society of Nome, and a great friend of the dogs, who are also very fond of him.

His own dogs, of whom he has several, are fed on the best the market affords, and sleep at night on beds furnished with mattresses. His favorite and inseparable companion is a large dog known as Billy, who has earned the right of freedom from toil and achieved a reputation for sagacity in saving the lives of numerous miners who were lost in Arctic blizzards.

On one occasion, he was piloting his master and a companion to their cabin in the mountains. The companion was confident that the dog was misleading them, and kicking the intelligent brute, struck out in an opposite direction. His master though equally bewildered, trusted to his dumb and faithful guide, who soon led him to his cabin.

Whereupon, having seen his master safe and comfortable, the sagacious animal set off of his own accord to rescue the man who had spurned his kind offices with a brutal kick, and contrary to that revenge which too often appears in human requitals, soon brought the freezing man to the warm cabin and then laid himself down, content with having performed a human act.

But the rescued man, whose life had been saved by the magnanimous conduct of the great half-human, though half-wolf dog, wanting to make some amends for his own indiscretion and unkindness, had made for the noble animal a beautiful collar studded with gold nuggets.

This unique collar, such as probably no other dog ever possessed, is in the safety deposit vaults of one of the Nome banks where Billy has a bank account and enjoys the distinction of being the wealthiest dog in his own name in existence, and which deposit, his master says, will never be disturbed until it is used to give Billy an honored burial for his magnanimous and life-saving deeds.—L. L. Woods, in Our Dumb Animals.

ORDER OF THE IRON CROSS.

Nearly a hundred years ago, when the King of Prussia, Frederick William III., was trying to strengthen his country and make a great nation of the Prussian people, he found that he had not money enough to carry on the expensive wars, which were to accomplish his plans. What should he do? If he stopped where he was, the country would be over-run by the enemy, and that would mean terrible distress for everybody.

He therefore asked the women of Prussia, as many of them as wanted to help the king, to bring their jewelry of gold and silver to be melted down into money for the use of their country. Many women brought all the jewelry they had, and for each ornament of gold or silver, they received in exchange an ornament of bronze or iron, as a token of the king's gratitude. These bronze and iron ornaments all bore the inscription: "I gave gold for iron, 1813."

These ornaments became more highly prized than the gold or silver ones had been, for they were a proof that the women had given up something for their king. It became very unfashionable to wear any jewelry. So the Order of the Iron Cross was planned. The members wear no ornament, and give money otherwise used for adornment for the service of their fellowmen.

Let us have an Order of the Iron Cross throughout Christendom. "If any man will come after me, let him deny himself, and take up his cross and follow me."—The Lutheran.

Life and Work

THROW AWAY THE RUBBISH.

Not long ago a wealthy woman died at an advanced age. Her property reverted at her death to a cousin in California, who came on from her far western home to take over her new possessions. She found the house, large though it was, full to overflowing with knicknacks and useless and unlovely articles of all sorts, some of which had been in the house for years.

"I suppose," said the new mistress of the mansion, as she went over the great house in company with the faithful maid who had been chief "help" for many years, "I suppose Cousin Ellen had some sentiment connected with many of those broken articles which made it hard for her to give them away or destroy them. "One would hardly keep such things unless they had some association that made them valuable."

"No," replied truthful Anne. "It wan't for that reason she kep' them, fer she bought some of them second-hand at auction sales. But she couldn't bear to throw away or give away anything—that is, in the line of things.

She gave money—sometimes—and I don't call her near, for she done her duty by the church and the poor, as she saw it. But these things that had to be dusted, and yet wan't no good to anybody, she couldn't bring herself to give away."

That evening, as she sat in her room after a day of sorting and dusting and making lists, the new owner of the house wrote to her daughter in the west.

"I cannot help pitying Cousin Ellen," she said, "when I think how many years she lived in the midst of this accumulation of rubbish, wishing often, no doubt, that she could throw it away, but lacking the courage to take such a step.

It is all a type to me, daughter, of mental rubbish, which too many of us keep, instead of tossing away. Don't let us keep trash, either in our houses or in our minds."

I read this wise woman's letter with interest, and it brought up a vivid picture of the kinds of mental rubbish it is possible to accumulate.

There are old grudges, first of all, which some people treasure as carefully as if such bits of mental furniture were really valuable. "I can never forgive that offence—never," is their attitude. And the years go by with the ancient grudge still cherished, embittering the spirit of the one who holds it.

All too often this bitterness, cherished unfalteringly, results in some act of revenge which ruins the whole life of the doer.

But even if the hard thoughts bear no fruit in vindictive deeds, they still have taken time and energy which might have been devoted to happy memories and gracious thoughts which blossom into lovely acts.

For thoughts require time. Did you ever think of that? Just as dusting furniture occupies moments of the day, so bringing out our thoughts and dusting them takes up our leisure. Who of us can afford to give this time to idle and unlovely imagination and reflection?

Then there are those who treasure slights—sometimes real, but more often fancied—and so cause themselves much unhappiness. Churches, societies, Sunday Schools and many other organizations contain these sensitive souls, who have to be treated with the most elaborate consideration—and all because they are given to nursing their slights.

"She is so sensitive you can't tell how she will take it, and she never forgets a slight," is the despairing refrain of those who have to deal with the over-sensitive woman. And the greatest care is taken to prevent "hurting her feelings." But such care is usually in vain, for if she is ready to be slighted, it is easy to find an occasion for it. And having acquired the "hurt," she goes over it mentally until the trifle is magnified, in her mind, to a real insult. Sometimes she may realize that this state of mind is morbid, and brings her nothing but unhappiness; but still she clings to her rubbish.

Unpleasant memories of any kind—how unwise to clutter our mental rooms with them!

Happy the man or woman who has learned to forget—forget the embarrassing moments whose recollection brings annoyance without containing any helpful lesson for the future; forget the wrong, which it can do only harm to remember; forget the slight, which, after all, was probably not intentional; forget the bitterness of past trials, keeping only in memory the lessons they have taught.

WHAT A TEACHER NEEDS MOST AND HOW TO GET IT.

I sometimes think that I should like to take a partner in my Sunday School teaching. I often long for council and comfort and encouragement and all sorts of help. It would be good if I had some one to take my place now and then, and reach the pupils whom I am not succeeding in reaching, and inaugurate new plans and show me how to be more effective.

It would be the new broom that sweeps clean, and when I took my place again, I in turn would perhaps have the force of a new broom. I might teach part of a quarter and my partner the other part; or, we might alternate Sundays; or, each might teach a certain part of every lesson-and the one keep order while the other talked!

But however a human partnership might work, every one of us may do infinitely better than that: every one of us may have a divine partnership. This thought is familiar to all of us, so familiar that it has become meaningless. We cannot do better for our teaching than make this thought vivid and full of meaning.

What if the Lord Jesus should come into the Sunday School room just before the pupils assemble, and as you are laying out books and maps and the rest of your teaching outfit, and should sit down opposite you in a chair, and quietly say, "Do you know me, Miss Jones?"

He would have no long hair, he would be dressed in modern clothes; in outward appearance, as you look hastily, he would be no different from the superintendent; but something in his eyes, his face, burns like a fire into your very soul. You do not dare to answer, or to say a word. It is not because you are afraid—you would as soon think of being afraid of your own brother; but it seems a possibility too great to put into words; rather, it seems impossible.

But he answers your thoughts—as was always his wont, you will remember—and he says: "Yes, I am he, and I have come to help you teach. We have a few minutes. Just tell me how you planned to start this lesson."

Then you go over your plans step by step, and he listens, so pleased and eager that your plans brighten in the telling; and at every step he puts in just the suggestion needed to complete them and make them so that they must work. Every teacher knows what that means—the one little final touch that insures success, and without it success is, oh, so problematical.

As the children come in, he remains in the pupils' seats. He gives each a cheery nod. "Well, Helen, its good to see your bright smile." "Eva, you know me, don't you? Can't guess? I know you, dear child." "Mary, how is that blessed mother of yours to-day? Tell her some one is coming to see her this afternoon; some one with Home News; she'll understand."

And how quiet the children are, but how happy! Each wants to sit next to him. He is like a big brother to them all. Even the worst girl in the class cannot keep her eyes off him. Suddenly they fill with tears, for she has noticed a scar in the centre of his hand.

And how finely the lesson goes! How well you make your points, and how the visitor adds the touches of story and question and application needed to drive them home! How well the children listen! How prompt and thoughtful their replies! And as you and the visitor linger afterwards, the worst pupil of the class comes up to say to you, almost in a whisper: "I should like to be his girl and do just what he wants me to always. I did not know before that he was like that."

Does all this seem too realistic? It is not half so real as the actuality may be. Let your imagination loose. Fancy all the help an allwise and all-loving and all-powerful asistant might be to you. Put him beside you in this and that emergency of your teaching. It will all be beneath the blessed possible reality. Our teaching is lonely and distressed and ineffective only because we do not realize and use this partnership.

Sometimes in an earthly partnership one partner does it all; the other is what is aptly called a "silent partner." He may be silent from choice or from compulsion. Sometimes he gives only his money to the business, or only his name; or, he may have retired from active service.

But what if a young business man has for his partner a multimillionaire, who knows all about the business, and has made in it the greatest success of the world's history, and is still in the prime of life and power, but the young business man makes him a silent partner?

Is not that what we Sunday School teachers do too sadly often with the Lord Jesus Christ?—Amos R. Wells, M.A., in "The Westminster Teacher."

If any man would live well, let him fetch his last day to him and make it always his company keeper.—John Bunyan.

COUNTRY GIRLS IN THE CITY.

After more than twenty years of experience in rescue work, I wish to say that I believe that the very best advice that can be given to a young girl planning to go to a city to earn her living is—"don't."

And the fact that every week scores, if not hundreds, of girls from the country and the country towns go down to a living death and a living hell in the cities of our land is a sufficient answer to every argument to the contrary.

A few days ago a young girl went from the state of North Dakota to the city of Minneapolis to make her living. The rest of her pitiful story may be told in a few words. Loneliness, a strange young man, a dance hall, a saloon, arrest, a prison cell, a police court, disgrace, remorse, despair. —Henry I. Petran, in "The Continent."

TWO BOYS AND TWO WAYS.

After an address touching the training of boys, a mother in much distress confronted me with the problem of what to do with her boy. He was about sixteen, did not want to go to school and missed every day he dared, but he wanted to work and was perfectly satisfied to get out on a farm. He had no bad habits, loved his home and took great pleasure in listening to his mother read.

But worst of all, he would not go to church; even when on a special occasion his mother for her own sake begged him to go, he said, "I like the minister, but I won't go." Beyond that he would not talk.

Not knowing the boy, my advice was "Take him out of school and put him at work." Beyond that I said what this boy needs is an older man who will get on the right side of him and become his friend, confidant and helper.

As we were talking the lad came in to go home with his mother. As soon as I saw the rapidly growing, awkard, self-conscious lad, who did not know what to do with his big hands or feet, I knew one reason why he would not go to either school or church. The misery of his self-conscious awkardness was too great. He wanted to get out with horses, hogs and cattle, where he could feel at home and find himself.

He was a splendid, wholesome looking chap, his hair looking as if it had not seen a comb since morning.

The minister gave me another view, for he was chummy with the boy, who was responding finely. The boy liked to care for the minister's horse, and while he was about with his wife in the hospital, the boy took charge of his affairs as if they were his own. He was using the boy in his little printing office and said he was a clean, manly fellow, just eager for something to do. The minister was solving the problem.

There is many a distressed mother who needs the help of a big brother for her boy just now in this dangerous transition period.

In the same town next morning while waiting in the grocery attachment of the hotel for a car, the proprietor said, "Did you notice that fast young fellow that was working here last night? I had to discharge him. When he came to me he was a fine, reliable fellow and I treated him as my own boy, but he began going to the pool hall, learned to gamble and I had to discharge him."

And this is only the beginning of that boy's career downward. How many hundreds and thousands of boys in little country towns, as well as in the cities, find that the only open door for them during recreation hours is the pool hall or some worse place? Is not this a piteous yet imperious call for the men in towns and cities to provide wholesome recreation halls for the boys? How long before the church will hear the call?—Christopher Humble in "The Continent."

FRUITS OF THE SPIRIT.

To engage in the performance of home duties faultlessly, without petulance, without haste, without fretting; to repress the sarcastic and unkind words, to be calm in the hot moment of anger, to do without wearniness, and to suffer without murmuring, to be charitable in judgment and trample out of the heart the Pharisee spirit, deeming life at once too short and too costly for quarrels and for pride; to maintain a chivalrous honor in all business relations; to hold back from temptations of doubtful or hasty gain; to wear "the white flower," not "of a blameless life" only but of a life cleansed from its earthliness and make pure by the Holy Spirit; to walk about the world and before men with a calm heart filled with love; to shed abroad the "sweet savor of Christ," and allure men to the heaven to which they know you to be traveling—these are but many-sided exhibitions of the one holy character, many facets of the one jewel of fidelity by which you are to be "approved" of your Father which is in Heaven.—Rev. Morley Punshon.

Holy God, give our leaders wisdom that they may know how to contend with great and vested wrongs. May they not be afraid because of the majestic power of vice. May they confront it with holy courage!—Jowett.

A USEFUL LIFE.

"Nobody could live or work alongside of him very long without feeling the good influences of his life." So spoke one man of another.

It had not been an easy life. Trial and misfortune, hardship and loss, all had beat upon it at times; but he had not let them hurt him. Instead, he had met them all with such faith, such patience, such courage and hope, that he had turned them into blessings—or, rather, had found the blessing hidden in each one.

The best lives are not the easiest ones. It is those who "let courage rise with danger, and strength to strength oppose," who win in the conflict of life. The question of whether he shall be "carried to the skies on flowery beds of ease" has been answered long ago in the negative. That sort of transportation is not the way saints travel. Indeed, they would not enjoy it if they could indulge in any such spineless attainment to heaven. For the real servant of God asks no greater joy than active service, heights to climb, victories to win, things to do for the Master.

Naturally, a life so filled with vital, energetic, all-alive good, will influence every other life brought into contact with it. It is a regular live wire, flashing its powerful current through everything it touches; only, unlike the death dealing electric current, it infuses new life and strength, and builds up, rather than destroys.—Sel.

A PRAYER.

O most merciful God, cast me not off in the time of old age; forsake me not if my strength faileth. May my hoary head be found in righteousness. Preserve my mind from dotage and imbecility, and my body from protracted disease and excruciating pain.

Deliver me from despondency in my declining years, and enable me to bear with patience whatever may be thy holy will. I humbly ask that my reason may be continued to the last; and that I may be so comforted and supported, that I may leave my testimony in favor of the reality of religion, and of thy faithfulness in fulfilling thy gracious promises.

And when my spirit leaves this clay tenement, Lord Jesus, receive it. Send some of the blessed angels to convey my inexperienced soul to the mansions which thy love has prepared; and oh, may I have an abundant entrance ministered unto me into the kingdom of our Lord and Saviour Jesus Christ. Amen.

This prayer was used by Rev. Dr. Archbald Alexander, of Princeton, daily, during the last year of his life.

GENUINE CHRISTIANITY.

Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground, going God's way. It is not an exotic to be kept under glass, but a hardy plant to bear twelve manner of fruits in all kinds of weather.

Fidelity to duty is its root and branch. Nothing we can say to the Lord, no calling Him by great or dear names, can take the place of the mere doing of His will. We may cry out about the beauty of eating bread with Him in His kingdom, but it is wasted breath and rootless hope, unless we plow and plant in His kingdom here and now. To remember Him at His table and forget Him at ours, is to have investment in bad securities. There is no substitute for plain, every day goodness.—M. D. Babcock.

DOING HUMDRUM DUTIES.

The need of the hour is not for more men who are anxious to do some great thing, but for more men who keep their eyes open for the chances to do little things. Every community, every church, every Bible class, is apt to have it in those who are doing nothing, simply because "the big chance" does not come their way.

They need to take to heart the words of a distinguished man: "The chance for heroic endeavor of a spectacular kind does not often come. The man who really counts in this life is not the man who thinks how well he could do some bit of heroism if the chance arose, but the man who actually does the hum-drum, work-day, every-day duties, as these duties arise."

And when "the big chance" comes, the worker most apt to take advantage of it is not the one who professes to be waiting for it, but one of those who has been content to do the small things well.—Ex.

MEDICAL VIEW OF CARDS.

The New York Medical Journal is rather hard on the devotees of the card table. It says: "The legend which attributes the invention of playing cards to the necessity for amusing a mad king of France possesses verisimilitude. Appealing primarily to the unbalanced mind, they soon reduce that of a better quality to the same level. They are comparable in every way to the habit-forming drugs and lead surely to the neglect of every sane and healthy amusement, to say nothing of business and professional duties."

"A boy who is not always truthful, will find that even when he tells the truth he is not always believed."

THE TRUE GENTLEMAN.

The true gentleman is the man whose conduct proceeds from good-will and an acute sense of propriety, and whose self-control is equal to all emergencies; who does not make the poor man conscious of his poverty, the obscure man of his obscurity, or any man of his inferiority or deformity; who is himself humbled if necessity compel him to humble another; who does not flatter wealth, cringe before power, or boast of his own possessions or achievements; who speaks with frankness, but always with sincerity and sympathy, and whose deed follows his word; who thinks of the rights and feelings of others rather than of his own; A man with whom honor is sacred and virtue safe.—John Walter Wayland.

HUYLER'S "M. P." ACCOUNT.

On the evening of December 31, 1886, John S. Huyler came into the Hall on One Hundred and Twenty-fifth Street New York, where the early work of the Calvary Church was conducted, and at the watch-night service knelt with the little company and joined in the closing prayers of consecration.

The spirit of God brought him there but what was the occasion? He had left his office with the check for his part of the year's dividends in his pocket without knowing the amount. On his way to join comrades in festivity and frolic, under the light of a street lamp he looked at the check and was startled that the amount so far exceeded his expectations. Upon him came a sense of responsibility never before known. Two ways opened before him. We know the way he chose. Conscience, the sense of duty, gripped him.

Gradually but surely there came into his heart a deep gratitude to God for his own redemption and for the ever enlarging resources with which he might help in the world's uplift. John Huyler for many years has kept what he called his M. P. account—"My Partner" Account. Into it have gone ample shares of the profits of a great business, and from it have been drawn the supplies with which he has blessed the world.

He has done more than have faith in God—he has kept faith with God. His rules of financial conduct touching the Kingdom would, if everywhere applied, in a single year provide the amplest resources for the equipment and the efficiency of every enterprise the world over in which the Christian Church is now engaged.—The "Christian City."

MAKING MONEY FOR GOD.

Hon. Alpheus Hardy, that princely benefactor of countless good causes, once told this story of his experience:

"I am not a college man, and it was the bitter disappointment of my life that I could not be. I wanted to go to college and become a minister. I went to the academy to fit. My health broke down, and, in spite of my determined hope of being able to go on, at last the truth was forced on me that I could not.

"To tell my disappointment is impossible. It seemed as if all my hope and purpose in life were defeated. 'I cannot be God's minister,' was the sentence that kept rolling through my mind.

When the fact at last became certain to me one morning—alone in my room—distress was so great that I threw myself flat on the floor. The voiceless cry of my soul was, 'O God, I cannot be Thy minister!'

Then there came to me as I lay, a vision, a new hope, a perception that I could serve God in business with the same devotion as in preaching, and that to make money for God might be my sacred calling.

The vision of this service and its nature as a sacred ministry was so clear and joyous that I rose to my feet, and with new hope in my heart exclaimed aloud 'O God, I can be Thy minister! I will make money for God, and that shall be my ministry.'

"From that time I have felt myself as much anointed and ordained to make money for God as if I had been permitted to carry out my own plan and been ordained to preach the Gospel. I am God's man, and the ministry to which God called me is to make and administer money for Him, and I consider myself responsible to discharge this ministry and to give account of it to Him."

WANT SOMETHING TO WORSHIP.

On April third the Canton soldiers under their officers went systematically through the city, destroying all the idols. No person was touched; no other property was molested; the temples and buildings were not injured.

All the nunneries and temples have taken down their signs. The priests and nuns have had no support from the people since the revolution broke out. Some of the women have asked: "What shall we do now? What we have been accustomed to worship has been destroyed. Shall we all come to the chapels and learn to read?" —Woman's Work.

and has wrecked his family, and did it from rum and whiskey and no other cause.

Of those who were church-going people who were steady, industrious and hard-working men, and frugal and thrifty, every one, without exception, owns the house in which he lives, and has something laid by, the interest on which, with his house, would carry him through many a rainy day. When a man becomes debased with gambling, rum, or drink, he seems to care for nothing; all his finer feelings are stifled, and ruin only is his end."

Even men who themselves drink will give this sort of advice to others; and when they have to employ others will prefer, without hesitation, the man who is known to abstain. Such a man is more trusted because he can trust himself. He has acquired the habit of self-control, and no temptations can allure him.

Many young men drink because it seems to them to be a brave thing to do. They feel a manly independence in it. As a matter of fact it is not courage but cowardice, that leads many of them to it. Some one invites them to take a drink, and they are afraid to refuse, or there is a crowd about them, and they do not want to seem timid. They think that to retain the respect of the crowd they must do as the crowd is doing. But probably the whole crowd is just following one or two leaders, and the real heart of the leaders may be only a coward's heart. These are the very times when principles are worth something, and when the man who says, "I will not," stands out as the man of true courage.

The habit of drink, whether regular or not, is a wasteful habit. The American Grocer estimated the expenditure of the people of the United States for beverages in the year 1900 as follows:

Alcoholic drinks.. ..	$1,059,563 787
Coffee	125,798,530
Tea..	37,312,608
Cocoa..	6,000,000
	$1,228,674,925

The men and women who spend this billion and fifty million dollars for strong drink have nothing left to show for the expenditure but some weakness hidden away somewhere as the sole consequence. The beer habit, which is the easiest habit for young men to form, is as bad as any in this: It can be indulged anywhere, and its innocence is imaginary.

"I think beer kills quicker than any other liquor," said an old physician. "My attention was first called to its insidious effects, when I began examining for life insurance. I passed, as unusually good risks, five Germans—young business men —who seemed in the best health and to have superb constitutions.

In a few years I was amazed to see the whole five drop off one after another with what ought to have been mild and easily curable diseases. On comparing my experience with that of other physicians, I found they were all having similar luck with confirmed beer drinkers, and my practice has since heaped confirmation on confirmation."

At a recent meeting of the New York Academy of Medicine, the question of the effects of alcoholism was discussed, and Dr. Charles L. Dana spoke of having studied carefully three hundred and fifty cases of alcoholism at Bellevue Hospital, of which the most frequent form was dipsomania and the next pseudo-dipsomania. Over two-thirds of the whole had begun drinking before the age of twenty years, and all before thirty years. As a rule, the drunkard did not live more than fifteen years after his habit had been confirmed.

Whether beer or spirits, the effects of their use are bad. Why should a man begin a wasteful habit, which is so easily carried to excess, which even if not carried to excess does him no good, and does do him positive harm?

It is true, that in some associations, it is hard for a young man to refrain from drinking. Many young men grow up in homes where wine is always on the table. They are in business relations where it is regarded as the natural thing to drink, and peculiar to abstain. But conscientious principles are respected everywhere when they are pleasantly but firmly adhered to; and even if the principles are not conscientious but merely prudential, they will be offensive to no one, to whom they are not made offensive, by some personal unpleasantness on the part of the one holding them.

The principle of abstinence should be with us a conscientious, not merely a prudential principle. Our moral judgment should so revolt from the terrible abuse of liquor and the liquor business, that we will refrain from the use of drink as the only effective protest. The terrible risk of one act issuing in a second act, and that in a third, and that in the birth of a habit with all the possible consequences, should make us fear for ourselves, while what we see of wreck and ruin around us should lead us to abstain for our brother's sake. This is the high religious ground. Drinking keeps us back from the best in ourselves, and it hinders us from the best helpfulness toward others.

It is religious principle alone that will really stand all the tests in this matter, as religious principle alone can effect what needs to be effected when men have gone too far. At the meeting of the New York Academy of Medicine referred to, Dr. Allen Starr confessed "that the only reformed drunkards of whom he had knowledge were those who had been saved, not through medical, but through religious influence." He declared his belief that periodical drinking was chiefly a matter of moral obliquity.

The great word for the young man is "liberty." He wants to be free. Oftentimes he begins to drink with the idea that this is a sign of his independence. But this is the use of liberty for the purpose of enslavement. He only is free who is master of his tastes and appetites, and can look calmly in the face the temptation to drink and say, without wavering, "No." The man who says: "That is no liberty. That is slavery to hard asceticism, and is cowardly. I am free because I can say 'Yes' or 'No,' as I please," may be telling the truth about himself once in many times, but for the rest, he thinks he can say "No" when he wants to do so, because he never wants to do so.—From Robert E. Speer's book, "A Young Man's Questions," published at $1 net, copyrighted by the Fleming H. Revell Company.

THE "EXCHANGE" HOTEL.

On a main thoroughfare of Montreal is a saloon and on its front window are the words "Exchange Hotel."

Well named! It is in such places as this that fathers of families are "exchanging" their hard earned wages for days of misery and wretchedness not only for themselves, but for those dependent upon them.

Across the broad and polished bar young men are nightly exchanging honor for dishonor, virtue for vice, love for lust, and a mother's smiles for a mother's tears.

Exchange? Yes. There are thousands, and tens of thousands to-night, in this great city and elsewhere who can date the beginning of their present wretchedness and loss of all those things most precious and enduring, to the day when the first "exchange" was made.

Show me the boy or man who can "exchange" even a five cent piece for a glass of intoxicating liquor, and be the better for the "exchange," and I will retract what I have written. Can you name one?—Com.

THE SALOON.

We impeach the saloon because it destroys men's health, disfigures their bodies, ruins their nervous system, dethrones their reason, and is the fruitful cause of idiocy and insanity, blunts the finer feelings and sensibilities of men's souls, and sends them by the thousands to drunkards' graves and a drunkards eternity every year.

In all our cities there are banks for savings. The saloons are banks for losing. There you deposit your money, and lose it; your time, and lose it; your character, and lose it; your manly independence, and lose it; your home comfort, and lose it; your self-control, and lose it; your children's happiness, and lose it; your own soul, and lose it.

Our attitude toward the saloon as an institution should be that of open, pronounced, absolute and continuous war. One can hate the sin and love the sinner. But the righteous attitude toward such an evil institution is that of war to extermination.

Our duty is well illustrated by a story told by Rev. Dr. E. S. Chapman, in one of his temperance addresses. He said.—

"A certain settler in the north woods of Maine let his young son, who wanted to go hunting, take a gun, and trudge off alone into the woods through the deep Maine snow.

The lad was strictly bidden to return within a very short time, but when he did not come, the troubled father started out to search for the boy.

He had not followed the trail far before, to his anguish, he saw the tracks of a panther mingling with the tracks of the lad. A murderous beast was following close on his son's footsteps. With pace redoubled, the father pressed on with an awful dread in his heart lest he should find his boy torn to pieces.

"Suddenly he noticed another trail in the snow crossing at right angles the trail he had been following. He knelt and examined it carefully. The tracks were those of his boy, but here there were no panther tracks. The boy had gone around an adjacent hill and recrossed his own path, but the panther following behind had not yet completed the circuit.

The father's task was easy then; he secreted himself near at hand, waited until the panther came and shot it dead, then hurried out along the new trail to overtake his son."

Whenever he tells this story, Dr. Chapman makes his application thus: "We've got between the boy and the saloon now; let's shoot the saloon dead when it comes by on the trail."—In Episcopal Recorder.

SHALL I DRINK?

A Young Man's Question.

BY ROBERT E. SPEER.

Practically every young man is solicited at some time to drink wine or beer, or some stronger drink. What shall his attitude be on this question? Ought he to be a teetotaler, or should he take what he will be told is a moderate view, and drink a little for the sake of sociability and good fellowship?

If the question is put in the extreme form: "Shall I become a drunkard, or be a temperate man, even to the extent of abstinence?" every young man will choose abstinence.

But many hold that a middle course is much more manly; that to decline to drink for fear of becoming a drunkard or losing control of one's appetite is an evidence of weakness or cowardice. Some men allege that to refrain from touching drink because its abuse is evil is no more necessary nor admirable than to refrain from using language because it is often put to evil service, or fire, because it is dangerous, or any food which can be over-used with harmful effect.

One principle may be set forth clearly at the outset, namely, that it is within any man's right to refrain from the use of all intoxicating drink. It is no man's duty to use it as a beverage. Every man is within his Christian liberty in refusing to touch it. If any man moves in a society that curtails this liberty or denies it, his suspicion ought to be aroused, for the next step will be the abridgment of other liberties as well.

But I am going further than this. It is not only a man's right to let liquor alone, it is his duty. He owes it to society and to himself as a worker. He cannot do his best work except as a sober, clear-minded, steady-nerved man. The railroads will not employ men who are not sober, and are coming more and more to prefer total abstainers. Even bartenders are often required to let drink alone.

The idea that it brightens the intellect and sharpens the faculties is purely fallacious. This defence comes, as a rule, from men upon whom the habit has fastened itself, and who seek a justification of it, and who obviously disprove their own contention. "I have never used liquor," Mr. John G. Johnson, the leading lawyer of Philadelphia, was recently reported to have said, "because I don't like it. But I know men who have used it, and I don't think it ever brightened their intellects."

Not only does drinking not brighten the intellect and increase its working power, but it breaks down the integrity of nature and the vitality of the men who drink. "Alcohol is injurious," Dr. J. Solis-Cohen, of Philadelphia, is reported by the same paper which quoted Mr. Johnson's statement to have said. "A man may drink it to deaden his sorrow, but the pendulum will always swing as far one way as it does the other. If he finds happiness or joy in intoxication, he will pay for it by consequential misery when he gets sober. It might stimulate the minds of some men temporarily, but it would soon kill their intellects and shorten their lives. Physicians agree that it is a bad thing. All stimulants are injurious. A few years ago we stopped the use of liquor in the Home for Consumptives. Since that time there has been a marked decrease in the number of hemorrhages. It is bad in every way."

Of course the young man who begins to drink does not intend to drink enough to be injured by it. He believes he can control himself, and he despises the drunkard who has surrendered his manhood and his self-control as thoroughly as any abstainer does.

But what evidence has any young man that he can retain control of this appetite? Let any young man who thinks he can, look up the family history of the people whom he knows best, his own family history, even. In few cases will he be able to recall two generations without meeting a drunkard, who meant to be only a moderate drinker when he began. No drunkard meant to be a drunkard when he began. He did not intend to acquire the habit of drink. But a habit fixes itself upon the man who does the acts in which the roots of the habit reside. Even if the habit is but one of moderate drinking, that is the only road to the habit of immoderate drinking. And it is a road that is surer to run that way than the other.

"Twenty-five years ago," Mr. Depew said, recently, in an address to railroad men, "I knew every man, woman and child in Peekskill. It has been a study with me to mark the course of the boys, in every grade of life, who started with myself—to see what has become of them.

"Last fall I was up there, and began to count them over, and the lesson was most instructive. Some of them became clerks, some merchants, manufacturers, lawyers, or doctors. It is remarkable that every one of them that had drinking habits is now dead—not a single one of my age now living. Except a few who were taken off by sickness, every one has proved a wreck,

World Wide Work

CRUELTY IN PERU.

A few years ago the world was shocked at the publication of horrible atrocities in the Congo, Africa; natives, in scores, hundreds, thousands, mutilated, hands cut off, done to death, because they did not gather and deliver as much rubber from the forest as the agents of European companies or countries expected.

Now it is coming to light that in Peru matters have been as bad or worse. Sir Roger Casement reports:—

"One Peruvian agent admitted to flogging an Indian girl and then shooting her, because her back, after the lashing she had received, had putrified so that it had become full of maggots."

"Salt and water would sometimes be applied to the wounds, but in many cases a fatal flogging was not attended by this poor effort at healing, and the victim with maggots in the flesh was turned adrift to die in the forest."

One of the witnesses, a native of Barbados, says:—"I have seen Indians killed for sport, tied up to trees, and shot at by Fonesca and others (at the Ultimo Retiro Station). After they were drinking they would sometimes do this, and they would take a man out of the "cepo" and tie him to a tree and shoot at him for a target."

Another witness tells of how a party, chasing fugitive Indians, came upon an aged woman too old to run, hung her head downwards from a tree, piled dried leaves under her, and set fire to her. Revelations on the Congo pale before the appalling catalogue of crimes.

The London "Daily News and Leader," which from time to time has called attention to the atrocities in this region, says in an able leader:—

"Not hundreds, but thousands—tens of thousands—of poor harmless Indians, with no weapon of defence but their blowpipe, have been done to death.

These revelations disclose not merely the lust for wealth, but the lust for blood. The Indians have been flogged, mutilated, beheaded, shot, burned, not only to stimulate the survivors to collect rubber, but for sport. They have been soaked in kerosene and turned adrift blazing; they have had their arms and legs cut off, and then, still living, their bodies have been burned. Every ingenuity of minds so devilish as to be almost incredible has been employed to add horror to the tale of desolation and death.

And when last winter Sir Roger Casement returned to see whether the infamy had ceased, he found little improvement. He says that in the last twelve years 4,000 tons of rubber have come to England from the Putumayo. And he calculates that the price of that total is 30,000 Indians killed by starvation, beheading, bullet, and burning, 'accompanied by every variety of atrocious torture.' Around some of the sections, says Sir Roger, the bones of the victims lie so thick that the places resemble battlefields."

EIGHTEEN EGYPTIAN STUDENTS.

There was keen interest and expectancy among the students of Assiut Christian College in Egypt. The government examinations for civil service positions were soon to be held, and eighteen students looked forward to entering the competition for the coveted certificates.

The Christian students had always ranked high in these competitions, and many from Assiut College had entered the government service. The value to an educated young man of Egypt of such an opening is about measured by the importance we would attach to the opportunities in all the professions combined.

The eighteen had successfully passed the requirements of their college, and were diligently preparing for the test with the young Mohammedan and Copt students, that would bring honor to Christian Assiut, as well as to themselves. That a greater test was at hand these Christian men did not know until the announcement came that the days set for the examinations were Saturday, Sunday and Monday.

With anxious hearts they came to their president to say that they did not want to break the Sabbath, and to ask if he could prevail on the government officials to change the day for the Sunday examinations. But the dates were fixed; nothing could be done.

It was not an ordinary time at Assiut, this spring of 1910. A spiritual quickening had gone all through the college, a revival that took hold on the lives of the students. The impulse had come from the Student Volunteer Band of sixty-two men, whose lives had been dedicated to proclaiming Christ in Egypt and the Sudan. During two weeks of daily services, practically the whole student body of six hundred had attended voluntary chapel to

hear stirring appeals to enter the Christian life and service.

Many formed new life resolves, and in April thirty-one students made their first public profession of Christ as Saviour and Lord, joining the college congregation. Several others united with their local Christian churches and in the Fall thirty-six more students accepted Christ.

It was in such a time, then, of a great realization of the actual presence of Jesus Christ in Assiut that sixteen of these eighteen who had qualified for the government examinations announced their decision to keep holy the Sabbath day and to withdraw from the competition.

All over Egypt the newspapers carried the story; admiration for such steadfast faith far exceeded the gain that success in the examinations would have brought. The Ministry of Education pledged that no examinations should thereafter be scheduled for the Sabbath day. And beside the witness to "those who are without," the quickening power was felt in probably every church of the American Mission in Egypt. —In S. S. Times.

THE FUTURE OF CHINA.

By Dr. Arthur H. Smith.

It is obvious that the leading powers of the Far East are to be Japan and China. The question of the political integrity of China, therefore, is largely a question of the relation between these empires, for the day of the exploitation of China by Western lands has definitely gone.

That Japan is permanently to dominate China is beyond belief. Any further Japanese aggression would rapidly crystallize the Chinese national spirit, which would never submit to the dictation of China's age-long pupil. The Japanese are far too shrewd to attempt such a thing. What Japan wants is "the hegemony of Asia."

China as a Future Military Power.

The past seven years have displayed in a striking way the capacity of the Chinese to develop and train a modern army. As yet, this is largely *in posse*, but in every province there is unlimited material for just such troops.

The process of their development is now well understood in China, although not as yet adopted on any large scale. If but one per cent. of the supposed population of China were properly trained and organized into a modern army, the resulting four million soldiers—a mere handful among China's vast hordes—would inspire universal respect.

It may be remarked, in passing, that the notion that the Chinese would ever desire to use their military power to invade Western nations, is a mere figment of those who know little of China and nothing of Chinese political philosophy and race traits.

China as a Future Naval Power.

That China is to have a modern navy may be assumed as certain. There is a growing impatience at the lack of it, and in time the demand will certainly be irresistible. There are at present few officers suited for naval commands, but there are schools in which, as needed, they can be trained.

The greatest problem in this, and in all other departments of Chinese public life, is how to secure conscientious and competent men and honest administration. Until this gigantic reform is accomplished, it is vain to expect naval efficiency in China, or efficiency of any kind.

While the day of vital reform in China may be long in dawning, all friends of China must be confident that in due time China will be reformed, as most of Europe has been reformed, and then for the first time will its military and its naval force be worthy of a first-class power.

China as an Industrial Power.

The twentieth century witnessed the mightiest change in the industrial activity of mankind—the substitution of the natural forces of steam and electricity for hand labor. In this change, China, as a whole, has as yet scarcely begun to participate. The numerous steam cotton mills, flouring mills, silk filatures, and the like, seen at such ports as Shanghai, Hankow, etc., are merely forerunners of what will be met with all over the empire.

The supply of the wants of her own people will be the primary aim of those who direct the development of Chinese industries of the future.

Of iron and coal, twin pillars of our modern civilization, there is no reason to doubt that China possesses a larger supply than any other land. In the Yangtse Valley, iron, coal, cotton and an illimitable supply of cheap labor, are found in immediate juxtaposition in a manner not elsewhere to be matched.

As merely unskilled laborers the Chinese have no superiors. The capacity of Chinese workmen for rapidly acquiring technical skill of a high type is by no means so well understood now as it will be a hundred years hence. The Chinese have always been expert miners.

In managing the machinery of steamboats, railway engines and mills of all sorts, the Chinese have displayed efficiency and steadiness in a high degree. Foreign

superintendence, indispensable at first, is every year less necessary.

The Chinese are expert workers in iron, brass, gold, silver, and in every metal of which they know, adept wood carvers, workers in bone and ivory, moulders of clay, makers of pottery, weavers of every kind of fabric.

They become skillful electricians. They can learn to do anything and everything, and do it well. Hitherto they have been heavily handicapped by the lack of technical instruction. Dialectic barriers limit the range of markets and communication, especially in the absence of railways. The completion of the numerous trunk and branch lines already under construction or projected will give to internal trade an immense impetus. With a uniform currency, an enlightened fiscal system, and the abolition of the strangulating inland tax known as "lekin," the industries of China will marvellously expand.

The development on modern lines of the hitherto untouched resources of China will afford employment for many millions of workmen. The China of the middle of the twentieth century will be as different from the China at the beginning of that century as that was from the China of the dynasties of Sung and T'ang. To the industrial expansion of the Chinese empire it would be difficult to set any limits whatever.

China as a Future Commercial Power.

China is, perhaps, the only country in the world quite able, if she chose, to live upon her own resources. For some centuries the trade in foreign products has been industriously cultivated by foreign merchants in China. It has long been recognized that China is one of the world's best markets—a highly-civilized people, quite ready to adopt whatever proves suitable, serviceable, and worth while.

China has been tied hand and foot by treaties which have given the right of coastwise and river navigation to the vessels of other nations, while China herself has practically no merchant marine, except the fleet of a single semi-official company, the sailings of which are mainly to Chinese and not to foreign ports.

The Chinese are among the most expert managers of water-craft in the world. Every Occidental line of steamers is glad of the help given by skillful and trustworthy Chinese crews, who do not go ashore at every port, do not squander their wage on drink, and do not go on strike.

With the coming internal economic development of China along hundreds of new lines, it is certain that China will have her own shipyards, her own steamers, with to all parts of the world, just as the Japanese now do. This will be especially the case in countries which have the largest trade with China.

Chinese banks, with branches in London, Liverpool, Hamburg and New York will finance many great enterprises in China now altogether in the hands of foreign capitalists. China has great wealth of its own at present locked up in pawn shops or buried in the earth. When confidence has once been established, with a sound national currency, a comparatively honest administration of China's great revenues, and an intelligent development of her apparently inexhaustible mineral resources, the potentialities of the Chinese empire as a partner in the world's commerce will for the first time be realized.

China as a Self-contained Power.

After four thousand or perhaps five thousand years of cultivation, the soil of China is unexhausted. China has a climate singularly adapted to her needs, although often too moist in some parts, and almost always too dry in others.

Its greatest river—"the Girdle of China"—bears a larger commerce than any other on the globe, amid a dense population of the most productive industrial units anywhere to be found.

The Chinese people are an age-long conglomerate of many tribes and races, and swedged into a unity and even a uniformity not to be matched elsewhere. They are endowed with the great permanent race traits of industry, economy, patience, perseverance, contentment, adaptiveness and resourcefulness.

Their unequalled physical gifts are a certificate that they, among many competitors, are the survival of the fittest. Probably one-half of all Chinese children die under two years of age, but of those who survive is formed a race of immunes. They know how to endure hunger, thirst cold, heat, fatigue and pain, without shrinking. They have not yet acquired the leading diseases of Western civilization.

Most important of all, there is in China no sign of race degeneracy, and "race suicide" is simply incomprehensible. A new science of medicine now in process of assimilation will do much to protect the marvellous vitality of this wonderful people.

The old religions have gradually lost their appeal, and must be replaced by something more worthy of confidence This inevitably slow but consummately important process is necessary not merely for the welfare of the Chinese themselves, but also for the peace of the world.—Episcopal Recorder.

MISSIONS HELPED HIS BUSINESS.

Fred B. Smith tells the following incident of his experience:—A few years ago he started on a voyage to Europe, very weary, and determined, if possible, to get rest on the trip by secluding himself from his fellow passengers. He was, therefore, rather gruff toward a burly individual who planted himself in the next steamer chair and wanted to enter into conversation.

But his neighbor was persistent, and when finally he remarked, "Baptist missions is one thing I'm interested in," Smith thawed out and began to be friendly as they talked together about the great influence of missions in civilizing non-Christian nations.

Smith assumed that his fellow traveller was a Christian man, but was amazed to find him that same night playing poker in the smoking room. The day following the frank and outspoken Men and Religion leader took his fellow traveller to task. Said he, "It seems to me that it is not the right thing for you to be spending time at what I saw you at last night."

"Oh," replied the other lightly, "that's nothing. I can afford it. We were just playing for diversion."

"Yes," Smith assented, "that may be all right, but think of the example. It isn't consistent with your profession."

"Profession!" said the other in astonishment. "I don't make no profession of nothing."

"But you told me yesterday that you were a Baptist."

"No, I didn't either. How'd you get that into your head?"

"Well, you said you were interested in Baptist missions."

"Oh, yes, I see now," and a smile of quiet amusement overspread the poker player's face. "I see how you took that. Of course, I'm interested in missions, but I'm no Baptist. Where I get in is because I make my money out of lumber away up in Burma, and we've got to help on missions or we could never get the lumber out of the benighted country. If we didn't send in missionaries ahead of our lumbermen and get the people made into Christians, them savages would simply eat us up when we got there."—The Continent.

"In India everything is backwards. The trains run on the left track* * * * and the putty is put on the inside of the window sash. When they throw an ox to shoe it, they do not hold it down by the head as one would a horse in America, but by the tail. A blacksmith builds his forge in the ground," and "a tailor pushes the needle always away from him."

South America is divided into fourteen great countries. It includes representatives of almost every variety of race and language, from the degraded Fuegians of the Cape Horn, and from the Indian tribes scattered on the pampas plains or among the virgin forests of the Amazons, up to the Latin leaders of civilization in the free Republics. The Spanish and Portuguese element is politically dominant, but intermarriage with Indian stock has left its traces everywhere.

For nearly four hundred years it has been part of the parish of the Pope, and the whole Continent groans under the tyranny of a priesthood which, in its highest forms, is unillumined by Gospel, and therefore incompetent to preach it, and in its lowest form is proverbially and habitually drunken, immoral, extortionate and ignorant..—"Illustrated Missionary News."

Dr. Griffith John, speaking to Chinese Christians on the occasion of his jubilee not long since, concluded with these words: "I now want to assume the role of a prophet. Another fifty years and there will be no idols in China. Fifty years and there will be no Buddhist or Taoist priests. In fifty—or shall we say a hundred?—years, I do not think there will be any foreign pastors in China. Why? Because the Chinese Church will have its own pastors in great numbers and all China will be changed. We older brethren will not see this sight in life, but we shall look down on it from heaven, and the little ones here to-night will see it and will play their part in it."

DOING THE BEST NOW.

You can help your fellow-men—you must help your fellow-men; but the only way you can help them is by being the noblest and the best man that it is possible for you to be.

I watch the workman build upon the building which by and by is to soar into the skies, to toss its pinnacles up to heaven; and I see him looking up and wondering where those pinnacles are to be, thinking how high they are to be, measuring the feet, wondering how they are to be built; and all the time he is cramming a rotten stone into the building just where he has set to work.

Let him forget the pinnacles, if he will, or hold only the floating image of his imagination for his inspiration; but the thing that he must do is to put a brave, strong soul, and honest and substantial life into the building just where he is now at work.—Phillips Brooks.

Our Church Register

CALLS, INDUCTIONS, RESIGNATIONS.

Calls from

Jarvis, Ont., to Mr. Geo. Weir of Glencoe.

Alma St. Ch., St. Thomas, Ont., to Mr. W. A. Bremner, of Ripley.

Inductions Into

Esterhazy, Sask., 14 Aug., Mr. Chas. N. Paddon.

Belwood, Ont., 29 Aug., Mr. D. D. Macdonald.

First Ch., Galt, Ont., 30 Aug., Mr. K. J. Macdonald.

Washago, etc., Ont., 31 July, Mr. Chas. Brown.

Ninga, Man., etc., 8 Aug., Mr. Geo. Irwin.

Tugashe, Sask., 8 July, Mr. W. H. May.

Minto Ave. Ch., Moose Jaw, Sask., 23 July, Mr. H. R. Read.

Wroxeter, Ont., 21 Aug., Mr. T. M. Wesley.

Lachute, Que., 30 August, Mr. J. L. George.

Resignations of

Stettler, Alta., Mr. D. Robertson.

Maxville, Ont., Mr. R. McKay.

Knox Ch., Kenora, Ont., Mr. Geo. Little.

St. John's Ch., Grimsby, Ont., Mr. John Muir.

CONTENTS OF THIS ISSUE.

Please read all carefully. There are several articles of value, and few that will not well repay study. One feature is the picture of home mission life and work in the West, in three different articles, all excellent. Seldom if ever, has the Record been permitted to give in one issue three better pictures of Home Mission life and work and the men who do that work. An article, short but of special excellence, is "The Assimilation of the Immigrant." Foreign Missions, especially Korea, is well set forth. But read all and judge.

THE MODERATOR?

Editor Record:—Will you please state if there is any rule or law as to who shall be Moderator in Church Courts.

The following from the Book of Rules will answer the above question:—

Section 52, page 17.—"The Minister is Moderator of the Session."

Section 77, page 21, on the Presbytery;—"The Moderator is a minister, and is generally appointed for six or twelve months."

Section 99, page 4, on the Synod:—"The Moderator is a minister and is chosen at each ordinary meeting by open vote. Presbyteries may nominate for the office."

Section 114, page 28, on the General Assembly;—The Moderator is a minister; his duties are to constitute the Assembly, to open and close each sederunt with prayer; to see that the business is properly conducted.....to sign all documents having the authority of the Assembly; and to exercise any other functions assigned to him by the Court."

THE WARNING BELL.

An electric bell tinkled sharply beside the florist's desk. "Frost!" he said, and ran hatless to the greenhouses. "The fires had sunk," the florist explained on his return. "The watchman had fallen asleep. But for my frost bell I'll have lost hundreds of dollars.

Frost bells are now pretty generally used by florists and fruit growers," he went on. "An electrical contrivance is connected with a thermometer, and when the mercury falls to a certain point—you regulate this danger point to suit yourself—a bell rings a warning in your house or office. Many a crop of winter fruit and flowers has been saved in the past year or two by the clever little frost bell."

If Christians could only have a frost bell attached to them in some way, so that they might be plainly warned of the fact that they are getting too cold, it might save many a Christian from being spiritually frostbitten, and also save the Church from great loss.—The Standard.

MEETINGS OF ASSEMBLY, SYNOD, PRESBYTERY.

Will Presbytery clerks kindly send to the RECORD *the date and place of next meeting as soon as decided; also notices of calls and inductions and resignations and obituaries of ministers. If not given in the* RECORD *it is because they are not received.*

The General Assembly, Toronto, 1st Wed. June, 1913.

Synod of the Maritime Provinces. Pictou, 1st Tues. October, 1912.

1. Sydney, Sydney, 7 Nov., 10 a.m.
2. Inverness at call of modr.
3. Pictou, New Glasgow, 3 Sep. 10 a.m.
4. Wallace.
5. Truro, Truro, 17 Sept. 10 a.m.
6. Halifax, Halifax, 17 Sept. 10 a.m.
7. Lunenburg, Clyde River, Sep.
8. St. John, St. John, 10 Sept. 10 a.m.
9. Miramichi, Rexton, 10 Sept. 2.30 p.m.
10. P.E.I., Charlottetown, 5 Nov. 10 a.m.

Synod of Montreal and Ottawa. Prescott, 2nd Tues. May, 1913.

11. Quebec, Quebec, 3 Sept., 4 p.m.
12. Montreal, Montreal, September.
13. Glengarry, Alexandria, 5 Nov. 10.30 a.m.
14. Ottawa, Ottawa, 3 Sept. 10 a.m.
15. Lanark, Carleton Pl. 10 Sep. 10.30 a.m.
16. Brockville, Kemptville, 17 Sept.

Synod of Toronto and Kingston. Toronto, 2nd Tuesday of Oct., 1912.

17. Kingston, Belleville, 17 Sep. 11 a.m.
18. Peterboro, Peterboro, 24 Sep. 9 a.m.
19. Lindsay, Lindsay, 17 Sept. 10 a.m.
20. Whitby, Oshawa, 16 Oct., 10 a.m.
21. Toronto, Toronto, monthly 1st Tues.
22. Orangeville, Orangeville, 10 Sep. 10.30.
23. Barrie, Collingwood, 10 Sept. 2 p.m.
24. North Bay, Kearney, 4 Sept. 10.30 a.m.
25. Temiskaming, Cochrane, Sept.
26. Algoma, Webbwood, 17 Sept., 8 p.m.
27. Owen Sd., Owen Sd., 3 Sept. 10 a.m.
28. Saugeen, Mt. Forest, 17 Sept. 10 a.m.
29. Guelph, Guelph, 17 Sep. 10.30 a.m.

Synod of Hamilton and London. Hamilton Last Monday of April, 1913.

30. Hamilton, St. Catharines, 3 Sep. 10.30
31. Paris, Woodstock, 10 Sep. 11 a.m.
32. London, London, 3 Sep. 10.30 a.m.
33. Chatham, Blenheim, 10 Sept. 10 a.m.
34. Sarnia, Sarnia, 11 Sept., 11 a.m.
35. Stratford, Listowel, 10 Sept., 10 a.m.
36. Huron.
37. Maitland, Wingham, 17 Sep. 10.30 a.m.
38. Bruce, Paisley, 19 Sep., 11 a.m.

Synod of Manitoba. Winnipeg, 2nd Tuesday of Nov., 1912.

39. Superior, Fort Francis, 17 Sept. 10.
40. Winnipeg, Man. Coll., bi-mon.
41. Rock Lake, Miami, 3 Sept. 3 p.m.
42. Glenboro, Holland, 12 Sep. 10 a.m.
43. Portage, Gladstone, 3 Sept.
44. Dauphin, Dauphin, 10 Sept., 10 a.m.
45. Minnedosa, Russell, 2 Tues. Sep. 7.30.
46. Brandon, Brandon, 2 Mon. Sept. 7.30.

Synod of Saskatchewan. Regina, 1st Tuesday of Nov., 1912.

47. Yorkton.
48. Abernethy, Ft. Qu'Appelle 10 Sep., 7.30
49. Qu'Appelle, Indian Head, 9 Sep., 9 a.m.
50. Arcola.
51. Alameda, Macoun, 10 Sept., 9.30 a.m.
52. Weyburn, Weyburn, 10 Sept., 8 p.m.
53. Regina.
54. Saskatoon, Saskatoon, 27 Aug. 3.30 p.m
55. Prince Albert, Prince Albert, Sept.
56. Battleford, Kindersley, 2 Sept. 10 a.m.
57. Swift Current, S. Current, 11 Sept. 10.

Synod of Alberta. April, 1913.

58. Vermilion, Wainwright, 15 Sept. 3 p.m.
59. Edmonton, Edmonton, 24 Sept. 10 a.m.
60. Lacombe, Ponoka, Sept.
61. Red Deer, Olds, Sept.
62. Calgary.
63. High River, Nanton, Sept.
64. Macleod.

Synod of British Columbia. Vancouver, May, 1913.

65. Kootenay, Nelson, Sept.
66. Kamloops, Penticton, Sept.
67. Westminster.
68. Victoria, Victoria, Sept.

Foreign Mission Presbyteries.

69. Trinidad, West Indies.
70. Honan, China.

The Church Funds, West.

SUMMARY OF RECEIPTS

	During July	Mar. 1 to July 31
Home Missions	$5,897.25	$20,285.93
Augmentation	123.00	3,081.63
Foreign Missions	3,941.56	16,154.65
Widows & Orphans	48.00	831.00
Aged Ministers	141.05	926.18
Assembly Fund.	50.97	477.36
French Evangeliztn.	129.00	1,097.30
Pte-aux-Trembles.	275.00	2,584.76
Social Service, etc.	1,656.36	4,377.17
Jewish Mission	73.00	341.25
Deaconess Tg. Home	8.00	52.20
Knox College	32.00	375.50
Queen's College	9.00	224.08
Montreal College	10.00	168.08
Manitoba College	3.00	137.63
Westminster Hall	2.00	159.00
Alberta College	6.00	370.08

RECEIVED DURING JULY
at the Presbyterian Offices, Toronto, by Rev. John Somerville, D.D., and divided among the Funds as directed by the Donors.

Ontario

Esplin $3
Cedarville 22 25
Holstein 71 55
Toronto Emanuel Ch. 51 50
Belgrave 131
Tor Bloor Men's b.c. 100
Lake Road 34 50
Motherwell 66 45
Hawkesville 15
N. Easthope 24 48
Mrs. W. K. Stewart 4 50
Napier 50
Strathroy 114 45
Owen Snd., Division St. 491
Kemble 55
McDonald's Corners 38 13
Seaforth, 1st 53 95
Baden s.s. 5 14
Southampton 60
Bothwell 3 50
Yearly 2
Est. late K. Urquhart. 484 90
Hamilton, Knox 300
Rev. J. Hastie 5
Port Credit 30
Toronto, Dovercourt 300
Barrie 77
Peterbero', St. Paul's 1500
Clifford 85
N. Luther ce. 8
Camille s.s. 7
W. Puslinch, Knox Ch. 25
Mount Forest 86 60
Castleford 50
Guelph, St. Andrew 200
East Wawanosh 59 50
Wingham 266 33
Newbury 1 60
Caledon, Melville Ch. 20 75
Cromarty 200
Berlin 450
Friend 8 30
Newtonville s.s 1
Galt, Central s.s. 6
Mond s.s. 7 04
Kilsyth 41
Camlachie 25 25
Burlington 68
Perth, Knox, ... 243
Little Cne 1
Dramosa, 1st 57
Collingwood s.s 6
Mrs. John Adair 1
Strabane 40
Collingwood 115
Eden Mills 12
Bells Corners 4 50
Essex, St. Andrew 17
Camp bellford 2 23
Avonbank 93 50
Preston 70 10
S.H.S. 1
Misses Armour 4 50
Mrs. J. A. Waddell 4 50
Fairbairn 69
Meaford 100
Winterbourne 14
Moore, Knox 3 50
Berriedale 2 85
Keady 75
Bear Creek 13
St. Mary's, 1st 149 63
Alma s.s. 6
Schreiber 5
Londesborough 27
R. G. Struthers 1
Drummoud Hill s.s. 8
Lancaster, Knox Ch. 162 23
Clinton 7 96
Sunnidale Corners 21
Victoria Mine 8 80
Toronto Chinese 41 45
Zephyr s.s. 9 25
Nairn 70 65
Ventnor 20
Tilbury, Fletcher 70
Ayr, Knox 142
Westboro' w.f.m.s 5
Stirling 15
Hollen 10
Galt, Knox s.s. 36
Mrs. J. G. Murray 5
Cotswold 17
Brown's Corners 13 90
Toronto, Bloor y.m.b.c. 50
Richards' Landing s.s. 6 25
Malton 4
Orunna 8
Simcoe 3 0
Arthur 24
Rev. Walter Moffatt 12
Toronto, Old St. And. 400
J. H. Mitchell 10
Allensville 2 75
Picton 105
Toronto, Avenue Road 400
Drumbo s.s. 40 15
Sarnia, St, Paul's y.p.s. 34
Toronto, Bonar Ch. 200
Wellesley 32 10
Bervie 23
Hespeler 3
Sydenham 33 60
Stratford, St. Andrews 112
Blake 50
Rodney 35 52
J. F. Davies 2
Gordonville 5
Niagara-on-the-Lake. 9 55
Cresswell 11 20
Thamesford 95
Bonfield 7
Barrs 8 50
Toronto, Cooke's jr. ces. 5
New Glasgow 42
Billings Bridge 50
Petrolea 7 22
Anonymous 2
Jennie Graham, ... 1
Toronto Chinese 81 55
Old Friend 10
Toronto, Knox. 1200
Dunblane. 5
Rev. D T.L.McKerr 11 11 90
Norwich 100
Tweed 53 55
N. Bruce & St. Andrew. 200
Durham 4 70
Toronto, St. Andrew. 700
West Williams 60 67
Kingston, St. Andrew. 77 15
Maxville 80
Barrie Pres. y.p.s. & s s 132 50
D. Johnston 25
Sarnia, St. Paul's 22
Stewart Memorial 30
Ospringe 25 50
Mitchell 240 98
Bathurst, S. Sherbrooke 25
Darling 26
Toronto, St. James Sq. 3 0
Miss J. M. Ross 2
Mrs. J. Scott Hogg 2
Wolfe Island 3
Blenheim, ces. 11 70
Chatsworth 47 2
Miss B. Jaffary 2
White Lake 22
Crinan, Argyle 39
West Lorne 48
South Nissouri 20
St. Thomas, Alma guild 5
Guelph, Knox. 600
Brooke, Chalmers 39
Exeter 110 35
Nassagaweya 62
London, 1st Ch. 400
Kintyre 182 70
Toronto Chinese 22 55
Centre Road s s. 10
Brooksdale 60
Hornby 10
Omagh 6
Estate Miss I. Dickson 40
Grand Bend 11
John Rogers 4
Galt, 1st Ch. 215
N. Mornington 22
Rev. R. M. Phalen 35 90
Wallaceburg friend ... 1
Blyth, St. Andrews 80
Milliken 23
Arthur s.s. 8 20
Fairbanks 13
Lucknow s.s. 25
Goderich Union 12
Crysler 58
Thedford, Knox 51 50
Clinton 28 20
Barrie 48
Amos 129 72
Seaforth, 1st Ch. 52 65
Weston 100
Bury's Green 31 05
Essa, Burns 11 95
Underwood 70
H. Cessels 25
Stratford, Knox 100

Quebec

Mr. and Mrs. H. Young 62 50
St. Lambert 66 29
Athelstan 114
Hemmingford 85
Rev. G. W. Thom 14 50
Montreal American Ch. 000
La Guerre & Pt. Lewis 60
Ormstown 326 35
Cote de Liesse s.s. 2 50
Rev. Dr. Love 6 90
Mont'l, Stanley St. b.c. 38
Montreal, St. Luke s s. 5
Westmount, Melville 200
Montreal West 100
New Glasgow 17
St. Philippe de Chester 12
North Ham 5
St. Sophie 5
Windsor Mills 12
Chatham 25 51
Pt Fortune, St. Columbo 6 05
Montreal, Calvin 150
St. Faustin, Dr. P. 6
Hull 74 80
Montreal, St. Luke s.s. 3

Manitoba

Winnipeg, Augustine $13 00
Kirkella s.s. 9 80
Newdale 10
Pilot Mound 113
Rosehill 2 20
A. M. Fraser 50
Rev. J. A. F. Sutherland 2
Hazeldean 23 55
Miami 80
Bradwardine 4 35
Dr. J. K. McLennan 300
Winnipeg, Westminr. ch. 721 05
Berton, Knox ch. 7 90
Rosendale 10
Bowsman 4 35
Winnipeg, Riverview. 50
Belmont 127
Brandon, St. Paul. 500
Bradwardine 71
Elphinstone. 5 35
Mrs J. Creasor 500
Gilbert Plains 15 75
Clearview 7
Plumesville s.s. 8 82
La Riviere s.s. 25
Oak Lake 69 75
Holland 4 50
Viola Dale s.s. 20

Saskatchewan

Regina, Women's mtg. $ 4
Maple Creek s.s. 27 40
Davidson b c. 15 55
Ossa 5 75
Lashburn 11
Wallace 6 50
Spring Lake s.s. 3 50
Caron 47 35
Mrs. T. Hislop 12
Maymont 38 20
Mervln 20 65
N. Battleford s.s. 10
Fort Qu'Appelle 6 50
Bienfait 18
Mrs. A. Adair 2
Stony Beach. 11
Moose Jaw, St. And. Chi. 44

Alberta.

Edmonton, 1st Ch ..$1000
Edmonton, "Scotty". 1
Leslieville 9 10
Lougheed 18
Edgerton ch. and s.s... 2 75
Strathcona, Knox. 50
Cardiff..... 33
Edmonton, "Scotty". 1
Hutton 20
Granum. 12 55
Fort Saskatchewan. 225
Olds s.s. 1 75
Blackfalds..... 4 95
Lavoy..... 18 50
Bowell 14
Redcliff..... 7
Calgary, Knox 100
Per Cent..... 8

Edmonton, Erskine... 7
Rev. J. G. McIvor . 1
Mountain Mill 3 20
Calgary, Hillhurst gld. 10

British Columbia

Victoria, S. Col'mbia s.s. $5
Vancouver, St. And. 1100
N. Westmr., St. And. s.s. 61 80
In His Name..... 10
New Denver..... 31 75
Vict., St. An. new mem 5
Vancouver, Robertson. 165
Cumberland..... 14 25
Glenemma 10
Grand Forks 50
Denman Island..... 7
Vancouver, Chalmers. 425

Victoria, St. Paul's .. 100
Ke owna..... ....10.)
Victoria, Chinese Mis . 4
Victoria, 1st ch..... 130
Eburne 88 90
Nanaimo, St. And. s.s. 25 35
A. Tither 13
Grand Forks, s.s. & c.e. 13
Duncans..... 16
Silverton..... 22

Nova Scotia.

Per Agent, Hx.. ... $30 42
Lunenburg & Yarmouth Presbyterial w.f.m.s. 2
Mrs. Sedgwick, Tatamagouche w.f.m.s... 5
Rev. G. W. Miller..... 10
Middle River..... 5

New Brunswick

Rev. T. A. Mitchell.. $10
Rev. Dr. H. MacVicar. 19 60

Miscellaneous.

Rev. James Anderson. $2
Per Rev. J. S. Mackay. 189 26
Miss F. McDonald, Mass. 10
D.D.D. 15
Friend of Missions ...250
Mr. D. McCaig 1
Anonymous..... 4
California Friend 2
Miss M. I. McIntosh, Changteho, China. . 50
Miss E. Cameron, Changteho, China. . 60
J. F. Davies..... 2
Per Rv.D. MacGillivray 17 05

The Church Funds, East.

SUMMARY of RECEIPTS

	During July	March 1 to July 31
Foreign Missions ..	$1441.10	$5,787.53
Home Missions.....	201.60	1,212.59
Augmentation.....	234.50	630.89
College	123.45	526.45
Aged Ministers.....	16.00	113.00
French Evangeliztn.	36.00	342.86
Pt-aux-Trembles....	5.00	92.67
For North West	12.00	88.00
Children's Day Coll.	4.00	36.89
Assembly Fund.....	3.25	56.02
Bursary Fund.	17.74	352.79
Library Fund.	.....	96.88
Manitoba College...	5.00	5.00
Widows & Orphans.	7.00	370.50
Social Service and Evangelism.....	28.00	74.00
Total.....	$2,134.64	$9,786.07

RECEIVED DURING JULY

At the Presbyterian Offices, Halifax, by Rev. E. A. McCurdy, D.D. and divided among the Funds as directed by the Donors.

Acknowledged $7651 43
Cape John, Caribou Riv. 16 25
Waweig..... 5
Bedford..... 33
Mrs. Geddies' annuity. 100
Interest 20
A. S. MacIntosh..... 100
Dalhousie s.s..... 6 50
Sherbrooke 31 64
Canard 35
Hx., Park Street..... 100
Alex. Sutherland 25
St. John St. Johns... 19 50
Hantsport 2
Bass River 87
The Misses Clarke.... 50
Bay View 2
Bridgetown 13
River Dennis 10
W. New Annan 50
Hantsport 12 30
Pictou, Prince Street.. 8 95
Scotch Ridge 11 50
Truro, St. Paul's 192
Windsor, St. John's...100
Summerside s.s..... 1 50

Fredericton 362 50
Restigouche friend.... 2
Glace Bay, Knox 75
"A Friend".....200
Wolfville 125
Hartsville Mission. Soc. 60
Cape John, Caribou Riv. 9
Hampton, &c..... 13 50
M. L. Urquhart 75
Hopewell, St. Columba 90
W Branch, River John 63 50
Dartmouth, Dr. McCurdy's bible class .. 19

Total....$9786 07

The Presbyterian Record.

Published by the Presbyterian Church in Canada.
Edited by E. Scott, M.A., D.D.

PRICE IN ADVANCE

One copy, yearly, 75 cents.
Two in one parcel, $1.00; three, $1.25; four, $1.50.
In parcels of six or more, 25 cents each.
Postage abroad 15cts. yearly.

Subscriptions at a proportionate rate, may begin at any month, for part of the year, ending with December.

Names are not put on each RECORD in a parcel. The RECORDS for a congregation are not sent to different addresses at the same Post Office. All the RECORDS for a congregation should go to one address.

As the RECORD is furnished at cost there can be no discounts or commissions. Its distribution is church work in the congregation.

Many congregations place a copy in every family. This is the instruction of the assembly to all. There is no other way in which so much Home Mission work can be done for 25 cents.

Some churches pay for it from the Missionary Funds using it as an agency for raising these Funds and finding it helpful.

Payments should be made by money order. Do not mail money unregistered. Make cheques payable at par. Do not send stamps.

In sending renewal of order, be careful to give the name and address to which it was previously sent.

If parcels are not received in good condition or if orders are to be discontinued please send prompt notice.

The Regular Issue is now

67,000 Copies Monthly

Samples sent free to any who will distribute them.

Address all correspondence to

The Presbyterian Record,

Y. M. C. A. Building,

MONTREAL.

ASK YOUR DRUGGIST FOR **McCLINTON'S SOAPS**

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants, and are the only Soaps thus made. It is truly said :— IT IS NATURE'S SOAP.

McCLINTON'S Donaghmore, Ireland.

Canadian Agent:
Kenneth H. Munro, 333 Coristine Building, Montreal

Priestley's Dress Fabrics
Always Fashionable
Best Wear. Best Service.

See latest Cloths at the leading Dry Goods Stores.

God no more "made liquor" than he made a faro table, or a resort of debauchery. He no more made it than he made the tools of the burglar or the vile inventions which the customs seize. He made it only in the same sense as he made the dynamite bomb of the anarchist thugs. Wheat and corn and rye are wholly useful and wholesome food as nature yields them; but by the devices of man, strong drink is produced from them, and it ruins men if they take too much of it, as many of them do if they drink at all.—New York Sun.

SO ECONOMICAL!

'Camp' Coffee—one spoonful to one cup — usable, enjoyable — *to the very last drop.*

No dregs, no grounds, no impurities, no waste with 'Camp' Coffee. A treat for your children — for you — for all.

'CAMP' COFFEE

Sold by Grocers everywhere

Sole Manufacturers — R. Paterson & Sons, Ltd. Coffee Specialists, Glasgow

To guard against alum in Baking Powder see that **all ingredients** are plainly printed on the label. The words "No Alum" without the ingredients is not sufficient. Magic Baking Powder costs no more than the ordinary kinds. Full weight one pound cans 25c.

E.W. GILLETT COMPANY LIMITED
TORONTO, ONT.
WINNIPEG MONTREAL

"Refuse a gift that is intended to keep you from a duty."

"Extempore address is likely to be more effective if it is well prepared."

When spiritual life is weak, it should be nurtured with affectionate care.

An act that has not for its aim some definite good, may do as much harm as one with actual evil intent.

It was said of a millionaire who died not long ago in New York; "He never wasted anything but himself."

Liberty is essential to unity. No family thinks alike on everything, and still the members are one.

A man knows a great deal when he acquires a knowledge of the immensity of his ignorance.—Palmerston.

He who makes a child happy now will make him happy twenty years hence by the memory of this kindness.

"If people censure you unjustly, try to feel as charitable toward them as you would if they praised you too highly."

"A Christian need not advertise himself. If there is real worth in him, the world will see it, and do the necessary advertising."

The one who, in any instance, knows his duty and does not do it, is never happy. "If we know these things, happy are ye if ye do them."

By some strange perverseness in human nature we have far keener eyes for flaws and blemishes in others than for the lovely things that are in them.

"The more the Bible is put into the minds and hearts and daily lives of the people, the less anxiety need we have with respect to our political laws."

It is good for us to think that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—Phillips Brooks.

The mind of the scholar, if he would have it large and liberal, should come in contact with other minds.—Longfellow.

As our bodies to be in health must be generally exercised, so our minds to be in health must be generally cultivated.—John Ruskin.

In speaking of persons, if you cannot say a pleasant word, say nothing.—Selected.

Religion is not a lot of things that a man does, but a new life that he lives; not a thing for weak souls, but a thing for the manliest soul.—Phillips Brooks.

All knowledge is lost which ends in the knowing, for every truth we know is a candle given us to work by. Gain all the knowledge you can, and then use it for the highest purpose.—John Ruskin.

The Christian pulpit is the central institution of modern society and its power is rapidly becoming universal. Other agencies we may have, the pulpit we must have.—The Church at Work.

Never has there keen known a Christian expressed regret for his faith in Christ on his death bed; while on the other hand sceptics have often expressed regret and sorrow for their scepticism.

"A certain church found oil on its land, and the well was so productive that it paid all the church expenses. There was no need of self-denial and service on the part of the members, and the "lucky" find became the church's death-blow."

May there rest upon us that peace which is the cure of care, taking from love its anxiety, from bereavebent its anguish, from desolateness its loneliness, resting upon human hearts as sunlight upon all the land this day.—George Rudolph Freeman.

One of the best alleviatives of nervousness, in addition to rest, and such remedies as expert medical advice may prescribe, is meditation on the promises of God, perhaps accompanied by audible repetition of the verses of Scripture, as they may occur to the mind.

"To brood over besetting sin strengthens the hold of that sin upon the heart. The wise way to win the victory over such a sin is to 'execute a flank movement' upon it and defeat it by filling the mind with noble thoughts, unselfish interests, and honorable occupations and pleasures."

No one is warranted in neglecting to use the physical means of recovery, so far as these are obtainable, but to ease the mind and comfort the heart by calling to the memory precious extracts from the Word of God conduces to that calm which assists, if in itself it does not produce recovery.—New York Observer.

VOL. XXXVII OCTOBER, 1912 No. 10.

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE

The PRESBYTERIAN RECORD.

CONTENTS

	PAGE
Greek and Hebrew—In Training the Ministry	434
A Sunday in a Mountain Mining Town . .	436
The Budget—By Rev. Dr. C. MacGregor .	438
Our Foreign Missions	440
The Missionary's Physical Life . . .	446
Christian Literature for China's Millions .	449
The Church and Industrial Conditions . .	451
"Not Ashamed of the Gospel"—A. Sermon .	455
World Wide Work	465
The Children's Record	469

LO I AM WITH YOU ALWAY

BY AUTHORITY OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

Printed by JOHN LOVELL & SON, LIMITED, MONTREAL.

Ottawa Ladies' College

This College is owned and controlled by the Presbyterian Church and commended by the General Assembly.

Presbyterian parents seeking an Educational home for their daughters should write for a Calendar of the College and all information regarding it. This College is thoroughly equipped in every particular.

REV. W. D. ARMSTRONG, D.D., L.L.D., President.

St. Margaret's College, Toronto.

A Residential and Day School for Girls

Founded by the late George Dickson, M. A. former Principal of Upper Canada College, and Mrs Dickson.

University Matriculation. Thorough equipment for Music, Art and Domestic Science.

Supervised Athletics; Large Lawns, Swimming Bath.

MRS. GEORGE DICKSON, President;
MISS J. E. MACDONALD, B.A., Principal.

"MOST SATISFACTORY."

A prominent Ottawa lawyer—possessing two Great-West Policies—writes:

"I am more than satisfied with the result of these two Policies which I have carried, in one case ten years and in the other, nearly ten years. The results therefrom are MOST SATISFACTORY in every way.

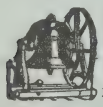
Inexpensive--profitable Polices, comprehensive in range—liberal in their provisions—are issued by

THE GREAT-WEST LIFE

ASSURANCE COMPANY.

Head Office: - WINNIPEG

Over $78,000,000 in force



Church Chime Peal BELLS

Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

IN planning for Sabbath School Helps, get those of our own Church. They are the equals of any, better than most, and the best for our own Sabbath Schools. Write to Presbyterian Publications, Church and Gerrard Streets, Toronto, for Samples. This is not an ad., but an unasked recommendation.

"There is no joy like that which springs from a kind act, or a pleasant deed: and you may feel it at night when you rest, and at day when you rise, and through all the day, when about your business."

SAINT ANDREW'S COLLEGE - Toronto

Boys prepared for the Universities, Royal Military College and Business.

RE-OPENS SEPTEMBER 11th, 1912

REV. D. BRUCE MACDONALD, Headmaster, M.A., LL.D.
Calendar sent on application.

It is time now to order

CONTRIBUTION ENVELOPES for 1913

Send for Samples and Price List

Our ILLUSTRATED CATALOGUE for 1913 contains many new things in which you will be interested. Gladly sent on request.

R. DOUGLAS FRASER, Presbyterian Publications
Church and Gerrard Streets, TORONTO

THOMAS INDIVIDUAL COMMUNION SERVICE

OUR SPECIAL SELF-COLLECTING Cushioned Tray is NOISELESS and DUST PROOF. Best for pew or altar communion. Uses short, shallow cup, glass or aluminum (indestructible) no tipping of head. Saves ONE-FOURTH cost other services. Over 14000 churches use. Send for catalog and "Special Introductory Offer."
Thomas Communion Service Co., Box 153, Lima, Ohio

HEAVY SILVER

WANLESS & CO.,

402 Yonge Street and
2, 4 & 6 Hayter Street,

TORONTO, —— Canada.

SEND for CATALOGUE

TRACTS ON GIVING.

Rev. James Buchanan, Dundalk, Ont., has three tracts,—No. 1,—Scripture Giving, the Church's Great Reform."—No. 2, —"Covetousness, the Church's worst sin." —"No. 3,—"What owest thou unto my Lord." He has circulated 210,000 of these tracts. They shew what God's Word says about giving. Get some for distribution in the Budget campaign. They can be had from him for five cents per hundred for postage and packing, or free for personal asking.

Presbyterian Record

Vol. XXXVII. OCTOBER, 1912. No. 10

For the contents of this issue of the Record a careful reading is asked; and we think those who thus read will not be disappointed. "Greek and Hebrew"—on next page is not so formidable as its title would indicate. All can understand it and we think most will approve.—"Sunday in a Mountain Mining Camp" is a beautiful picture from our great home work; drink in its beauty and learn its lessons.—"The Budget" is strong and clear; study it.—"The Missionary's Physical Life"—as a study of health conditions—will interest those not missionaries; read it.—"The Church and Industrial Conditions"—calls for thought and action; digest it.—The sermon, "Not Ashamed of the Gospel" is a high ideal of what preaching should be. It should help ministers and people. Let settlements that are without a minister hold a meeting and read it. But why specify; read the Record through and hold fast that which is good.

The present year is an outstanding one in the history of our Church, Western Section. For the first time, since she began general mission work, that work has been brought under one Board, one Fund, and one management.

Home Mission Work and Augmentation have had separate funds and committees for more than thirty years. French Evangelization, ever since our Church began it over thirty years ago, has had its own fund and management. The N. W. Indians have been for more than forty years the care of the F. M. Com., because, when undertaken, the West was practically a foreign field; for that work the F. M. Com. was first appointed. Jewish work too has always had its own fund and committee.

Now all these different lines of work have been brought under one Board of Home Missions. This Board surveys Canada, and seeks to give the Gospel to every tribe and tongue and people in our wide Dominion.

One item of work outside that Board is the Chinese in Canada, who are cared for by the F. M. Com., because linked with our work in South China.

Over all this work is our General Superintendent Rev. A. S. Grant, with a number of district superintendents, overseeing all missions from Gaspe to the Pacific. The work is thoroughly organized, and the aim is that there shall be no place or class in Canada, without the Gospel; and, by arrangement with other churches, to prevent as far as possible needless overlapping.

The other great feature of the year, is the perfecting of the Budget Scheme, launched a year or two since, and fully described on another page.

It remains now to make the year memorable by such a generous support of the Budget Scheme that the great work, at home and abroad, may be accomplished.

The four Theological Colleges in Montreal, Anglican, Congregationalist, Methodist, Presbyterian, are co-operating in work this winter. Arrangements have been completed for opening the first session together on October first. The different colleges retain their own individuality but work together. It is not amalgamation as some papers have stated, but free co-operation with a view to better results. Ere these lines are read the first session will be under way.

Four or five years ago an effort was made at co-operation in the work of some of these colleges, but arrangements fell through just short of completion.

The students were more successful, for several years ago they organized an intercollegiate Athletic Association, the W. P. D. C.—the initials of the colleges in reversed alphabetical order, Wesleyan, Presbyterian, Diocesan, Congregationalist. While each belonged to his own college they competed together in sports. Their seniors are now following their example in the study and teaching.

GREEK AND HEBREW.

In the Training of our Ministry.

"A waste of time for a minister to be digging Greek and Hebrew roots, instead of hustling about among his people, studying human nature!" Such was the substance of a remark overheard the other day regarding the rule of our Church requiring students for the ministry to gain, during their college course, some knowledge of Hebrew (the language in which the Old Testament was written) and Greek (the language in which the New Testament was written). Some bystanders who heard the remark approved, and said—Away with such a rule from the Church, it is not fit that it should live. Who is right in this matter, our Church or her censors?

In every man's work there are two things, that "upon" which he works and that "with" which he works. The farmer requires the soil and the farming implements, something to work upon and something to work with, and he must be skilled in both. The dressmaker needs cloth to work upon and needle to work with, and the result depends upon her skill with the latter. The blacksmith needs iron and hammer, the sculptor his stone and chisel, and the results always depend upon familiarity with the tools and skill in their use.

So the Christian minister has that "upon" which he works, the human heart, —his own and others—and that "with" which he works, the Word of God.

As to the first, he must, as far as possible, know the human heart. He must know its needs, its temptations, its weaknesses, its difficulties, its longings, its capacities, its aspirations, its hopes. He must know the best way of reaching that heart, touching it, opening it, stimulating its aspirations, satisfying its longings, brightening its hopes, elevating its desires, directing its purposes, winning it to goodness and to God, and every means by which he can gain knowledge of the human heart should be laid under tribute.

But how shall he do this great work; what does he work with? The Sword of the Spirit, the Word of God. He must get knowledge from all available sources, but his great work is the ministry of the Word. No minister ever succeeded apart from that Word or without it; and none ever succeeded except in proportion as that Word was used and taught and preached.

Its promises, its hopes, its inexhaustible treasury of truth, its Christ, able to save unto the uttermost; these are the chief themes which it is the minister's work to bring to bear on the human heart. Out of it he is to bring truth new and old for warning and instructing, for helping and healing the heart and life upon which he works.

The only power that can give entrance to that Word into the heart is the power of the Spirit of God, but the minister's work is to bring that Word and that heart together, the fitting word, in a fitting way, at a fitting time, to the present need of that heart, and to so know that Word, the instrument with which he works, that he can bring from it the fitting message for the need.

He must awaken the careless with its warnings, guide the erring with its precepts, confirm the doubting with its assurances, comfort the sorrowing with its promises, encourage the despondent with its hopes, illumine the darkened with its light. From its treasures he must bring forth the fitting cure for the mind diseased and the soul distressed. Its Christ, able to save unto the uttermost, he must know and declare as there set forth.

Now comes the main question of this writing. Will a knowledge, more or less, of the languages in which the books of Scripture were written, other things being equal, give a man a more complete knowledge of that Word and make him a more efficient teacher and preacher and minister of its truths.

The question is not whether some men, knowing only their English Bible, have not been among the world's most successful preachers of the Gospel; nor whether some men very learned in the languages of Scripture have not been utterly useless in the Church; nor whether few or many thus study the Word; but whether, other things being equal, a man would be able to attain a more complete knowledge of his Bible, and be able to use it more effectively, if he could read it in some measure, more or

less, in the language in which it was written.

It is a fact of experience that the study of a book in another language than one's own, always throws side lights across the page, giving fresh shades of meaning and suggestion. All English Bible readers who have studied a verse or chapter in any other language, even another translation, such as French or German, have realized this.

Another fact of experience is that the close attention which one is compelled to give to reading any passage from any book, in an alien tongue, impresses it more deeply than reading it in one's own language. All Bible students understand most fully and remember most clearly the parts of Scripture which they have studied in the original.

Still another thing is self evident, viz., that apart altogether from any particular theory of inspiration, the more one studies the mind of the Spirit in the words of the sacred writer, the more likely is he, other things being equal, to understand what was in the mind of that writer and to be impressed by it.

The benefit which the minister himself receives from such study of the Scriptures, the mental stimulus, the spiritual suggestion, can only be realized by the experience of the one who has tried it, and it must make him so much the better teacher and preacher of the Word. He knows whereof he speaks, more deeply and richly and fully than he otherwise could do.

It is no "waste of time." It is an essential of reasonably complete training. The very moderate knowledge of Hebrew and Greek which the average student can easily acquire in college will enable him to read a little in the original with ever increasing facility. He must study his Bible in any case if he be a "Christian minister" and doing his work; and part of that study will be best spent in prayerful touch with sacred Writ and sacred writer, through the medium of the language which that writer used.

There are many men whose early opportunities were limited, who are fitted to do excellent work in the ministry, and such should be, and are being, received into the ministry continually. But young men preparing for that work should realize that while knowledge of all kinds,—all science, all literature,—can be made tributary to their work, one thing essential to best fitness is some knowledge of the Scriptures at first hand, and that such knowledge cannot be ignored without distinct loss.

It has been said that while the Church need not omit these languages from her course of training for the ministry, she should make them optional. To this it may be said that the young student who has never tried these subjects and knows nothing about them, or their benefits, is not fitted to judge and to take options. Further, the drudgery of studying a foreign tongue is at first repellant, and the student would naturally avoid it. Moreover, if the subject be of importance, the Church has no moral right to make it optional. It is not fair to the student, who is not yet fitted to make a wise choice; nor is it fair to those among whom his future lot may be cast, to omit that which might make him more efficient.

It may also be noted that, as a rule, those who advocate the omission of these studies, have either not taken them at all, or have dropped them at an early stage. On the other hand, almost all who have known the satisfaction and helpfulness often gained from the study of even a verse of Scripture in the original, support the present law of the Church.

Now in all other lines of life, the man who has experience of a thing is usually supposed to be a better judge of that thing than the one who knows nothing about it. The sceptic laughs at religion, says that life is better without it, and so he leaves it out of life's programme. But he has never tried it. He has had no experience of it. He is not a competent judge. The Christian believes otherwise. He has tried it, had experience of it. He is competent to form an opinion. He "knows."

When the sceptic laughs at religion, and would ban it from life, it is well to ask him,—"What do you know about it. Have you ever honestly tried it, and the peace and satisfaction and happiness which

it brings." And when men would change the rule of the Church in training her ministry, and omit the study of the Scriptures in the original, it is well to ask—"What do you know about it? Have you ever honestly and thoroughly tried it? Are you a competent judge of the satisfaction and help that it brings in the work of the ministry?"

To sum up, the minister's work is upon human hearts. The one effective instrument with which he works is the Word of God. His business is to "Preach the Word" and anything that will give him a more complete understanding and grasp of that Word is among the first essentials of his training.

All other studies, however valuable as aids, must take second place to anything that will give a clearer, fuller grasp of the Word of God. No knowledge of science or literature or history or philosophy or sociology or any other subject can be a substitute for such knowledge, in the work of the ministry. These subjects all deal with the material or mental or emotional. They do not touch the moral nature. They may be aids in the working out of a practical Christianity, but none of them can answer the question—"What must I do to be saved"—They may help to cleanse the body, or the home, or the streets, or the newspapers, or the laws, and thus prepare the way for receiving the Gospel. But they are not the Gospel. They cannot tell of cleansing the human heart from sin, and to tell of that cleansing is, above all else, the minister's great work.

On 6th Sep. ult., was laid the corner stone of the new Jewish Mission Building in Toronto. This is the first building in Canada to be erected by our Church for the worship of Hebrew Christians. The Jewish population of Canada has increased very rapidly of recent years and is now over one hundred thousand. May the day soon come when many of these will worship Jesus as their Messiah.

There are now nine Presbyterian deaconesses at work in Toronto, in uptown and down-town churches, and in the new mission churches on the city's edge.

A SUNDAY IN A MOUNTAIN-MINING TOWN.

By Rev. F. A. Robinson.

To the visitor the scene from the window of the humble little study is magnificent. The sentinel pines occupy the foothills, while in their silent majesty the bare, grey, rocky giants stand in the background —bare except for the snow-filled clefts and gulleys. The sky is almost cloudless and the western range of mountains seems to be clothed in a transparent garment of crimson. In the quiet of the early Sabbath morn all nature seems to be co-operating to make this a Sabbath day of calm and gladness.

The missionary has done his chores and gone over to the church to see that the fire is making satisfactory progress. Then half an hour is given to assisting the brave woman who for five years has done a noble part in keeping the manse as a radiant centre in a sin-darkened community. The way the missionary prepares the breakfast is adequate proof that he has rendered this service on many a previous morning.

Washday is more a night than a day here and so the children's garments on the kitchen clothes line are carefully tested to see that they are dry enough for wear after the Saturday night's washing, for all must be clean for Sunday. The baby's apparel needs a little more time to dry and so Joan is left to creep around on the cold floor in her night garments a little longer.

Breakfast and prayers over, the missionary almost rushes up the uncarpeted stairs to the uncarpeted study for the final preparation ere he enters the pulpit. The only table he has, might, if the bookshelves were thrown in, fetch fifty cents at an auction sale where there was brisk bidding. A high wind has arisen and the unplastered boarding offers poor protection to the occupants of the room.

In the adjoining room the children are being prepared for church, and while dressing the baby and directing the operations of the three others, the mother is giving the Golden text drill and helping Tommy with the 23rd Psalm. The last verse he recites at a pace that reminds one of a runner on the home-stretch.

Fifteen minutes before the time for service the missionary hurries off to make a brief call where one lies "sick unto death." The news he brings back is not encouraging. The doctor thinks that the life of the young man cannot be prolonged more than twenty-four hours. With a sigh of sympathy the preacher passes out to his morning service.

"For the beauty of the earth" is the opening line of praise that the congregation unites in singing, and there are few sights in all the Dominion so inspiring to a praise service as the view from the south window of this little church, situate amid the everlasting hills.

The opening prayer brings the thoughts of the worshippers to the sick chamber of the one they know so well and a sympathetic silence pervades the place—even the score of children are affected and their restlessness is suppressed.

For five years the missionary has laboured in this isolated mining community, and to the outside world he is quite unknown, but the sermon that morning would have been acceptable in any church in the Dominion. It was the utterance of a man who knew and loved his fellow-men and we went forth feeling that the Lord had sent us help from the sanctuary. The preacher realized that the men before him had their battles to fight and he made it clear that One was ready to stand alongside of every tried and tempted man to give help in time of need. If God was with a man then "all things" were possible.

Nearly a hundred children gathered for the Sunday School in the afternoon, and some senior scholars met a little later because there is not accomodation for all at the same time.

The missionary superintends the school, and the mistress of the manse, though wearied, teaches a large primary class. Three teachers are absent, often absent, but the faithful three who are present double up and the lesson proceeds. At the close of the second session of teaching, the missionary assists in rearranging the chairs and then goes down the hillside to invite the "boys" of the bunk-houses to attend the evening service.

In his work in connection with the Board of Social Service and Evangelism the writer considers his life enriched by the personal knowledge of the work done by such men as the missionary mentioned. There are plenty who can run and not be weary, but there are fewer who can walk and not faint.

To "preach to a procession" as the work in some districts has frequently been described; to face an appalling indifference on the part of some and a cynical antagonism on the part of others; to be deprived of helpful fellowships, and to struggle along with an income that makes it absolutely impossible to have satisfactory equipment for the work, constitutes a task that only the bravest can face for five long years.

Yet in the face of all this the missionary said "Yes, I've seen a lot of missionaries come and go in this presbytery, but I dare not leave my post until this whole district is different. It is hard for my wife, and there are few chances for the children, but I think God wants me here and the need is a great call and I must stay."

THE QUIET WORKERS.

Jesus called some men to "follow" him, and continue with him in his public work. But others who had received his blessing were told to "go home to their friends, and tell them what the Lord had done for them."

This quiet, personal work does not appeal strongly to one's ambition and love of display, but it is fully recognized by the One who regards it as most effective in the activities of the Church.

The quiet workers do not attract as much attention as the public servants do, but they accomplish greater ends, because they are mighty in number.

Only the few can publicly preach and teach, but the many can manifest the Christ spirit in their words and deeds which belong to their narrow spheres. This is the secret of success in the Lord's work—to live day by day according to his will, however humble one's position in life may be.—Christian Advocate.

THE BUDGET.

By Rev. D. C. Macgregor.

Perhaps no idea that has been put before the Church in recent years has met with more general approval and acceptance from ministers and laymen alike, than the idea involved in the Budget.

Its popularity has been due to the fact that it is based upon principles which commend themselves to the reason and intelligence of the Church.

(1) It emphasizes the Unity of the work of the Church.

The Church is one organization expressing its activity through many departments. If one department suffers, then all the departments suffer with it. The work abroad depends upon the success of the work at home, and on the other hand, the welfare of the work at home depends upon the willingness of the church to assume her share of responsibility in the foreign field.

Under the Budget all the departments are brought into closest possible relation with each other, and the appeal is made, not for any particular department, but for the whole work of the church.

(2) It is businesslike in its method.

It places responsibility on every member of the church. The General Assembly, after looking carefully over the field at home and abroad, determines how much will be required to carry on the whole work of the church effectively. This amount is apportioned among the synods; the synods re-apportion the amount among presbyteries; the presbyteries again re-apportion the amount allocated to them among congregations.

In each congregation the individual member canvass is urged, so that all, both rich and poor, are afforded some part in the great work that the Church is doing for the extension of the Kingdom of God.

In addition to this, only one appeal is made for the maintenance of all the work of the Church. At the beginning of the year the congregation is informed as to the share it is expected to contribute to make the whole work of the church effective and the members are enabled to determine their giving, knowing that there will be no further appeals from the church for the maintenance of its work.

(3) It is spiritual in its motive.

In the last analysis the appeal under the Budget is not so much an appeal for money as for men. Unless men recognize the Lordship of Jesus Christ and are vitally related to His purpose in the world for the regeneration of mankind, they will not be constrained by the love of Christ, and will not consecrate themselves or theirs to the work of building up his Kingdom.

The dominant motive must be to get men to recognize the claims of Jesus Christ upon them. For this purpose they must be made to see that the tremendous work which confronts the church,—the responsibility of evangelizing fourteen millions of people in foreign lands;—of holding Canada for Christ in face of the hundreds of thousands of immigrants pouring in through her gates, and,—notwithstanding her unparalled prosperity in material things—of having the Gospel effectively preached in city, town and rural district, is worthy of their best interest and great enough to command their highest intelligence and consecration.

This year the church is calling for one million dollars as the least amount that will enable her to do the work that confronts her in 1912. This amount has been apportioned amongst synods, presbyteries and congregations. In some congregations a canvass has been made with splendid results, showing that when this matter is put faithfully before the people they will not fail to respond. The work that the Church is carrying on this year will require a revenue of a million dollars to support it. Unless each congregation and individual member is willing to do a fair share, then the missionary, educational, social and benevolent work of the Church must necessarily suffer.

The Board of Finance has appointed a representative in each synod and has provided to have him set free from his pastoral duties for a period of two months, in order that he may co-operate with the synod and presbytery committees in conducting an educational and inspirational campaign in the interests of the Budget.

It is the intention to hold conferences at various centres this Autumn, at which the heads of departments and others will present the work that the Church is doing, and at which addresses will be delivered on stewardship. To these conferences will be invited ministers and representative laymen from each congregation, and with the information and inspiration received they will be able, under the direction of the Presbytery's Committee on Systematic Giving, to bring the work of the Church and its needs before every congregation and mission station of the Church.

CRUELTIES IN PERU.

The horrible atrocities that are reported from the rubber districts of Peru, some of which are told in a previous issue of the Record, reveal a depth of wanton cruelty almost beyond conception. And now that Britain and the U. S. A. have been taking steps to put a stop to these cruelties and the sympathy of the world has been aroused, the R. C. authorities seek to utilize that sympathy by appealing to these nations for money to carry on mission work among these poor people, on the plea that the R. C. Church alone is at liberty to carry on mission work there, that no other church is permitted by government to do so.

They do not mention that for four hundred years the R. C. Church has been supreme in Peru, in all things, civil and religious; that it is owing to her supremacy that the people are ignorant and the laws intolerant; that in spite of her influence, and "Article IV." on the Statutes, as a result of that influence, the civil authorities are not unfriendly to religious liberty, and that Protestant missions have been carried on there for many years; that the R. C. Church receives now a large subsidy yearly from the government of Peru for teaching these poor people and does nothing for them. It would be, indeed, strange irony if either Britain or the U.S.A. were to give money to that Church to perpetuate the condition of things for which she herself is chiefly responsible.

The fact is that the only attempt to enlighten and uplift the Indians of Peru is by the Protestant missionary work that has been going on there for many years, unmolested, except by the R. C. authorities.

"OUR TASK IN CANADA."

The above is the title of a Home Mission book to be issued this month by the Presbyterian Home Mission Board in Toronto. The writer is the Rev. R. G. MacBeth, who at the request of the Board gave the lectures on Home Missions recently at Geneva Park.

Mr. MacBeth is familiar with the whole of Canada and has given us the first publication to deal with all the Provinces. Enough of the history of the various parts of Canada from pioneer days is written to put the stream of continuous life in the volume, Mr. MacBeth being already well known as the author of historical and descriptive books and letters.

This volume will be illustrated by cuts of famous Home Mission leaders of the past, Drs. Robertson, Carmichael, Herdman, Findlay and Childerhose. Dr. Robert Murray of Halifax will have a place also in the full page cuts as the author of the great Home Mission Hymn "From Ocean unto Ocean."

The book will be bound in cloth with gilt cover design. The price will be only 50 cents, with 10 cents extra if mailed, and orders should be sent in early to the Board in Toronto or The Westminster Company publishers there. Mr. MacBeth has handed over his work to the Board for the use of the Church without retaining any royalty or other financial interest in the publication.

Quite a party of our missionaries sail from Vancouver, October 8th, for their fields in the Orient; some going for the first time, and some returning after furlough. It is good to see the young going, full of hope and enthusiasm, their lives devoted to the good of men and the glory of God. It is even better to see the veterans, who have been home to recruit, their illusions all dispelled, knowing the realities before them, but going gladly to take up their work again.

Our Foreign Missions

The thirty-eighth Annual Meeting of the Woman's Foreign and Home Missionary Society, Maritime Provinces, was held in Yarmouth, 11-12 September, ult. The amount reported raised for Home Missionary during the year was $5,926, and for Foreign Missions, $23,376. Miss Carmichael, who has filled so well the office of President for the past six years, declined to accept again, and Mrs. A. W. Thompson, of Pictou, N.S. was elected.

Rev. J. A. Scrimgeour and wife, of our mission staff in Trinidad, have accepted the appointment of the F. M. Committee, to go to our British Guiana Mission. His work in Trinidad has been educational, in Naparima College, of our mission, and he has "made good" in the best sense. In British Guiana it will be more evangelistic. The latter has been a trying field on Canadian missionaries. Let this devoted couple realize that they are supported, not only by the means but also by the prayers of the church.

The newly appointed missionaries of the Western Section of the Church, going out during 1912, are the following:—

To Honan.—Mr. J. B. Hattie, B.Sc., of Guysboro Co., N.S.;—Rev. J. R. Sanderson, M.A., Ph.D., of Toronto, and Mrs. Sanderson;— Rev. T. A. Arthurs, B.A., of Limehouse, Ont., and Mrs. Arthurs;—Rev. H. A. Boyd, M.A., Listowell, Ont., and Mrs. Boyd;—Miss Leah Dinwoodie, Toronto,—and Miss Grace Sykes, Toronto.

To South China.—Miss Ethel C. Reid, Toronto.

To Formosa.—Miss Isabella J. Elliott, Agincourt, Ont.

To India.—Rev. A. A. Scott, B.A., Carleton Place, Ont., and Mrs. Scott,—Miss Margaret H. Brebner, Sarnia, Ont.,—Miss Mabel E. McLean, Orillia, Ont.

To Korea.—Rev. D. A. McDonald, B.A., Fort William, Ont., and Mrs. McDonald, of Renfrew, Ont.

A Missionary Conference was held in the Deaconess Training Home, Toronto, 5th September ult., by the Board of Foreign Missions. It was chiefly for the benefit of our outgoing missionaries. Quite a number of these, and of those home on furlough, met with the F. M. Executive. The information given and experience told should be helpful to those going for the first time. It is the intention at present to continue these conferences yearly. Many other Mission Boards have them and have found them profitable. A pleasant interlude between afternoon and evening sessions was a reception and supper in Central Church.

Rev. Andrew Gayadeen who had been for twenty-two years one of Dr. Morton's immediate helpers in Trinidad, passed to his rest, 29th July, a few days before his beloved chief—if that word may be used—but Dr. Morton did not know of it till they met beyond.

He was born in India, March 3rd, 1855, fifty-seven years ago, the son of a Brahmin. He was sent to a primary school and to the Government School at Lucknow, graduating as a teacher. As a means of holiness he went on pilgrimages ta sacred Hindu shrines but they brought him no rest.

Meeting some who told him of emigration to the West Indies he registered his name, and came as an indentured immigrant to Trinidad. There one day Rev. Mr. Morton visited the Estate where Gayadeen was laboring and told of Jesus, the peace-bringer. He bought a Hindi Bible and at length found peace at the Cross.

He was baptized April 6th, 1889, and entered the work of the Mission. At first he taught school, then labored as a catechist, then studied and was ordained to the ministry, April 3rd, 1896.

For twelve years as one of Dr. Morton's valued assistants he made full proof of his ministry. Like his spiritual father and teacher he rests from his labors and his works do follow him.

THE LATE REV. DR. MORTON.

Last Record told something of Dr. Morton's life and work and his passing to rest. One striking feature in connection with the sad event was the expression of sorrow, not only in religious but official circles in Trinidad. He had always taken an interest and given active effort in all that concerned the welfare of the E. Indian, and his advice had often been sought by Government in matters of Agriculture and Education. There was no man on the Island whose judgment on these and other public matters was more valued by those in authority.

The Governor of Trinidad, in his tribute said: "Dr. Morton's name will be honored alike by the East Indians and others for whom he devoted his missionary life, and by every class of the community, for his practical work and advice which were always at every ones service."

From a private note by Mrs. Morton we venture to give the following. We trust this use of a personal letter will not seem unfitting, for it is only given to the Church family circle, which has deepest sympathy with all that concerns this our senior mission family, both Mr. and Mrs. Morton serving longer in the field than any others in all our mission history, having been appointed forty-five years ago.

Tunapuna, Trinidad
8 September, 1912.

"Very many thanks for sympathy, also for the cheering note in your letter. I have indeed so much to be thankful for in the past, the present and the future, that I must not complain. After nearly forty-nine years of work, hand in hand, he has been taken away in the fulness of usefulness, and I spared for yet a little while, with strength for work and the consolation it brings.

Dr. Morton continued to work and to enjoy it till very nearly the last. About the middle of May he began to look and to feel worn at times. On the 9th June he preached twice and conducted two Communion services, the second being at 2 p.m. at Guaico where we are building the Memorial Church.

He did not complain, but about two hours later heavy fever came on. He was much better next day and walked to the Railway Station to return home to Tunapuna.

For a week he continued about the same, going about a little and taking part in a funeral service in the church. Then not feeling so well, on June 25th, by medical advice, we went to Barbados for a change.

At first Dr. Morton seemed to improve; later the symptoms increased in severity, with heavy fever every afternoon, and some confusion of mind. Two doctors pronounced the case serious and hurried us home July 9th. It was diagnosed for the first time as malignant disease of the bowel producing diarrhoea and stricture.

I never fully believed it and never gave up hope till his breathing was actually getting short, and he passed from us, Sunday morning August 4th, just as the bells were ringing for service.

He lay in his own bed-room, which happens to be accessible from outside by a side door, enabling the crowds to see him without any disturbance to the family. Many hundreds, both E. Indians and Creoles passed in and out quietly and reverently taking a last look. But for this opportunity the crowd in and about the church at the funeral would have become unmanageable in the press to see him.

Hindoo pundits and Mohammedan priests were there by the score, those coming by train from long distances were not able to get standing room inside. All followed to the grave; the street being filled from side to side. It was said that the procession would have been a mile long had they walked two and two. Never was any more truly mourned and by the whole colony.

I am at my work again, my night-school is doing well. We have to bear the burden of the loss of Gayadeen as well. He died six days before Dr. Morton, who never knew it. Gayadeen lies near his guide and friend in Tunapuna Cemetery."

SARAH E. MORTON.

Blessed such a passing. More than conquerors they rest from their labours and their works do follow them.

THE STORY OF THE STONE PILE.

Letter from Rev. J. T. Barber.

Kainei (Hoi Ryung)
July 2, 1912.

Dear Mr. Armstrong:—

First let me say that "Kainei" is the Japanese name for Hoi Ryung and that all post-offices in the east will probably know it when they would not know "Hoi Ryung." Accordingly if you address us, Kainei, Korea, our letters will come all right.

We arrived here to take up permanent abode on May 22, 1912, a date to mark in the history of the Mission, and we are lodged in our Korean house.

Meanwhile our housebuilding operations are going on apace, but prices are so high that I fear we will have either to cut our houses down or ask for more money. Stone, brick, lime, labor are at famine prices now. Food, everything, is higher I believe than in any other part of Korea.

One reason for this is the fact that Hoi Ryung (Kainei) is 200 li from the sea, and everything has to be brought here over a small trolley line, the cars of which carry only about 800 lbs. each, and are propelled by coolies. The cost of one loaded car is $3.30 Canadian. That is a pretty stiff rate, over forty cents per 100 lbs. for about sixty English miles.

We were delighted to hear of the appointment of Mr. Hunter, and hope he will be able to join us this fall. We are disappointed that the single ladies are unable to come at the same time. Cannot you get two or three others to come this fall, and send these two ladies next year, as you plan? The need is urgent. There will never I am sure be a more open door and I do not believe doors remain in a stationary position.

There is a splendid field here for work. At nearly every service there are a number of the heathen outside the doors and windows, who listen attentively. I have been told also that there is the best of feeling between the Christians and the heathen here, and whenever street preaching or private talking is engaged in an attentive ear is given to the messages. Further, we are seeing fruit continually. Since we came here about six or seven weeks ago there have been quite a number of decisions for Christ. Last Sunday five little girls and two men handed in their names as those who had decided to believe.

Of course, a great many of these newcomers are extremely ignorant, and know practically nothing of the Gospel, but once they decide to accept the Gospel the work begins, and through having that Gospel preached again and again, through Bible study, through prayer as best they know how, and through a willing mind, they grow in knowledge and grace.

I have purposely put knowledge first, not that Grace does not come first, inclining their hearts to God; but because, once they have decided, instruction plays such an important part in Christian growth. Hence the emphasis to be laid in our work upon instruction, teaching. The best of the Koreans need teaching and help.

Let me give "The Story of the Stone Pile," as told me by my teacher. Just a verbal tradition. Take it for what it is worth.

A long time ago there lived in China a man by the name of Kang T'a' Kong. With him dwelt his wife. Mr. Kang, for the surname comes first in the East, was a great book worm. Indeed, so taken up was he with his books that he had no time to work. This went on for some time until his wife, becoming tired of his continual study and failure to work, suddenly left her home and went to live with another man, a very common thing in many parts of the East.

After some time, having finished his studies, Kang T'a Kong became a Chinese king. On his accession, his faithless wife, regretting her former action, decided to return if possible to her husband in order that she might reign with him, and enjoy riches and honor, as the wife of a king.

Accordingly one day she met the king on the road and said, "I am going back to live with you."

"You cannot do so" replied the king.

Wishing to know why it was impossible she was told to bring a jar full of water. She brought the water, and placed it on the road before the king. The latter then

ordered her to pour the water out onto the ground.

When this was done, "Now," he said, "put it in the jar again."

"I cannot do so" said she.

"Even so," said the king, "it is impossible for you, having once left my home to dwell with another man, to return again to live with me," and he commanded her to leave him.

On her way home the people knowing what she had done and being angry, picked up stones and stoned the woman to death, throwing her body by the side of the road, and covering it with stones. From that day travellers passing by would spit in derision at the place where the dead body lay buried, and cast stones onto the heap already there.

From this, it is said, has come down the custom, which is everywhere in evidence here in Korea, of putting stones on the top of mountain road passes. As we travel through our territory, we are continually passing over mountain passes at the top of nearly every one of which is a stone pile. These are also in evidence in other places than the tops of passes.

Usually there is also a little devil-house made of stone or wood, a little affair perhaps three feet high and two or three feet wide, with a shelf within upon which travellers place offerings of rice, or millet, or a piece of garment, or horse hair, to bring to themselves safety and peace during the journey.

You may ask,—"How is it that from the spitting and stone casting of former days the offering of sacrifices has arisen?" The explanation seems to me to throw some light on the superstitions and perhaps religious beliefs of this country. My teacher, who told me the story, said that the soul of the dead woman is still supposed to be about, and that it has become a devil of whom the people are afraid. Hence, although the spitting and casting of stones appears still to continue, offerings are made to it, to appease the evil spirit.

On the tops of many hills and mountains of Korea are little houses built of logs, or slabs and stone, at which offerings are made to various spirits. In "The Story of the Stone Pile" I mentioned one kind of house. But there are many devils and spirits of one kind or another at whose shrines sacrifices are offered.

During one of my recent journeys, I came across one of these, a description of which shows that in the heathen heart is deeply imbedded the conception of One who is God over all. (In passing, I might say that Koreans with scarcely any exception have this conception of God, called by them "Hananim," although their conception goes little beyond the name and the fact that he is the God over all.)

Travelling up a mountain pass we came in time to the top. A little to one side of the road, upon a high knoll, was a little house about seven feet high, five feet wide and five feet long.

We saw two men inside apparently engaged in worship or sacrifices. When they came out we went in and examined the place closely. On the wall opposite the door was a board shelf with some offerings of horse hair, cloth, a little bag of millet, and a coin or two on it, all made as offerings to the spirit of the place. These places remind one forcibly of the high places of the Old Testament times.

Over the shelf was a wooden tablet about a foot long and four inches wide. On it was this inscription "Place of the True High Spirit, King of Heaven."

On another wall was a board tablet saying in effect: "This house was destroyed during the war seven years ago, and after the war it was rebuilt by a carpenter, Kim Sin Duk. As a tiger without teeth is useless, so, although there are other hills where one may worship, if worship is not performed here all is useless. Great unrest resulted because this house was destroyed, but since it has been restored peace has returned. Worship has been carried on here since the beginning of the Korean kingdom, and will be continued."

Such is the inscription. We hope to see the day when the King of Kings, and Lord of Lords will be worshipped, not in this mountain or that, but in every place, in spirit and in truth.

CHURCH OPENING IN FORMOSA.

LETTER FROM REV. WM. GAULD.

There was a church opening at Taikah on Sunday and Monday. Thank God for the promise of the work there. It was started just three years ago. On Sunday more than forty members sat down at the Lord's table.

The church is built mostly of sun-dried brick and cost about 2,500 yen (a yen equals half a dollar). The church is the equals half a dollar). The church is one of the largest in N. Formosa, being 50x30 session room, etc.

The people themselves have done remarkably well. Consider that the work was started there only three years ago, and that these people, most of whom have since then become hearers of the Gospel, subscribed about yen 1,000 ($500), and gave over nine hundred days' labor to help build the church.

Two men subscribed about yen 200 each, and one of these men has given most of his time for the last two years in looking after the building and keeping the accounts.

Of course being built of sun-dried brick it is not very strong. It would have been finished some months ago were it not that several of the sun-dried brick panels crumbled during the typhoon last year. A few friends subscribed yen 150 to help repair. One of themselves said: "Give me the yen 150 and I will repair and pay the the balance required myself. It cost him yen 167.

I wish you could hear, and understand that man, who has been a hearer for only three years, preaching the Gospel of Redemption. His life is by no means perfect, but he has given up both opium and tobacco since he became a believer.

He is a literary man. The first time that I met him, he said that the only claim the Bible had to be more suited to the needs of sinful men than the classics of China is the vicarious sacrifice. "The moral teachings are much the same in both," he said; "but in that sacrifice of the sinless Son of God for sinners the Bible stands alone. It is our only hope."

IN A HINDU HOME.

LETTER FROM DR. MARGARET O'HARA.

Dhar, Central India,
23 July, 1912.

Dear Jessie,—

It is some time since your last letter came but I have been busy and the weather was so hot that when the regular work was finished I was too tired to write any but letters which were necessary, and so my friends, whom I love just the same, were seemingly neglected.

The hot season is now over, and we are getting beautiful rains about Dhar, and everything is looking fresh and green, but ten miles away they had no rain up to Sunday.

I must tell you of a trip I had to make on Sunday to a patient, between thirty and forty miles from here.

Eighteen years ago I visited this place from Indore. That time I went by train to Barnagger, an out station from Rutlam, and I was met by such a wreck of a tonga and horses. The springs were weak and the tonga clumsy and heavy, and the tin mud guards would come down on the wheel with an ear uplifting "skreek." I can in fancy hear it still.

When half the journey was made we exchanged this for a cart, but the whole distance from the station to Bakhalgash was over country roads that are never repaired. I was called that time to see the stepmother of the then Thakur of the place.

This time a motor car was sent for me and although the roads that have been made since then are not perfect yet there is a vast improvement and we had twelve miles on the macadamized road which runs from Mhow to Neemuch, and it was a pleasure to have that spin both going and coming.

The Thakur, who was ruling eighteen years ago, died two months ago, and his son, who was educated in the Daly College at Indore, speaks English, drives a motor and does many things his father knew nothing about.

The late Thakur was the most picturesque figure that appeared in the Dhar

Durbars. How warlike he was and how splendidly he was always attired; his jewelled sword by his side; his rich and flowing garments bound with a many-coloured silken girdle; and around his neck and on his chest, legs and arms such a profusion of gold and precious stones; while his bright turban always had pearls and precious stones interwoven in its folds.

His son is a teetotaller. I enjoyed talking to him very much.

The palace is a large rambling old place, the most antiquated I have seen. It is placed on a high mound and it is quite a climb from the yard where we left the motor to the inside of the first courtyard.

I was first taken to see the Thakur. He rules over eight thousand people. He received me in a large room void of furniture except the two chairs that we occupied. He told me about his father's death, the illness of his sister and expressed the hope that I could do something for her.

As I did not know the nature of her illness I had gone prepared with surgical instruments and appliances that might do for almost any case, besides medicine, etc. But I did not forget to take a sword too, a Hindi Testament.

I was led through two courtyards and then upstairs where the pretty lady was seated in one chair while a second was placed opposite for me.

Many slaves (female) stood about. I chatted with her for a while and she told me all I wished to know, but when I suggested a more thorough examination she refused, and her mother—the widow of the late Thakur—sent word to me that I could question her daughter and nothing more.

I still remained and I opened my suit case and showed her many things—among others my Hindi testament and hymn book, so they asked me to read and sing with them which I gladly did.

I had quite an audience as the women from the other zenanas came in to listen.

I asked for her widowed mother and was taken to see her. What a pitiful sight! She was a beauty when I saw her eighteen years ago, proud of her husband and children. Now, a "Hindu widow," she is confined to one room with a mud floor. In the one corner of this she sits. Her head has been shaved, all her jewellery removed.

She has the garments in which she is dressed; in these she spends her days and her nights. She has not even a mat to sleep on nor a sheet wherewith to cover herself. She receives one meal a day and in this state she will remain for a year.

She does not murmur nor complain. She just says: "My lord and master has left me and thus I mourn for him. Do you wonder that John 14 seemed the only passage I should read there. It seemed so satisfying in that house of mourning.

I was taken to see the grandmother in another quarter; the second wife in another. The strange thing is that the second wife's hair was not cut off and she had a reasonable amount of jewellery on her.

Poor things! my heart went out to them. I prescribed for several in the household, among them the small son and daughter of the present Thakur, and after I returned to the Thakur's quarters he gave me some food which I ate, and then left for Dhar.

I was very tired next day and my thoughts have been with them since. Do join me in praying for them. They all seemed so ready to listen to the message of love.

On the first of August ult., Rev. W. Gordon Firth, B.A., was inducted at Susamachar Church, San Fernando, Trinidad. When Rev. Dr. Grant settled here in 1871 there were no East Indian Christians. All were heathen. When he retired after thirty-seven years of earnest, devoted work, and for years before his retirement, there was a fine East Indian congregation, which not only paid its own running expenses, but its missionary's full salary. It is to this congregation that Mr. Firth has gone, not exclusively to minister to a congregation of East Indian Christians, but to make it a centre of aggressive evangelistic work among the thousands of East Indians in that district who are yet unreached by the Gospel.

"Light obeyed increaseth light,
Light rejected bringeth night."

THE MISSIONARY'S PHYSICAL LIFE.

By Wm. J. Scott, B.A., M.D.

(Note.—The following was prepared for a Conference for outgoing missionaries, held by the F. M. Board, 5 Sept. ult., in Toronto. It is here given by request of the Record. Ed.)

"Mens sana in corpore sano" has an even fuller meaning in the foreign field than in the home-land; and the effect of the mutual reaction and interaction between the mental and physical is perhaps more marked there than in the average individual at home, on account of the many novel and often unpleasant stimuli which daily and hourly impinge upon ones consciousness. And so, although these remarks are supposed to deal primarily with the physical side of the question, the relation between mind and matter—in the human—is so intimate that one is obliged to consider them together.

It is, indeed, a question as to which is the more important on the mission field, the "mens sana" or the "corpus sanum," since an untrained, nervous, eccentric, or otherwise ill-balanced mental mechanism may demoralize the soundest physique—either ones own or some other body's—while poor physical health is often the direct precursor of insufficient mental effort, of discouragement, or even a nervous break-down.

And first, it should be the aim of every outgoing missionary to emulate the Apostle Paul who "learned in whatsoever state" he was "therewith to be content," —and, as a preliminary, to determine beforehand to "like things;" especially after the first excitement of leave-taking and novelty of change have given place to the hard facts of the mission field.

It is said that when Sir Rufus Isaacs was questioned as to what he considered most necessary to success in law, he replied—"The three essentials are, first—high animal spirits, second—high animal spirits, and third—high animal spirits." And though an excessive outward ebullition of spirits is not in accordance with strict Chinese etiquette, it may be affirmed that the greater reserve fund one has of "sanctified common sense," or "divine optimism," or whatever that quality is, in the missionary, which corresponds to "high animal spirits" in the lawyer, the better chance he will have—other things being equal—of "lasting."

Don't worry. When Solomon said that "a merry heart doeth good like medicine, but a broken spirit drieth the bones," and in later times Bacon averred that "to be free-minded and cheerfully disposed at the hours of meat and of sleep and of exercise, is one of the best precepts of long lasting"—the idea was doubtless akin to the common proverb of to-day—that "worry kills more than work." The Master's "Be not anxious" is profitable for the body as well as for the soul.

Avoid introspection, whether from mental or physical causes. After the first year or two there are so many outside interests in the work that this is not usually a danger; but at first, when one is liable to feel "out of it," it is necessary to be on guard against ones own thoughts.

And now to pass to the more definitely physical aspect of the question. The first duty which will confront one, after saying "how-do-you-do" to the foreigners, and "ping-an" to the Chinese in the compound, is the study of the language; and, while making it one's motto "this one thing I do," to neither underdo nor overdo.

Of the underdone variety, this is not the place to speak—"their works do follow them;" but to him whose enthusiasm carries him away it should be said—"Do not read Chinese characters at night, if you value the future usefulness of your eyes." They may stand it and they may not, and the gain is not worth the risk. If one must study at night let it take some other form.

And this brings up the question of eyes, which is more important than the routine medical examination would indicate. Make a point of consulting an oculist, and if there is any considerable error of refraction, or degree of astigmatism, get his careful opinion on the ability of the eyes to do fine work more or less continuously

for a period of two or three years; for that is what studying the written Chinese language amounts to.

Some few individuals pass through a well marked period of acclimatization, characterized by increased desire for sleep, lassitude, and other minor variations from the normal; and sometimes by more or less interference with normal bodily functions; while others take to the new conditions without any sensible change in their physical well-being. Naturally one would not expect to find in North Honan —where the climate is no more than subtropical, and for eight months of the year quite pleasant—the same difficulty in accommodating oneself to new climatic conditions as obtains in India or South China. In any case one should not hesitate to consult a physician if in doubt about one's symptoms.

Now that the workers in the field are not only permitted but encouraged to take a yearly vacation, with change of scene and company, one should avail oneself, if at all possible, of this privilege, or rather duty.

In the same connection, also, it should be considered a duty to take regular, outdoor exercise—with emphasis on the "regular"—whether in tennis, or walking, or gardening, etc.

Fresh air at night in the sleeping-room is an important adjunct, and one which is too often neglected even in this country, where the approach of cold weather is sometimes the signal for hermetically sealing all communications with the outside world. It was an old family doctor who wished fresh air were expensive, for then he could get his patients to make use of it.

The date of arrival on the field is now usually after the worst of the fly and mosquito season. The heat is also past, and the climate for the next six months is delightful. But with the coming of summer, one should not wait to be reminded of the necessity for wearing the pith hat that was purchased in Shanghai on the way inland; for although, according to Dr. Arthur Smith, a Chinese coolie can sleep comfortably across the handles of a wheelbarrow, under the blazing noonday sun, with flies playing tag in his mouth, "foreigners" cannot so defy nature with impunity.

The mosquitoes and flies will also demand attention, for although the Foreign Mission Committee can supply the best quality of brass wire screening for the houses, it is on the individual that the responsibility rests for keeping the doors and windows properly adjusted. A screen door left open for a few minutes in the kitchen by a careless servant, will neutralize the most efficient wire-netting ever purchased.

In connection with mosquitoes, although one cannot control the drainage of the surrounding country, yet considerable can be done in one's own compound, by carefully emptying all receptacles which might hold stagnant water after a rain, such as old flower-pots, empty butter tins, water buckets, etc., and thus prevent the mosquitoes breeding in them.

The "swat the fly" campaign is even more necessary in warm countries, where such diseases as dysentery and cholera are endemic; and a blow can be struck at the root of the matter, by properly disposing of all garbage and refuse, instead of throwing it out the back door, or allowing it to stand uncovered, thus depriving the "fly-that-doesn't-wipe-its-feet" of at least one fruitful source of pabulum.

It is unnecessary to refer to the smaller varieties of "China's Millions," for once acclimatized, familiarity breeds contempt, and they seem to be more an inconvenience than an actual danger.

Insects, however, are not the only intermediaries for the ubiquitous microbe. The drinking-water may carry disease-germs, and must always be boiled for twenty minutes before bottling—for as long as one is privileged to remain in China one must endeavour to cultivate a fondness for the bottle.

Care must also be taken to wash raw fruit before eating, and green vegetables before using in salads, with several changes of boiled water; and in epidemics of dysentery or other intestinal diseases, to eschew such articles altogether.

During summer most people find it necessary to lie down for an hour in the heat of the day, and it undoubtedly pays in the long run.

As to diet, although Dr. Hudson Taylor advised meat twice a day, the consensus of opinion is against a diet too rich in proteids, such as cheese and meat, in the hot weather. Some, however, will require more and some less, than others, so that no arbitrary rule can be laid down. Generally speaking, an average general diet, without excesses along any line, is suitable for North Honan. Indeed, the difficulty often is to get good meat, or meat of any kind—except "hen"—small, poor and tough,—so that abstinence in the hot season, even if not compulsory on hygienic grounds, is at least less hard to bear.

It may be necessary at times to fight against the disinclination to eat, when one is feeling out of sorts or homesick or languid; as a "vicious circle" will be created which will keep up the original cause of the trouble.

It is not wise to sit right down to eat when one is physically tired. Rest a few minutes, or take a cup of tea or other liquid first. Neither is it well to drink large draughts of cold water when one is over-heated; sip it gradually or take a hot drink.

It is important, even in summer, to avoid chilling the surface of the body, and to prevent too rapid evaporation; and to this end it is advisable to wear loose-textured fabrics next the skin, which have a certain porosity. Any smooth close material communicates chill too readily, and does not as a rule absorb the moisture. The Chinese themselves recognise this and many of them wear a kind of netting next the skin, through which the air circulates. Wearing an abdominal binder of light flannel— called a cholera belt— night and day, is necesary for some and safe for all.

In connection with intestinal trouble one should not regard lightly any over-activity of the bowel in tropical or sub-tropical climates, especially in infants, and in fairness both to doctor and patient, medical advice should be sought before delay prejudices the case.

The mention of infants reminds one that the practice of giving the little ones two or three cool sponge baths, perhaps with a little alcohol in the water, in the twenty-four hours, besides the daily tub, will enable them to pass through the trying hot season with the minimum of discomfort and danger. And for the adult one or more cool tubs will do much to make a hot day bearable which would otherwise be a weariness to the flesh and a drain on the strength.

Much more might be added but will be better said by others. The only excuse for what may seem like platitudes is that the smallest thing that can make one more fit physically to undertake the great work which awaits in the foreign mission field is worthy of consideration, and it is often an apparent trifle which has proved to be "the little rift within the lute," and caused grave trouble that a word in season might have prevented.

TAKING BOYS SERIOUSLY.

"Come home with me, my dear," said a lady from the city, who was calling at the home of one of her country friends. She was speaking to a charming little boy, perhaps two years and a half old.

"I should love to have you," she continued. "You could see the horse-cars go by, and we would go to the museum and see that big whale. Won't you go?"

The little fellow's bright, confiding eyes looked sweetly into hers. They did not detect her insincerity. They saw only kindness and admiration there, and he started at once for his coat and cap.

"Mercy!" cried the lady shocked at his literal way of taking her words. "He thinks I am really in earnest! Bless you, dear! I couldn't carry you off. Your mamma wouldn't let you go."

Then, turning in apology to her friend, she added, "I never thought of his taking me at my word. It is too bad."

The child gazed at her for a moment, his great eyes flaming with indignation. He flung down his little coat and cap with a gesture as imperiously contemptuous as a child's could be. Then he rushed to his mother's side, buried his face in her gown, and cried hard and long. Wounded pride, disappointed hope, and utter bewilderment were expressed in his smothered sobs.

A poem might have been written then and there upon the undying impression of one's first experience in being deceived. The child's confidence had been abused, and he never forgot it. From "Bringing up Boys."

Young People's Societies

TOPIC FOR OCTOBER.

CHRISTIAN LITERATURE FOR CHINA'S MILLIONS.

By Rev. Donald MacGillivray, D.D.

A popular writer on social problems remarks that there is one remedy yet to be tried, and surprises us by telling us that he means Christianity. The Golden Rule appears simple enough, and yet how diffihe means Christianity. The Golden Rule were carried out, then we should see the Gospel in every form given more liberally to the heathen.

As to Christian literature, the Golden Rule is the sufficient justification. Do as you would be done by. The masses cry out: "We can't come to you missionaries, for we are too many and you are too few. Send your message to us in print through the new post-offices which are ready to help you and us."

The ancient wooden blocks were slow; we now have the cylinder power press and the leaves may be quickly multiplied. Invention and even the State has come to our aid, and stupendous as is the field, we begin to believe that it is possible "to sow China deep with literature."

The Chinese welcome our books at least for their enlightening, if not for their converting power. The children of this world, especially the Japanese, have quickly perceived in the Chinese market a chance to make wealth and incidentally spread ideas. They are unhampered by moral laws, and so translate what they think will sell best—books flattering to man. They are not concerned about the truth, or the salvation of the readers, as we are. We too study the market, but for the sake of the souls of the readers. Needless to say, their books make a profit and ours do not. Still their activity should spur the Church on. Shall it be said that love for souls is not so powerful a motive as love of gain?

The work of the Christian Literature Society is to bring to bear on China the complete revelation of God in Nature, History and Grace. In other words: everything true, honorable, just, pure, lovely and of good report as St. Paul has it in Philippians 4: 8. The text of Holy Scripture it is the part of the Bible Societies to distribute, but to the rest of us fall the work of expounding that Word and shewing its practical bearing on the life of men and nations.

Paul always appealed to what men saw in himself as in the ninth verse of the same chapter. There is first the precept or message and then comes the fruit of the message in life. This is the proof and illustration of the message. Thus our books, though the topics widely vary, do not get beyond these two great divisions, Precept and Example.

Under example comes Biography, of which we have a large supply, and History, which is the biography of a people. Obviously there are hosts of books which we should never dream of translating. Poetry could not be translated, and Fiction we would not think of translating into Chinese. If the book does not serve a great moral and religious aim, why should we waste time over it? We have about 200 titles on our catalogue, but what are they among so many? Besides, it is only since several churches, including our own, set men specially apart for this work, that even so many books as that are available for missionary ammunition. Such work demands all of one's time and strength. "This one thing I do."

When we got Mr. W. A. Cornaby, we began a weekly paper for the non-Christian. It was a modest sheet at a modest price. The editor drew his own pictures to illustrate it. But it grew and became a power. Doubtless it helped on the Revolution. The regular perusal of this paper each week let in a flood of light on the Chinese mind. Many who could not be

induced to read the Bible or who did not understand it when they tried, were willing to read a paper and there they discovered that God was not an absentee in His world, and that Christianity was a growing, active force on the earth. Thus many were led into the full light of the Gospel.

Evidently there is much work still to do. Many of our old books which did grand service once should now be superannuated, like old sermons, and fresh ones prepared for the changed conditions of the present day.

We are sometimes called translators, but the name is misleading. It gives people the idea that we are simply translators of certain standard works and therefore will soon finish them all, like translators of the Bible.

No we are not mere translators, but preachers, ever preparing fresh messages to the Chinese people by means of the press, and, therefore, we preach while life shall last and believe that after us, others will take up the story and carry it on to greater developments and more blessed results.

The Chinese themselves will use this method of preaching, but that does not mean that we will cease. They are our colaborers now, and in the future we trust they will increase more and more.

Attractive as is the work for the masses, another class of books has from the beginning of my work in Shanghai received a large share of my time. This is the literature for pastors and church members. Many little groups of Christians are far from stations. The only way to instruct them is by books and papers. The pastors too, eagerly welcome any additions to their scanty libraries.

The names of many of our best writers are now household words in China. If we can edify these workers, our work will be telling on their hearers as they pass on the blessing they receive to them. Little churches have been thus revived, an orphanage started and forward movements begun.

Our church paper, too, is constantly helping the helpers and it is the largest College and Teachers' Training Class in China.

This year we have begun issuing a Woman's Paper, conducted by women, but a boys' and girls' paper is still in the future. We see many ways in which we should extend our work, but are always checkmated by lack of workers. Surely here is a wonderful opportunity, and yet we are only four or five all told to use it.

The churches are not yet seized of the greatness and importance of it. When they are, we shall get reinforcements. Pray for us, our co-laborers, and our readers. If even a small percentage of China's ten million readers read our productions, what a vista of glorious fruitage opens up before us.

NO TIME TO QUIT.

The only real happiness in life is found in work. Is this not true to the facts in life? How many men do you know who have proved this theory in their own experience—men who have stopped work with the idea that it would afford them more happiness to be idle, and who have found inactivity fatal to pleasure, if not to life itself?

Hudson Maxim recently said, when talking about success: "There never will come a time to quit." It is possible that the time may come when we may find it necessary to put on the brakes a trifle. As a man grows older he requires more rest—more sleep—but he never becomes so old that he can find happiness anywhere except in work. If it were possible to do this we might question the purpose of life.—Ex.

AS FEWER DAWN THE MORNINGS.

The Sabbath morn all glorious breaks over land and sea, and makes one less the Sabbath morns for this old world and me.

As lessen, Lord, these blessed morns, this side of death's dark vale, increase my love, atune my heart, to sing to thee, "All Hail!"

For some sweet morn not unlike this, in splendid beauty, thou wilt stretch thy throne from pole to pole, and all the earth must bow.

'Mid greed of gold and sordid soul, 'mid all Thy love and warnings, grant me to be more like to Thee, as fewer dawn the mornings.—N. Y. Observer.

Presbyterian Guild

TOPIC FOR OCTOBER.

THE CHURCH AND INDUSTRIAL CONDITIONS.

REV. J. G. SHEARER, D.D.

The day is not long past when some good people questioned the existence of any relation between the church and industry, any responsibility of the Church for industrial conditions. But that day is past. The King and Head of the Church puts beyond question the responsibility of the Church, in His example and teaching throughout the Gospel records.

Especially clear, decisive and impressive is His message in Matthew 25:31-46. Not only must His followers give bread to the hungry, water to the thirsty, clothing to the naked, kind attention to the stranger and ministries to the sick and imprisoned, but He makes such service a ministry to Himself. To those who render such service He says "Come, ye blessed, inherit the Kingdom prepared for you." To those who have neglected to render such service He says, "Depart from Me, ye cursed." Are not these words sufficiently explicit? Are they not decisive?

But our own Church through its General Assembly, on recommendation of the Board of Social Service and Evangelization, has formally declared its recognition of this obligation on the part of the church, to study, influence and improve industrial conditions. The opening paragraphs of the deliverance—since published by the Board of Social Service and Evangelism under the title "The Church and Social Questions"—are as follows:—

"WE AFFIRM that Christianity has largely created the present demands for social and economic justice, and for a larger realization of human rights and duties. But for the presence of Christian ideals in the world there would be no such vivid consciousness of the existence of these problems. It is because of the leavening work of the gospel of Jesus Christ that men discern the moral issues involved in economic relations. Our social problems, then, exist by reason of the operation of the fundamental principles of Christianity, and the Christian Church is therefore under an unmistakeable obligation to contribute to their solution. The hope of the world now, as in the preceding nineteen centuries, is that, under the guidance of the Holy Spirit, the Church may discern the truth, and the truth may have free course.

"WE BELIEVE that Jesus Christ is the final authority over all human life, in its social as well as its individual aspects. We believe that righteousness can be realized in the complex conditions of modern life only through the application to all human affairs of the principles of the Kingdom of God, as taught by Jesus Christ.

"WE BELIEVE that it is the duty of the Church to show how these Christian principles apply to human affairs, and to fit her teaching definitely and frankly to the social conditions of the present day."

This declaration frankly recognizes that the Gospel the Church preaches and which Christ gave and of which He is Himself the substance, is a Gospel for time as well as for eternity, that the Gospel has a message for the body and mind as well as for the soul, for Society as well as for the individual, for work days as for leisure hours, and for holidays as well as for the Holy Day.

Our Lord, in the passage above referred to, makes religion at once a very simple and a very practical thing, within the comprehension and within the ability of His humblest follower. It is ministering, not being ministered unto. It is feeding the hungry, clothing the naked, and such like. Sometimes perhaps young people have felt that religion consisted in private devotions and conducting public services and nothing more.

Our Lord here shows that its essence is service and its motive love, compassion, kindness. To serve humanity in shop or

mart or field is better than to conduct services or perform ceremonies in Church, however important the latter may be. Moreover such service is religion at work, and it is obligatory on the Church and its ministers and its membership as much and as bindingly as the assembling of ourselves together for worship.

But what has this obligation to do with "industrial conditions"? We shall not long give attention to the conditions under which the masses live and in which wage earners earn their living before we shall find answer to this question. We shall find wrong conditions that need righting, in consequence of which numbers of people are suffering physical and intellectual poverty and moral and spiritual hurt. Clearly Christ expects His Church to discover and right these wrongs and so to give bread to the hungry, clothing to the naked, deliverance and comfort to the diseased and imprisoned.

I shall mention only some of these wrongs which challenge our attention.

---

1. Many wage-earners are robbed of their Sabbath rest. Five years ago there were in Canada no less than 150,000 of these Sabbathless toilers. As a result of the work of the churches, aided by the organized labor forces, through that splendid organization, The Lord's Day Alliance, it is estimated that at least 100,000 of these have been given back their Sabbath. Besides, millions of their successors are thus guaranteed this God-given right.

But some 50,000 are still compelled to labor on the Lord's Day. A good deal of the work they do is necessary. A good deal of it is not. Besides, those who must work on the Lord's Day because their work is necessary should be assured one full day's rest in every week, and this should be made to fall as often as possible on the Lord's Day. This applies to firemen, policemen, those who work in gas and water works, electric light plants, on street railways and railroads, in hotels and restaurants and helpers in private homes, etc. The Church can do much to secure the right of a weekly rest day to all such. It is her duty to do at any cost to herself. She should esteem it her privilege.

---

2. But it is important that all toilers be given adequate leisure outside the Sabbath rest. The reasonably short work day is their right as well as the six day work week. There is an agitation for a universal eight hour day. Some trades have it now, such as printers and miners. It may not be feasible or wise to make this universal. Probably it is not. But there is need for general shortening of the hours of labor. A twelve hour day is unreasonable and tends to brutalize. Yet not a few men in Christian Canada work twelve hours a day, and some of them seven days a week, at monotonous, uninteresting work. Women in factories and shops should be protected against having to work longer than eight or nine hours. Immature young people and children especially need a short work-day.

Then a weekly half-holiday besides Sunday is a great blessing and might be much more general than it is.

Some people think that holidays and short hours only lead to dissipation and vice, but experience proves the contrary. In general the men and women who are required to work the longest hours are the most addicted to drink and vice. And it is natural that this should be the case. Overworked bodies and overstrained nerves crave the stimulation of alcohol, narcotics, exciting amusements and vice. It is therefore the duty of the Church to aid in the agitation for adequate rest and reasonable leisure for all workers.

---

3. Many workers need protection also against having to work in an unhealthy or dangerous environment. This comes from ill ventilation, gases, dust, working with poisonous material, unprotected machinery, etc., etc.

Occupational diseases are numerous and deadly. Many men are disabled early in life and become a burden upon, instead of the support of, their families. And while many employers treat their employees as Christian men should, caring for them in sickness or accident and providing at great expense against accidents and sickness,

many others will only do this when compelled by the strong arm of the law.

One of many illustrations is the use of white phosphorus in making matches. It poisons those who handle it, causing what is commonly known as "phossy jaw," a terrible disease, causing great agony and ending in an agonizing death. This phosphorus is used in preference to other material purely because it is cheaper. And as yet the law in Canada permits its use. This entails cruel suffering to workers and those dependent on them at which one might not be surprised in a pagan country, but which is wholly indefensible in a land of Christian light such as Canada.

A good question for the ministers and young people's societies to find an answer to is whether there is in their Province a workable and satisfactory Workmen's Compensation Act or whether workers are in any way insured against occupational accidents or diseases. If there is not they should assist in securing such protection, compensation or insurance.

4. Another serious problem for the wage earning classes is the securing of housing with a sufficient supply of light, fresh air and accommodation, at a price within their reach. Overcrowding resulting from high rents, low wages, lack of compulsory sanitation, and of cheap rapid transit facilities, is not only inimical to health and comfort but to good morals.

Recently in an eastern city, I saw through a six-roomed house in which were living a family of six besides sixteen boarders, nine men sleeping in one room. Even worse conditions than these are to be found in some of our large cities. Not even the common decencies of life are observable under such circumstances. The housing problem therefore is one which the Church must regard as within its sphere and requiring its co-operation with health and other authorities in seeking a solution.

5. Inadequate support is another evil demanding the sympathetic attention of the Church. Some may be ready at first thought to quote in objection the words of Jesus, "Who made me a divider over you?" But this was not said to a wage earner suffering from inadequate support and seeking higher wages.

Would Jesus say—will any of His followers say—to the young girl working in a factory or department store for $5 per week, and paying for board and laundry $4.50, who is seeking assistance in getting an increase of wages "Who made me a divider over you?" Many such girls, suffering from hunger and insufficient clothing and lowered vitality, or attacked by wasting illness, are exposed to well-nigh irresistible temptation to sell virtue in order to provide the necessaries, not to say the comforts of life. The Board of Social Service and Evangelism has had to rescue some such from the white slave trader and the life of shame! If we of the Church feel under no obligation to help such girls get adequate wages for their service, may we not expect to hear our King and Lord say to us in the great day: "Inasmuch as ye did it not to one of these least ye did it not to Me"?

But the man who has a family to support, as well as the factory girl, has to face the problem of low wages. His problem is often rendered more acute by long spells of unemployment from prolonged illness or incapacitating accident or dismissal, or the closing down of the industry where he has given his best years in faithful service.

These cruel hardships suffered by workers are by no means always to be charged against employers, many of whom are genuine Christian brothers or fathers to their industrial families. They are often unavoidable as industry is at present organized. Hence, many social reformers think that collectionist co-operation will have to take the place of individualistic, competitive operation of industry. Others think that profit-sharing or co-partnership or a compulsory minimum wage will provide the needed remedy.

Space here is inadequate for intelligent discussion of these proposals. I must be content with saying that whatever the solution of low wages and unemployment may be, the Church of Jesus Christ cannot wash its hands of responsibility and say to the sufferers: "Go ye, be warmed and fed." She has in her membership the

influence and in her Gospel the instrument necessary to solve this and every other problem of industrial life. She dare neither refuse nor neglect to face the task.

---

6. One more wrong calls for the attention of the Church—the strangers within our gates—the so-called foreigners who are pouring into our cities and our prairies. They know not our language or our laws. They are the more easily victimized by the cunning and cruel. Heart-rending are the stories one hears of how they are taken advantage of, deceived, deprived of their money or of wages due, charged extortionate prices, made to suffer in countless ways.

They need befriending as they will never need it again. Shall they look in vain to the Church for help? Is not here a most inviting door of opportunity for Young People's Societies to teach them English, to furnish them with free legal advice, to help them get their rights, to defend them against sharks? Such service will not go unrewarded. They have grateful hearts. Their hearts, moreover, will thus be opened to the Gospel. The Church herself will reap a rich harvest.

A new system of teaching English to foreigners is being prepared and will be ready by September 1st. Any intelligent person can use it. Full information will be supplied by the Board of Social Service and Evangelism on application.

"Inasmuch as ye have done it unto one of these least ye have done it unto Me."

Note.—Any one applying to the Board of Social Service and Evangelism, 426 Confederation Life Building, Toronto, can obtain a supply of the General Assembly's pronouncement on "The Church and Social Questions" for free distribution among the young people or the congregation.

Augustine says: "The confession of evil works is the first beginning of good works." It is certan proof of a great victory over the self life. A generous acknowledgement, unreserved, and unattended by any attempt to explain, is a heroic thing, and marks the individual as "every inch a man."

THE BALLAST TRAIN.

It is the train which carries from point to point the ground that is required for keeping the railway line in good repair.

The line needs constant watching. Sometimes, when the rains are very heavy, the embankment is washed away.

But most often it happens that at certain places the ground begins to soften, and there are little yieldings and fallings away. Then it is that the ballast train comes along with a load of fresh ground and the ganger (the head of the gang) and his boys set to work. They pack the ballast in and make everything solid and firm. This kind of work is always going on along the railway line.

But do you know, young folk, the very same work is needed in your lives and mine? Just like the railway road, strong and steadfast, our lives should stretch out for God. But gaps and breaks and crumbling places are always appearing.

And it is not the big washaways, but the little slacknesses, which give the greatest trouble. Carelessness about our prayers, the fit of temper, the impatient mood, the lazy habit, the unkind speech, the unstraightforward action, the selfish thought—these are little faults, the little lapses and negligences, which creep into all our lives and undermine them and become a danger.

But what does the ganger do when he sees a slackness on the line? Does he delay, or think it doesn't matter, or allow the thing to spread? No, but at once he sends a message for fresh ballast and fills the weak place up.

Whenever in your lives, young people, you have slipped into a bad habit, don't try to hide it from yourself or pretend that nothing is wrong. Tell God about it on your knees, and ask Him to help. Ask Him to send you His Holy Spirit to mend your ways, to build up the shaky place, to pour a great abundance of new power into your life.

God has a store of ballast which never fails, and you may have it every day for the asking. For every poor and empty bit of your life, for every slack place, for every spot on the road that seems uncertain and unsafe, draw upon Him and He will supply your needs. "God is able to make all grace abound toward you."—J. H. Pagan, in the Presbyterian Churchmen.

A wrongdoer is often a man that has left something undone, not always he that has done something.—Marcus Aurelius.

Life and Work

NOT ASHAMED OF THE GOSPEL.

Sermon by Rev. J. B. Silcox, D.D.

"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Romans; 1:16.

Paul who wrote these high words of faith, gloried in the Gospel. It was his joy and pride to proclaim it.

Paul was a Jew. He had behind him all the glory of that remarkable nation. He was a citizen of Rome and could claim all the glory that citizenship in that illustrious Empire meant.

He was a scholar, educated in the best Hebrew and Greek literature. He was as familiar with the poetry of Homer as with that of David. He knew the writings of Plato as well as those of Moses. He was as conversant with Socrates as with Isaiah. He could stand on Mars Hill and meet the scholars of Greece on their own ground in questions of philosophy and religion.

He had travelled extensively and had come into contact with all sorts and conditions of men. He knew the attitude of the Jewish, and the Grecian, and the Roman mind towards Christ and Christianity, and, knowing it all, he faced it all and said, "I am not ashamed of the Gospel."

And he gave his reasons. It is the power of God; it is not a weak thing. It is the power of God unto salvation. It does things. It saves men. It is a gospel of Redemption and it redeems. It gives man power to grapple with his evil star and rise to be all that God intended him to be. The Gospel of Christ is the power of God; it is the power of God unto salvation to every one that believeth.

There is nothing narrow or local in this Gospel. It is world-wide. It is for the Jew and the Greek and the Roman. It is for the patrician and the plebeian. It is for all people in every nation. It is a universal gospel, a powerful gospel, a saving gospel. And I am not ashamed of it. I glory in it.

When Paul wrote these words he was anxious to visit Rome, and to preach the Gospel there, for Rome was then the brain of the world. It was the home of poets and philosophers, of orators and scholars. So day after day he looked across the Mediterranean, and longed for the time when he could stand in that intellectual and political centre and preach the gospel of Christ.

He knew the social and moral condition of the Empire. He knew that Roman life needed the regenerating grace of the Gospel; that the people were given over to materialism, worldliness and unblushing vice.

Read the exhumed remains of buried Pompeii, read any history of the Rome of that day, read the last half of the first chapter of Romans; read Sienkiewicz's "Quo Vadis," and learn how desperately and ingeniously wicked mankind were in that great centre of art, literature and politics.

Read Matthew Arnold's picture of Roman life at that period and learn its sad unrest.—

"On that hard Pagan world, disgust
And secret loathing fell,
Deep weariness and sated lust
Made human life a hell.

"In his cool hall with haggard eyes
The Roman noble lay,
He drove abroad in furious guise,
Along the Appian way.

"He made a feast; drank fierce and fast,
And crowned his hair with flowers,
No easier and no quicker passed
The interminable hours."

Paul had witnessed the triumphs of the Gospel at Antioch, Ephesus, Corinth, and was eager to carry its new life to the people of Rome. His wish was gratified. In the seven-hilled city of the Caesars he preached the new faith and Rome pagan became Rome Christian.

The Gospel that Paul was not ashamed of has come down the centuries with undimmed splendor to us. We hear the same divine message that Paul carried across the Mediterranean from Jerusalem to Rome. The faith which Roman philosophers and poets satirized as a detestable superstition, has become the religion of the most cultured and progressive nations of the world.

The Parthenon of Athens has fallen into ruins, the Coliseum of Rome has crumbled into decay, the palace of the Caesars is a mound of rubbish, but the Gospel that Paul preached abides forever.

We have more reasons for glorying in the Gospel than Paul had, for we see its triumphs among nations whose existence was not dreamed of in his day. He saw the seed; we see the full-grown tree, with its fruit-filled branches, bending in blessing to all mankind.

It is our privilege to share in the civilization created by the Gospel. The highest civilization to-day is the product of the Christian faith. It is a fact which no one can dispute that Christ is the author of Christianity, and Christianity is the maker of all that is highest and best in our civilization. Take out of our civilization the elements that Christianity has contributed to it, and it will swing back into the brutalities and cruelties and obscenities that held sway in Rome in the days of the conscienceless Nero.

The civilization of Christianity is the highest the world has ever known. There is much yet to be accomplished. We have not attained; but it is a fact that the world's standard of manhood is immeasurably higher to-day than when Paul and his associates went out on their mission of salvation. This higher ideal of manhood, this higher level of civilization, this reaching after a yet higher, are the direct fruit and triumph of the Gospel.

Reading into the word "Gospel" all the noble meanings that the New Testament gives to it, with the confidence of Paul I repeat: "I am not ashamed of the Gospel." When I contemplate Christianity's great revelation of Truth and Grace, when I learn from history what it has done for the world's uplift these nineteen hundred years, when I consider what it has done to-day for individuals, communities, nations, when I think what it has been and is to me personally, I intelligently and exultantly say with the great apostle, I am not ashamed of the Gospel.

Paul gave reasons why he was not ashamed of the Gospel. So may we.

First, I am not ashamed of the Gospel when I consider its Founder. It is the Gospel of Christ.

We challenge the world to critically study the character of Jesus Christ, and point out anything of which a man need be ashamed. The superiority of Jesus over all other religious teachers is acknowledged by all who have studied comparative religions. "His name is above every name." "No mortal can with Him compare among the sons of men." "Thou seemest both human and divine, the highest, holiest manhood, Thou."

Jean Paul Richter spoke of Jesus as the mightiest among the holy and holiest among the mighty, who "lifted with His pierced hands, empires off their hinges, turned the stream of time into new channels, and still governs all the ages."

From the character of Jesus turn to the teachings of Jesus. Is there anything in the parables of Jesus, anything in the Sermon on the Mount, of which one need be ashamed? The teachings of Jesus concerning God are the highest the human mind can conceive. The revelation of God as a wise, loving and holy Father, concerned for the good of all men, is the highest conception of God ever given to the human race.

With Fairbairn we can assert that "It is a small thing to say that Christ made a universal religion possible. It is a greater thing to add, the religion He made possible ought to be universal, for its idea is the humanest and most beneficent that has ever come to man. From the standpoint of reason as well as of religion a man need not be ashamed of the Gospel.

Listen to what the scholar and scientist, Henry Drummond, says of Christianity,— "Words at all times fail to express the

magnificence of the Scheme of Christianity. For the past its provision is so complete, for the present so wonderful, for the future so glorious, that the more one exercises his mind upon the religion of Jesus Christ, the more is he impressed with its wisdom, its magnificence, and thorough practical adaption to every need and wish of man."

There is a tremendous force in the appeal that Browning puts in the mouth of one of his characters:

"What think ye of Christ, friend? When all's done and said,
Like you this Christianity or not?
It may be false, but will you wish it true?
Has it your vote to be so if it can?"

The teachings of Jesus concerning God and man are the highest ever addressed to the human mind. The literature of the New Testament stands peerless for its transcendent moral altitudes. The sayings of Jesus are unique in moral beauty and spiritual power. The better they are understood, the more they are admired. Age does not dim their glory. Time does not lessen their efficacy. Across the centuries they come to us, the wisest, strongest, most hopeful, helpful words ever spoken to human hearts. They inspire the young with noble ambitions. They comfort the aged with heavenly consolations. In the stress and strain of life they energize men to heroic endurance. In the hour of death they console men with the hope of a blessed immortality.

My brother, you may declaim against dogmas, condemn creeds, inveigh against sects, criticize churches, but the more you study the character and teachings of Jesus, the more you must acknowledge that He is worthy your reverent admiration, your intelligent love and your devoted service.

Again, I am not ashamed of the Gospel when I consider its aim and purpose. The Gospel is the effort of God to recover man from the blight and shame of sin. It seeks to restore man to the image of God. It saves the individual. It also saves society.

The Gospel bends to the lowest and ministers to the vilest. It declares that in the man most ignorant and depraved there is something worth saving. In the abandoned outcast it sees the possible saint. It gives man power to rise on stepping stones of his dead self to higher things.

Jesus came to seek and save. Who ever conceived a nobler mission? To save man from the blight of ignorance, from the pollution of sin, and restore him to intelligence and holiness, is the highest enterprise in which man or angel can engage. We build monuments to men and women who devote their lives to the elevation of humanity. As we appreciate self-sacrificing service much more must we honor Jesus Christ, who came from heaven to earth that He might save men, save them for this life and save them for the life that is to come. When we consider the great purpose of the Gospel we cannot but admire it and glory in it.

Listen and tell me, is there anything to be ashamed of in that magnificent sentence, which describes the aim and purpose of the Gospel,—"God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life; for God sent not His Son into the world to condemn the world, but that the world through Him might be saved." That is the grandest sentence in human literature. That is the greatest truth that was ever flashed into the brain and heart of humanity.

The Gospel of Christ is a universal Gospel. It seeks to enlighten and elevate the whole round world and all that doth it inhabit. The heart of God goes out in ceaseless solicitude for all classes and conditions of men. None so high but they need Him. None so low but He will bend to them.

When you consider that the Gospel undertakes to lift men and nations from ignorance to intelligence, from slavery to freedom, from vice to virtue, you cannot do other than admire its broad, beneficent, humane endeavor. You may doubt its accomplishment. You may say its a philanthropist's dream too beautiful to become a reality, but you must admit that it is a consummation devoutly to be wished. It must "have your vote to be, if it can do" these things.

There is no enterprise, to-day, more beneficient, more humane, more philanthropic than the great globe-girdling missionary enterprise which seeks to confer on the dwellers of every continent and island the Christian civilization which we ourselves enjoy. The missionary carries the church and the home, the teacher and the school, the university and the library, and all the benefits connected with them, to every individual and community on the face of the earth. The Gospel brings to men the best things of the life that now is, and of that which is to come.

This brings me to another point, I am not ashamed of the Gospel when I consider its effect on the individuals and nations that have accepted it. Lecky, in his "History of Rationalism," says, "The great characteristic of Christianity, and the proof of its divinity, is that it has been the main source of the development of Europe."

A friend of mine has written a book entitled "Christianity and the Progress of Man." The two are inseparably linked. The progress of man in all things high is the fruit and outcome of the Christian faith.

When Jesus was on earth He pointed to the humanity of His work as an evidence of the divinity of His mission. He could say to his critics: "See what I have done. That man clothed and in his right mind was a raving maniac. I restored him. That man in the glow of rugged health was a loathsome leper. I cured him. That man rejoicing in the beauties of nature was born blind. I gave him his sight. That woman walking the path of purified womanhood was a woman of the street. I saved her. That man distributing bread to the hungry, was a greedy extortioner. I wrought the change in him. Believe Me for My work's sake."

This argument of fact, Christianity advances to-day, and it is an argument absolutely unanswerable. I am not ashamed of the Gospel for I have seen it inform and reform and transform men and women whose lives were desperately wicked. I have seen reprobate criminals converted into honorable citizens by the influence and grace of the Gospel. I have seen adulterous men made chaste, drunken men made sober, miserly men made generous, profane men made reverent, hot-tempered men made gentle, vindictive men made divinely merciful, by the Gospel.

The Gospel lifted Augustine and Bunyan out of the lowest deeps and made them models and teachers of holiness to others. It lifted John B. Gough and Francis Murphy out of the mire of drunkenness and made them apostles of temperance and salvation to thousands. The Gospel of Christ did it. Nothing but the Gospel of Christ could do it.

Oh, my friends, let us never forget that in the Gospel there is the power of God as well as the love of God! The Gospel is the Power of God unto the salvation of every one who receives it. This Gospel is able to save; it is mighty to save—from the uttermost to the uttermost. From the uttermost depths of depravity to uttermost heights of holiness Jesus is mighty to save.

Starr King used to argue that no man had a right to speak against the religion of Jesus Christ until he could bring forward a religion that did more for needy humanity than the Gospel did. This reasonable challenge and test we stand by today.

The Gospel asks to be judged by its fruits. Every reader of history knows that the Christian religion has bettered and brightened every acre of earth it has touched. Find a spot on the map of the world where intelligence, education, refinement, freedom, enterprise, happiness exist in their purest and highest forms, and you will find it has been made so by the grace of the Gospel. The Christian religion has in it the elements that produce the highest type of character and the highest grade of civilization.

Men who do not accept the Christian faith ought to be thankful that they live in a land where Christianity prevails. You cannot find a spot ten miles square on this planet where a family can live in decency and security, which has not been made such by the religion of Jesus. It ill becomes a man in this land to speak lightly of Christ and the Church.

A man down in one of the Gulf States was one day damning the Puritanism of the State of Massachusetts. A gentleman overhearing him, made him this reply: "Stranger, the clothes you wear come from Lawrence, Mass. The shirt on your back came from Lowell, Mass. The shoes on your feet came from Lynn, Mass. The watch in your pocket came from Waltham, Mass. If you were stripped of all you have received from Massachusetts, you would ride off stark naked."

My reply to the man who derides Christianity and rails against the Church is this: —If he was stripped of all he has received directly and indirectly from the Church and Gospel of Christ, he would be reduced to the level of an ignorant half-naked savage. He would be such a miserable specimen of humanity that he could not come within astronomical distance of respectable society.

We owe all that is best in our civilization to the truths the Nazarene taught. To the religion of Jesus we owe all that is most refining in our art, elevating in our literature, and inspiring in our eloquence. Carlyle spoke the truth when he said, "The print of His hand is on the highest art, music, literature, civilization of the world." We owe to the Gospel our wide-hearted philanthropies, our myriad-armed humanities.

Take from our art galleries the creations of genius that Christianity put there; take from our libraries the literature Christianity gave birth to; take from our music the harmonies and melodies that Christianity contributed, and what would they be worth?

It is a significant fact that the great inventions and discoveries of the last two hundred years, which have added so much to the convenience and comfort of mankind, and have contributed so much to the progress of the human race, have been made in Christian lands. What has Hinduism or Confucianism, or Mohammedanism contributed to the world's progress?

It is a fact, and a most significant fact, that man is at his best, and reaches the highest levels of progress, in those lands that have been most fully under the influence of the Gospel.

If you dig down deep enough you will find the Empire of Great Britain and the Republic of the United States rest on the Rock of Ages. The hand that was nailed to the cross has done more to direct and inspire the civilization of these two great nations than all other forces combined. That hand will one day erase from our civilization the curse of the drink traffic. That hand will one day furl the world's battle flags so that war drums will throb no longer, and man will be brother to man the world over.

I believe in the final enthronement of human principles because I believe in the conquering power of the Truth and Grace of Jesus Christ. The only way to righten the world's wrongs is to accept the programme and practice the principles of Jesus Christ.

Young men, read history, study human life and society about you, and learn the beneficent place and power of Christianity in the world. Christianity builds the schoolhouse; it cares for the child. Christianity endows the hospital; it cares for the sick. Christianity erects the asylum; it cares for the unfortunate. Wherever the Gospel goes, these humane institutions arise.

Jesus laid the foundation of the hospital when He told the story of the good Samaritan. He laid the foundation of the asylum when He gave sight to Bartimaeus. He started the kindergarten when He took a little child in His arms and said, "It is not the will of your Father who is in heaven that one of these little ones should perish."

All down the centuries the men and women prominent in works of benevolence and philanthropy received their inspiration from Him "Who went about doing good." Go here; go there; go into the slum districts of the modern city; go to the far-off corners of the world, to the densest darkness of heathendom, and find men and women pouring out their lives for the physical, intellectual and spiritual uplift of the submerged masses, and you will find that they are there at that work because the love of Christ constrains them.

That passion for the souls of men which leads men and women of highest culture

to go down and minister to the vilest and lowest, was born at the cross of Jesus. The sacrifice of Jesus for humanity, the service of Jesus to humanity, have been and are still, the motive and the model of the best that man has done for the elevation of his brother and neighbor, the whole world round. The mightiest moulding force on human character, the mightiest uplifting force in human society is the Cross of Jesus. Under the influence of that Cross man reaches the highest levels of moral manhood. Therefore, "In the Cross of Christ I glory,"

Men and brothers, consider these facts. The great-brained, great-hearted men of the world have been foremost in acknowledging the moral and spiritual superiority of Jesus. The most highly cultivated and highly civilized nations of the earth to-day sit at the feet of Jesus, and crown Him Lord of all. The Christian idea of manhood is the highest idea of manhood that has ever dawned on the human soul. If you want to make the most of yourself, if you want to reach the highest levels of moral manhood, you must pattern your life after the life of Jesus, and avail yourself of the Gospel of Jesus.

There is nothing that human hearts and human society need so much as the Gospel of Christ. The dykes that kept out the sea from Holland a hundred years ago are repelling the waves to-day, and will be needed in the centuries to come, for the strong sea-waves are not the foes of an hour, but of all time.

So sin with its waste and ruin, its shame and pain, like an everlasting storm beats with cruel persistency upon the sore heart and bruised life of our common humanity. In its desolation and helplessness the heart cries for consolation, the soul longs for protection. That cry is heard in heaven. God's response to it is the Gospel of Christ. In it is protection from every danger and healing for every wound. In it is consolation for every sorrow and forgiveness for every sin.

"O, that the world might taste and see,
The riches of His Grace;
The arms of love that welcomed me,
Would all mankind embrace."

Men and women, what is your attitude towards this Gospel? We are all hurrying to the judgment seat of Christ. When you stand there it will not make much difference what your social or financial position was here below. Whether you lived in a mansion or a cottage will not count then. The one concern of your heart will be whether Jesus on the throne will be ashamed of you. What is your attitude to-day to the Gospel of Christ? Are you ashamed of it, or do you glory in it?

The only reasonable conclusion to all I have said is for each one to accept the Gospel and be enriched by its benedictions. What this Gospel has done for others it will do for you. If you are wise you will not live another day without its gracious pardon and holy inspirations.

MINGLING WATERS.

Looking from the window of a railroad train recently, two streams were seen to flow together. They were opposites in color—one was clear and beautiful, the other thick with mud. For some distance they flowed side by side, distinct, as if reluctant to unite; then the waters mingled and the color of the muddy stream predominated, while the clear waters were apparently lost.

Are we not in danger, by reason of the muddy currents which are flowing into our midst? It is so much easier to taint and discolor the pure than to change the impure. The religious life of every great city is being affected by foreign influences, lowering the standard of religious life. Fruitstands openly selling on the Sabbath, soda founts rushed to accommodate the demands, crowds flocking to parks on the Sabbath, the Sunday newspaper, etc., give evidence of the degeneration of our own people, due largely to the example of others—once condemned, but now imitated without any compunctions of conscience.

Evidently we are in the midst of influences which make this a transition period in the life of the Church. Will we be able to maintain the sanctity of the Sabbath and the religious traditions and customs of our fathers; or will we be swept into the current of ungodliness? Is it not time to rally the Home Mission forces for strenuous resistance, if we are to preserve the faith of our fathers and save our children of the future? "Doth a fountain send forth at the same place sweet water and bitter?—"The Missionary Survey."

CHRISTIANIZING OUR CITIES.

Save the cities! Why? Because it is vital to the best interests of the nation, society and our homes. The battle of Christianity is being fought in the city. The city is the storm center of conflict, the key to victory. The home mission "frontier" today is the city. What will be the fate of foreign missions if our cities become Christless? What of our civilization if our cities forget God? The cities make the towns, the towns the villages, the villages the country. Save the cities and you save the nation.

Save the city! How? By an aggressive evangelism. In churches in "residential" communities let the faithful preaching of the old Gospel continue. Preaching is God's ordained method of saving men. Through preaching, men are convicted of sin and made to feel their need of a personal Saviour. Through preaching has been generated that fund of benevolent and altruistic feeling that is doing so much for the welfare of humanity. The influence of preaching is a powerful factor in molding community life.

In "downtown' districts the problem is somewhat different. Here people by reason of heredity, environment or prejudice are unprepared to receive a spiritual message, and preaching makes but little impression. There is seed time and harvest in the spiritual as in the natural world.

A different type of work is needed for the downtown district. Here there is need of "institutional" and "socialized" churches, ministering to the bodies, as well as the souls, of people. To avoid waste and overlapping, the downtown communities of our great cities should be apportioned among the various denominations, assigning to each co-operating denomination a definite section of the city, and making said denomination responsible for the evangelization of that section.

Let each denomination set about its work with a determination to accomplish its task by establishing a "socialized" church in the center or strategic point in its district, and as many outstations or settlements as may be deemed necessary to reach and influence every family and individual in its section.

Such a plant should be equipped with an adequate corps of workers, ministers, assistants, visitors, nurses and others, all filled with the Spirit of Christ and a passion for saving souls. The "socialized" church will thus be supplemented and supported by these "outposts" grouped around it and their corps of workers in whom the Spirit of Christ dwells, and its business will be to minister social service and spiritual help to every individual in its district. This means that a person in whom the Spirit of Christ is incarnate shall be brought in touch with those who know Him not.

THE "AUTO" AND CHARACTER.

Not long ago a well-known city pastor went out to a beautiful suburb to preach for a friend at the morning service. It was a glorious May day, and he supposed the church would be well filled. As they were going into the pulpit the pastor of the church remarked: "About a third of my congregation has taken advantage of this beautiful day to go motoring."

We are hearing somewhat the same story from other quarters; how the attendance at the morning service falls off when the roads and the weather become attractive. The subtle temptation of the motor car is too much for even many previously good church people. Soon Sunday afternoons begin at eleven, and even ten, and by and by it is all day.

This is a pity, for the automobile is a thing that might contribute to character instead of ministering to its degradation. It makes distance practically non-existent; it saves the poor old horse those long, uphill pulls; it might make possible church attendance from long distances. Those who own one can make life pleasant for their poorer friends.

Some have done this. They have kept their Christian character and made the motor their winged minister. We recall one family who, having moved to the suburbs, still attends the city church because it needs them. Others take their friends on long and healthful spins. But we fear that very many church people are becoming the slaves of their machine, instead of remaining its master.

It is a pitiable thing when church people begin going motoring Sunday mornings. For it means two things. It means the first loosening of moral screws; the beginning of an indifference to church and religion that soon becomes settled. Those church people who begin motoring Sunday mornings in September do not return to church after the motoring days are over. A few months' absence from church means absence for good for most men.

And then it means the crippling of the church. The suburban church has been considered as our ecclesiastical tower of strength as the egress from the city and the inrush of immigrants set in. But if the automobile is to draw off family after family what shall we do? It is discourag-

ing to note the effect of a simple and enjoyable plaything on character.

The other day a book dealer remarked that with the growth of the automobile habit the sale of books was falling off. He meant what we have several times heard from other sources: that people who use automobiles stop reading books.

We investigated this a little, and are inclined to think that there is considerable truth in the statement. With about five families out of six the automobile means the last spare cent. Every former expenditure for books and even church has to be cut off to pay the interest on the mortgage.

But it is the time that plays worse havoc here. Books can be had from the library. But now the evenings that used to be spent on the porch in reading are spent in whizzing about the country and in visiting various resorts. This is all time taken away from books.

Of course there is much to be said for this daily ride. It means life in the open air, it means cool evenings in summer, and it insures better sleep. But is the gain compensation for the loss? We watched the change with some anxiety in some families we knew. They hardly read at all now, for it is long rides immediately after dinner. We think we have seen a change come over them, not for the better.

A friend remarked the other day: "The scholars are not going to come out of the families that live in motor cars." Again this is a pity, for there is no need of this. There is no reason why one should not enjoy a frequent ride and at the same time keep up the old habits of reading and culture.

It were a pity if culture were to become the exclusive possession of those too poor to own motors, and the character of the automobilist to become a fixed type noted for its prosperity alone. But this might follow, for again, reading, like church going, is a habit, and those who stop reading for the summer are apt, when the weather precludes motoring, to drop into the common refuge of inanity: bridge and euchre.

Once more, does the driving of motor cars tend somewhat to coarsen the character and breed a disregard for law? We have been assured that this is a common tendency. The fever for driving possesses a man and he can hardly put his mind on anything else. He becomes a mere chauffeur and mechanician, spending his time tinkering and gazing intently down dust covered roads.

Worst of all, the speed mania seems to grip many drivers and lead to a continual violation of the law. The temptation is almost irresistible when one has a car capable of running sixty miles an hour to let it go at a good clip on a fine piece of unguarded road. A judge said: "There is no man living who can keep a sixty mile an hour car always under twenty miles an hour. The only way to get the law kept is to either increase the speed limit or mechanically adjust engines to twenty miles."

This is an exaggeration perhaps, but the hundreds of automobiles which passed us last week were all running far above the speed limit, until they came to the policeman's booth, when they all slowed down to within ten miles of it. Of course the speed limit for country roads is often absurd, but will this continual disregard of one law, which the judge says all drivers of machines cherish, lead to a contempt of other laws? Here is the psychological question. Generally it has been supposed that he who held one law in contempt came at last to treat all others lightly.

This is not written to condemn the automobile. That were foolish. We have written simply to raise some questions we find many men are raising, and to ask those who own cars to consider these things. For it would be a great calamity if automobiles were to entirely supplant churches, books and character.—Christian Work and Evangelist.

"DELIVER US FROM EVIL."

There is an old legend of a subject consulting his monarch as to how he might escape the enticements of the world and become dead unto them.

The monarch ordered him to fill a goblet with wine, and to fill it to the brim. He was then ordered to carry the goblet through the street of the city. An executioner was appointed to attend him, with orders to remove his head if he spilled a single drop. He carried the goblet in safety. Nothing was spilt on the ground.

"What did you see by the way?" asked the king, when he came back. "Did you see the jugglers and gamblers in the market place?" The man replied that he had noticed none of them. His mind had been so absorbed in the immediate task that no thought trailed away to surrounding distraction.

"So," said the monarch "learn thy lesson. Become absorbed in God, His greatness, His goodness, the doing of His will, and thou shalt be dead to the enticements of the world."—Dr. J. H. Jowett.

OUR MINISTER'S SERMON.

The minister said last night, says he,
"Don't be afraid of givin';
If your life ain't worth nothin' to other folks,
Why, what's the use of livin'?"
And that's what I say to my wife, says I,
There's Brown the miser'ble sinner,
He'd sooner a beggar would starve than give
A cent towards buyin' a dinner.

I tell you our minister's prime, he is,
But I couldn't quite determine,
When I heard him givin' it right and left,
Just who was hit by his sermon.
Of course, there couldn't be no mistake
When he talked of long-winded prayin',
For Peters and Johnson they sot and scowled
At every word he was sayin'.

And the minister then went on to say,
"There's various kinds of cheatin',
And religion's as good for every day
As it is to bring to a meetin';
I don't think much of that man that gives
The loud Amens at my preachin'
And spends his time the followin' week
In cheatin' and overreachin'."

I guess that dose was bitter enough
For a man like Jones to swaller;
For I noticed he didn't open his mouth,
Not once after that to holler;
Hurrah, says I, for the minister—
Of course I said it quiet—
Give us some more of this open talk:
It's very refreshin' diet.

The minister hit 'em every time;
And when he spoke of fashion,
And riggin' out in bows and things;
As woman's rulin' passion,
And coming to church to see the styles,
I couldn't help a winkin'
And a nudgin' my wife, and says I, "That's you."
And I guess it sot her to thinkin'.

Says I to myself that sermon's pat,
But man is a queer creation,
And I'm much afraid that most of the folks
Won't take the application.
Now, if he had said a word about
My personal mode of sinnin',
I'd have gone to work to right myself,
And not set there a grinnin'.

Just then the minister says he
"And now I've come to the fellers
Who've lost this shower by usin' their friends
As a sort of moral umbrellas.
Go home," says he, "and find your faults,
Instead of huntin' your brothers';
Go home," says he, "and wear the coats
You tried to fit for others."

My wife she nudged, and Brown he winked,
And there was lots o' smilin',
And lots o' lookin' at our pew
It sot my blood a-bilin'.
Says I, to myself, our minister
Is gettin' a little bitter:
I'll tell him, when the meetin's out, that I
Ain't at all that kind of a critter.

THRIFT.

Much is said to-day about the proper care of oneself, his physical, mental and moral natures. This is good, and can scarcely be over-emphasized.

But, beside the care of self or person, there is also the care of one's possessions. We are made with the power and desire for possession. The nature which lacks this is abnormal and weak. It is not the chief thing, but it is an important responsibility, which an honest man desires faithfully to discharge. The ability to properly care for possessions which God has committed to a man as a stewardship, is called thrift.

There are several elements in this virtue. At the bottom of all lies economy. Without this, thrift cannot exist. Some people are always waiting and wishing for something to turn up. Some always depend on luck. Economy depends on labor.

Next to economy, which lays the plan, is frugality. Frugality contributes to economy by watching the waste. Once a man is put in honest possession of good, frugality forbids the letting of any of it get away, except it be fully accounted for, and is put to some necessary and profitable use.

Frugality in manufacturing takes care of the by-products; in the household, it looks to the best selection of necessities, like rent, etc. It sees to it that not a cent is allowed to go to waste. Without frugality, economy must fail. There are good people who can plan well, but fail when it comes to saving the waste. They forget the injunction. "Take up the fragments, that nothing be lost. There is probably more poverty due to failure here than at any other point. The want of frugality has sometimes shown itself in a foolish pride which considers it belittling to look after small things.

Next to frugality comes prudence. Prudence keeps frugality in a proper balance. "There is that scattereth, and yet increaseth; and there is that withholdeth more more than is meet; but it tendeth to poverty." The exercise of prudence, the ability to tell just when to give out and when to keep in, requires more wisdom than any other element of thrift.

Providence is the twin sister of prudence. Providence keeps the eye on the future. She extends the plans of economy from the now to that which is to come. Many people fail here. They want to reap as soon as they sow. They want all the harvest in the spring-time, and meet poverty when they should have harvest.

It is said of the Bengalese that they gather the blossoms of the palm for an early festival, and then go hungry, because there is no fruit. They do not look ahead. Many, many people suffer from want of providence. They want everything now and so have nothing for another day.

Industry everywhere must accompany the other elements. Industry earns, it increases. There can be no increase without industry.

Economy plans, frugality saves, prudence manages, providence foresees, and industry increases. These, taken together, form thrift, and thrift is honorable. Shiftlessness is dishonorable.

But thrift ever needs the blessing of God, or else economy becomes selfishness; frugality, miserliness; prudence, fear; providence, dreaming; industry, slavrey and oppression, and all these mean more than failure."—The Philadelphia "Presbyterian."

FOR THE LORD'S TABLE.

The feast was spread, the solemn words were spoken:
Humbly my soul drew near to meet her Lord,
To plead his sacrificial body broken,
His blood for me outpoured;

Confessing all my manifold transgression,
Weeping to cast myself before His throne,
Praying his Spirit to take full possession,
And seal me all his own.

On Him I laid each burden I was bearing,
The anxious mind, of strength so oft bereft,
The future dim, the children of my caring,—
All on his heart I left.

"How could I live, my Lord," I cried, "without thee?
How for a single day this pathway trace,
And feel no loving arm thrown round about me,
No all-sustaining grace?

"Oh, show me how to thank Thee, praise thee, love thee?
For these rich gifts bestowed on sinful me,—
The rainbow hope that spans the sky above me,
The promised rest with thee!"

As if indeed He spoke the answer fitted
Into my prayer, the pastor's voice came up:
"Let any rise, if they have been omitted
When passed the bread and cup."

Sudden, before my inward, open vision,
Millions of faces crowded up to view,—
Sad eyes that said, "For us is no provision:
Give us your Saviour, too!"

Sorrowful women's faces, hungry, yearning,
Wild with despair, or dark with sin and dread,
Worn with long weeping for the unreturning,
Hopeless, uncomforted.

"Give us," they cry, "your cup of consolation,
Never to our out-reaching hands yet passed:
We long for the Desire of every nation,
And, oh, we die so fast!

"Does he not love us, too, this gracious Master?
'Tis from your hand alone we can receive
The bounty of His grace; oh, send it faster,
That we may take and live!"

"Master," I said, as from a dream awaking,
"Is this the service thou dost show to me?
Dost thou to me intrust thy bread for breaking
To those who cry for thee?

"Dear Heart of Love, canst thou forgive the blindness
That let thy child sit selfish and at ease
By the full table of thy loving kindness,
And take no thought for these?

"As Thou hast loved me, let me love, returning
To these dark souls the grace thou givest me;
And, oh, to me impart thy deathless yearning
To draw the lost to thee!

"Nor let me cease to spread thy glad salvation,
Till thou shalt call me to partake above,
Where the redeemed of every tribe and nation
Sit at thy feast of love!"

World Wide Work

FIRST MISSIONS IN MANCHURIA.

It was a great adventure that led William Burns, the missionary, into Manchuria. China, the jealously closed and guarded Empire of Heaven, was beginning to yield up its secrets to the clamouring outside world, but Manchuria, enclosed behind its natural wall of formidable mountains, was still a mystery to which the Western nations had no key.

It is now known that French Roman Catholic missionaries established themselves there in 1838; that Dr. Gutzlaff, a Protestant Dutchman, made a daring landing in the country six years before they came; that it was even visited from Scotland, when, in 1866, Dr. Alexander Williamson of the Scottish National Bible Society, made a tour of exploration; yet the prevailing ignorance about the country is reflected in the vague information given in contemporary books; and such sentences as "tigers are said to occur," are redolent of the apprehension of unknown happenings beyond the barrier of mountain chain.

It is well established now that tigers do occur, but from such witnesses as these writings there comes a fuller realisation of that valiant faith which drew the pioneer missionaries into far countries, "not knowing whither" they went.

In his lifetime William Burns founded the English Presbyterian Mission in South China; by his death he called Presbyterians from Ireland and Scotland to follow him in work for Manchuria.

When he died in 1868, such an inspiration to succeed him and to finish his task was felt throughout the churches which had known him, as has only been equalled by the call of the death of Livingstone in Africa. The result of these inspirations is that Manchuria and Livingstonia are already glorious outposts of the church, and great nations are arising in them to carry on the Message which has given them Light and Life.

The country which lies north of the Trans-Siberian Railway and of the Sungari river is still a land of unfamiliar wilderness, but owing to the influence of Russia on the West, and of Japan working through Korea on the East, the south part of Manchuria is both accessible and fully known.

The most northerly station of the United Free Church is at Hulan, which is north of the Vladivostok line of the Russian railway. This town is almost in the centre of the province, and it is nearly four hundred miles distant from Moukden, a southern station, and the provincial capital.

The Manchurian Mission was joined by workers from Scotland exactly forty years ago, when the Rev. John Ross went from his station at Chifu to open up work in the new country. Mr. Waddell and Dr. Hunter, of the Irish Church, had already preceded him there, but had left before his arrival.

Co-operation has, however, again become possible, and it has indeed been one of the greatest sources of strength to the work almost from its inception. The work has now been crowned by a medical school, a united Christian college, and a theological hall, which are able to train future leaders for the country and for the church.

In all Manchuria the progress of the work has been remarkable, 15,635 Christians are to be found scattered over the nine mission districts, and a self-propagating, self-supporting, God-fearing church has taken firm root in this eastern corner of Asia.—Missionary Magazine.

"OLD CALABAR."

Now, "Southern Nigeria," West Africa.

It is sixty-six years now since the first missionaries landed in Old Calabar. Hope-Waddell and Edgerley settled at Duke Town on the Cross river.

The country there has a low flat surface, and marshes, forests, and steamy tropical landscapes abound, which shelter alike panic-stricken natives, hiding from their enemies, and countless animals, reptiles, and strange birds. A dank, hot, tropical country, it proved at first a hotbed of disease to British settlers; but science and civilisation have set up their outposts in it, and now it may be lived in healthily if reasonable care be observed.

It is easy to understand that tribes so remote from all the world, separated as they are from Northern Africa by a desert, and from every other country by the sea,

should be backward in civilisation and barbarous in their ways. Fear of every kind had dominion over them until the white men came to break in upon their gloom.

It is often supposed by some that real happiness is only to be attained in a state of primitive society; it is a common pose in modern life to maintain that civilisation is no blessing, and that untutored savages alone are truly free.

The experience of those who have ventured to probe the social sores of primitive Africa have very opposite evidence to show. A country where the death of kings is celebrated by a massacre among his slaves, where cannibal rites are observed, and the destruction of twin children is allowed or even extorted, is surely no haunt of peace, nor may it be called a refuge from alarm.

Primitive justice there relies upon the "ordeal of the bean," whereby suspected malefactors are given a testing draught of strong poison. If they survive, their innocence is proved, but the strength of the ordeal allows few suspects to escape.

Primitive religion relies upon the exorcisms of witch doctors and the efficacy of charms. But woe to the man who incurs the enmity of another. The "juju," to which cases used to be referred, granted but unequal justice when the enemy had first prepared the way the case must turn.

The missionaries entered Calabar in 1846; the British Government established a Protectorate there in 1884; now the country demonstrates the results of the double conquest. Sword and spirit have gone together, both wielded in the cause of justice, both working for the downfall of terror.

While soldiers destroyed the "jujus" and enforced a better way of life, missionaries laboured quietly to establish the futility of false belief, and the love for noble ideals. While Government made roads through the forests and opened up the country to trade, missions taught the people to walk in safety on their highways, and opened their minds by education to the benefits of a new and fearless life. And, above all, the church was grounded, and wisely guided into strength and vigour. The love of God which casteth out fear is now proclaimed in Calabar, and the good news meets with wide response.

Persecution is often seen. A missionary writes:—"Some of the young men have known what it is to suffer for light and liberty. One boy was tied up and left in the bush at night, and several young men were chased to our house by the heathen section of their town for refusing to become members of a heathen society. The brave stand they made has encourgaed us much."

Others tell of wives who are beaten for daring to go to church, every kind of hindrance is put in the way of those who are striving to begin their Christian course. But progress is continuous in spite of trials, and time after time opposition turns to welcome, and welcome to the missionaries leads to the welcome to Christ.

In Calabar, more almost than in any other mission field of the United Free Church, the traditional romance of missionary adventures is not yet a thing of the past. Pioneering in the very forefront of civilisation still remains to be done, and to an unusual extent it is undertaken by women missionaries. Following an example set by Miss Slessor, they venture into new districts and live alone amongst unfamiliar tribes, and their confidence and courage have never yet been shaken.

The country is hardly opened up even now, and travelling is therefore a real problem, but whether they go on foot through swamps and forests, whether they cycle on the Government roads, or whether they explore weird rivers in modern steel canoes, be the circumstances what they may, the missionaries undauntedly press forward, and in time they reap the harvest that they sow.—Exchange.

"AWAY FROM ROME" IN SPAIN.

The principal item of religious interest in Spain during the past year has been the agitation, led by the Protestants, for religious liberty. Great advance in this matter was expected when Sr. Canalejas became Prime Minister. But he has failed so far to realise the hopes that were placed in him

So the Protestants instead of waiting idly for the liberty they claim made their appeal to the people and convened meetings in the large cities, usually in the theatre as the largest available building. These meetings were usually attended by crowded audiences, who listened with eager attention to the addresses in which Protestant ministers and others stated their claim for freedom of thought and religion.

In addition to this they organised a great petition to Parliament, which received 150,000 signatures from all parts of the country. These were not by any means all Protestants, who in fact formed only a small fraction of the number. But Protestants were the leaders of the movement, and the great thing was that so

many people joined them. In Santander the teacher of the American Mission sent his pupils through the town to obtain signatures. One carried the pen, another the ink, and a third the sheet of paper with the heading, "Signatures to ask for freedom of religion from the Government."

They entered a cafe and not knowing whom they were addressing, asked the Mayor for his signature. He looked the lad up and down, then asked, "But why should I sign it?" The boy was wide awake and ready with an answer: "If you will give to others what you like to have yourself, then you can sign this without scruple." Also other questions: "Which school do you attend?" "Have you been compelled to go?" &c., &c., were answered satisfactorily by the lads, and soon the attention of the whole cafe was drawn to them. The Mayor himself advised his friends to sign, and their example was followed by nearly all present.

One man said to a Protestant teacher, "I will sign anything you like because it comes from you." "Then I will not have your name," was the reply; "you must understand what you sign." Thereupon the master explained the matter to him, after which he signed it, fully comprehending what he was doing. It is certain that with a more systematic organisation three times the total amount of 150,000 could have been obtained.

Don Gunnersinda de Azcarate, one of the Deputies, and highly esteemed by all parties, undertook to introduce the Commission to the President of the Chamber of Deputies.

Count Romanones received them with great kindness, shook each of the members by the hand, and then gave Senor Oviedo the opportunity of speaking.

First of all he thanked the Government for the measures already taken, especially for the decree regarding outward signs on places of worship. In the Memorial, the Protestants, and with them many others, had given expression to their earnest desire for more complete freedom of religion. Protestant parents were under the greatest disadvantage if they wished their children to be educated in the States schools, as there the Romish doctrine and practice were imparted. Protestant soldiers were made to take part in the rites of the Romish Church, and loyalty to their convictions resulted in months in prison.

Those who wished to celebrate a civil marriage had to pass through a veritable "via dolorosa." The law still obtained which made a civil marriage impossible to any one who had once taken vows, or had been ordained priest, even if they had renounced their clerical position, or indeed had left the Roman Catholic Church. The sick who were not Romanists were badly treated in the public hospitals. In many places there was no civil cemetery.

Senor Oviedo concluded with hearty thanks for the kind reception accorded them, and hoped soon to be able to thank Count Romanones for the attainment of these necessary reforms.

The Count replied that the petition came at the right time, and was most applicable. The reforms demanded would be carried through gradually but surely.

In connection with the meeting of the Assembly of the Evangelical Spanish Church and of the Synod of the Spanish Reformed Church a crowded meeting was held in the Barbieri theatre, in which the Protestants and those who sympathised with them demanded freedom of conscience. The meeting made a deep impression on the public, and was extensively reported by the leading newspapers in Spain.—Christian Irishman.

WOMEN'S WORK IN MANCHURIA.

The Women's Foreign Mission is established in four large towns; in Moukden, which is the seat of the Government; in Liaoyang, which lies forty miles farther south; in Kaiyuan, which is the centre of an enormous village population; and in Ashiho, which is on the bank on the Sungari river. All of them have been touched by plague and by the call of revolution, yet there has been no decrease in the work, although itineration has been very difficult and schools and hospitals have sometimes been forced to close.

Dr. Mary Horner writes from Moukden: —"The year 1911 must ever stand out as one distinctive by itself, beginning with the dread visitation of the plague, and ending with the Revolution; and surely in these things God is working out His own plan for China's redemption. As never before we have had to realise that it is God's work and not ours, and never has the work seemed more precious than when it was taken away from us, and we were obliged to stand aside and wait.

At the beginning of the year our hospital was completely closed for three months, owing to the plague, and for four months no in-patients came. After hospital was open, village people were afraid to come, and even city people held aloof. Had not the foreigners poisoned the wells? Was it not better to buy medicine secretly than to run the risk of being taken to the dreaded isolation hospital? Wild and wonderful stories were circulated.

Gradually things righted themselves, and we had some busy months in the late

spring and summer. Hospital was well filled with in-patients, and we were looking forward to a busy winter, when once again things came to a standstill. This time it was the Revolution.

Manchuria was quiet for a long time, then came the report that Peking was taken, and for some days things looked very threatening here. Of course, the women are always affected by a scare like this; all patients who possibly could went home, three of our assistants did the same. And one Sabbath morning we were left with the hospital matron, one assistant, and about twenty patients who were too ill to be moved.

In spite of these vicissitudes we have had much to encourage us. In the eight and a half months hospital has been open we have had 354 in-patients, and 14,358 attendances at dispensary. Many Catechisms and Scripture portions have been sold in our waiting-room, and we recall with gladness one and another whom we believe to have truly given themselves to the Lord."

Miss Davidson also writes from Moukden:

—"Strange and varied have been the experiences we have passed through during the past year, with far-reaching results. For the first ten months plague cast its dread shadow over Manchuria. It crippled and paralysed state affairs, commerce, education; every class was more or less affected by the terror it inspired.

Regarding church work and its many branches, every department was closed down, and we could only wait until the dread pestilence passed away. We were powerless in its presence. Infection was spread by contact, so all gatherings were discontinued. Be it said to the credit of our Christians, they were very amenable to instruction, and it was wonderful how few Christians fell victims to the visitation.

"In the last months of the year, revolution, with its alarms and scares, gave our thoughts another turn. Work was once more at a standstill. Anxious parents came for their girls, to place them in safety in the villages. Bible-women were gathered for their three months' winter class-work; if one of them had yielded to her fears and gone to her home, all would have gone, but they held on, and we were able to carry on the classes to the end of the term."

Much the same report is given from the other districts. Dr. Andrew, of Liaoyang, says:—"In the summer months there was a marked increase in numbers; both my in-patient wards were crowded, a large proportion of the patients being big girls, many of whom are from villages and had probably never been away from home before. They enjoy their stay in hospital, and very quickly make friends with my girl-dispensers and their fellow-patients. Most of them have never learned to read, but they nearly all learn a little and sing hymns while they are in hospital. Many of them buy hymn-books and sometimes other books, which they are very proud to carry home with them.

We cannot tell how much hospital life has meant to them, but hope they all meet with influences which will lead them to a higher outlook, as they see that our religion has so much to do with our daily life. We have happy memories of the rooms ringing with their cheery laughter as the doctor paid his morning call, or as they waited for their dressings; of the happy crowd in the compound in the summer evenings, and also of a crowded little room, part of the audience seated outside the window, when they all listened so quietly and attentively to the Bible lesson from a picture roll, or joined in the Lord's Prayer, or in one of our favorite hymns. One felt it a wonderful opportunity, day after day, and longed to know more of the language so as to speak the message better.

The early winter months were again busy, out-patients being fifty a day for a long time, and sometimes over sixty.

On the last Saturday of the year there was a little ceremony at the hospital, when a "bien" was presented by a patient who had had an operation in the autumn. A "bien" is a large board which is stuck up over or at the side of a door, with some Chinese complimentary motto in four central large characters, and small characters at the side telling the occasion and date of its presentation.

The characters which we chose are, 'I shen shi i,' which mean, 'Trusting in God (or Divine Power) to give healing.' And we want this motto to be understood by all who come within our walls—that our hospital stands for a witness to spiritual things as well as to Western medical science. May it always be a faithful witness!"—Woman's Missionary Magazine, U. F. Church of Scotland.

"Addressing the Congress of Universities of the Empire, Lord Rosebery said the world is in 'the throes of a travail to produce something new, something, perhaps, better than we have yet known, which it may take long to perfect or achieve, but which, at any rate, means a new evolution. Help,' said his Lordship 'is needed on lines that will not lead to shipwreck.' "

The Children's Record

A BOY'S MISSIONARY OFFERING.

Where were all the people going? Such crowds passed through the streets, talking earnestly about something.

"Haste, Sarah, or we may be too late to see the wonderful things!"

"Tell us again, Samuel, what saw ye the Great One do?"

"When we find him, think you that he will help our Rachel?"

So they talked, as men, women and children passed down the street. The whole town seemed to be interested in this strange journey.

A little lad broke through the crowd, and pushed open the door of a small house.

"Mother, may I go? Wilt give me some lunch, all the town goes to-day out to the edge of the desert, to see such wonderful things!"

The mother looked lovingly into her boy's eager face.

"Yes, my son; see, here is thy lunch, fresh barley bread, and fish just caught from the lake. Take thy basket, and God go with thee."

A long, hot, dusty walk, but what of that, the wonderful things were to come.

"On top of that grassy slope, see you that knot of men? There he is."

The crowd pressed eagerly on, and such a strange crowd. The blind stretched out their hands to be led. The deaf kept eyes fixed on the hill. Those who carried dear ones in litters took up anew their heavy burden. The lame pressed painfully forward. The lepers followed afar off.

Hush! through the clear air comes the music of His voice.

"Come unto Me, come unto Me * * * ye weary and heavy laden," and the burdened crowd passed on up the hill.

Right in the front ran our little lad, full of a boy's delight in the wonder to be seen and heard. At the side of the "Great One" he stood; joined with delight in the shouts of joy as the blind first opened their eyes to the glorious light; the deaf answered the questions of their friends; the lame rose to their feet, leaping and walking, the sick took up their beds and walked, and the lepers bowed to the ground at the feet of the "Great One," and arose clean and whole.

Oh! the gladness of rejoicing, the tears of happiness on the faces of friends and loved ones.

And then the stories the "Great One" told; of the birds and the flowers, the animals and the jewels. Earnestly the little lad listened and wondered.

Hour after hour passed. Finally the "Great One" turned to his special friends.

"I have compassion on the multitude * * * * give them to eat!"

Give them to eat?

"Two hundred pennyworth of bread is not enough that each may have a mouthful!"

At these words the lad, eager to help, to give all he had, stretched out his little lunch basket that mother gave him.

One of the special friends named Andrew stopped and opened the basket.

"Master," he called, "there is a little lad here who hath five barley loaves and two small fishes."

"But," he added, with a shrug of his shoulders, "what are they amongst so many?"

The face of the "Great One" smiled down on the little lad, and He turned with outstretched hand.

"Bring them hither to Me."

Was it possible his poor little offering would be accepted?

With a radiant face the lad laid down his basket at the feet of the Master.

"Bid the men sit down," the quiet voice commanded.

Like a large flock of birds the great company settled down upon the grassy hillside. Fifty, and fifty, and fifty; in row after row. Men, women, and little children, lots of little children.

Closely our little lad watched to see what the "Great One" would do. What could He do, even He, with five little rolls and two tiny fish; hardly enough for one hungry boy.

The hands of the "Great One" were outstretched, raised to heaven. Every head was bowed, and a deep silence passed through that great company; for a blessing was asked from God above over the little lad's bread and fish.

And then what a marvelous wonder took place! Basket after basket was filled and handed to the special friends! Back and forth they went, up and down the rows of people, urging every one to take all they required.

When a basket was empty back went the carrier to the "Great One" and again it was filled!

Could it be possible? Five small loaves and two wee fish?

With joy the little lad helped carry back

and forth the baskets. Over and over he kept repeating. My lunch enough for five thousand people! His heart beat so fast with joy and pride that he could hardly breathe. For was he not permitted to help the "Great one"!

Had not his missionary offering—all he had to give—been accepted and magnified a thousand fold!

"Gather up all the fragments that nothing be lost."

And again the baskets, this time full of broken pieces were laid at the feet of the "Great One."

The people bowed their heads in awe and wonder, then leaped to their feet shouting. "This is the prophet, the 'Great One'; let us make Him our King!"

But the Master had disappeared.

"And oh, Mother," exclaimed our lad that night, as he told the wonderful story, "He allowed me to help Him, He accepted my offering, and I am only a little boy."

THE PLEASANT STORY BOOK.

"Maisy, what about those flowers? See how their heads droop. You have again forgotten to water them." Poor Maisy hung her own head. It wasn't that she did not like to care for the flowers, or to help her mother, but—she was always forgetting.

Her mother did not scold her. No, and that was just the thing that made her most ashamed; her mother spoke so gently and yet with such a sad tone.

"I don't know how it is, mother. I have so often prayed about it, but still I always forget." "Yes, and to-day did you pray?" Maisy's face grew quite red with shame as she said, "No, to-day I forgot my prayers; this morning I had to finish the book from the library."

For a little while there was silence in the room, then Maisy said, "Mother, do you know, I think this continual reading of these nice books is a good deal to blame for my forgetfulness. I must give it up." "God bless your resolve, child; He will assuredly help you not to forget."

Now, boys and girls, you understand what I mean. Even a pleasant story-book can and often does become a temptation to neglect one's duty. Duty calls one way, it may be to help mother, or it may be to get ready to-morrow's lessons, but the story-book is like a chain which binds you to your seat, and which only a strong and determined will can break.

What I want you to remember is that the secret of power in any boy's or girl's life lies in *the habit* of always putting duty before pleasure. It may cost a good deal of watching and praying, but once it is won, it is a splendid possession.

You think that duty is a hard word, then put love in its place. It comes to the same thing. Love is the fulfilling of the law. Love to Jesus first, then love to everybody within your reach.

The boy or girl who has this love has the secret of personal happiness, as well as the secret of making others happy. It will not deprive him of his pleasant story-book, but it will prevent him from becoming its slave.

TWO NEWSPAPER BOYS.

Each week day two newspapers are delivered at my house—one in the morning and one late in the afternoon.

The morning paper is delivered between half-past six and seven in the morning by a good-sized boy who apparently is a schoolboy, making a little extra money by his newspaper route. I have watched him as he comes up the street. He seldom comes more than halfway across, and then, with the paper folded up in a kind of bundle, he flings it at my door.

Very often it doesn't get nearly as far as the door, and quite frequently it only lands somewhere on the front pavement; and often on a rainy or snowy morning one has to leave the house and search around for that paper only to find it wet and soggy, and scarcely fit for use.

In the afternoon there is another paper. I have watched this boy, too. He is only a little fellow, and takes his newspaper route after school; but on he comes every afternoon, trudging up the street, up to my front steps, up on the porch and then, with the paper neatly folded, it is carefully placed under the spring on my mail box.

One never has to look around to see where it is, for it is always there in the same old place, and somehow the home folks know that as sure as the late afternoon comes that paper will be found in its place, just the same as it has been every week day for three months.

"I don't see much of a story in that," says some one. But I do. I see ten years from now the story of two lives and, unless all signs fail, one of the young men will be doing his work in a haphazard, shiftless fashion, and will be holding down the kind of a job that a thousand other young men could hold down just as well as he does, and at the same small pay; while the other young man will be making himself so valuable to somebody that his employer would not think of trying to get along without him, for what he does will be well done, and nobody will have to do it after him.—Eugene C. Foster in The Comrade.

STORIES OF THE N. W. M. P.

N. W. M. P.—these are magic letters in Canadian lands. Every Indian in Canada knows the Northwest Mounted Police. Every miner in the Yukon Territory respects their decisions. Every "bad man" in the Canadian Northwest has a wholesome fear of them. They are a unique body of men—not only adventurous riders and marksmen, but upright and faithful men.

The Act which created the Mounted Police provides that "No person shall be appointed to the Police unless he be of sound constitution, able to ride, active and able-bodied, of good character, and between the ages of twenty-two and forty years; nor unless he be able to read and write either the English or French language."

The Mounted Police is a civil body, but is organized and run like a regular cavalry regiment. The "King's Scarlet" is worn by all, but with no gold lace, fuss or feathers. Beginning in 1873, in days when the Northwest Provinces were wild and dangerous districts, full of outlaws, lawless Indians and illicit whisky sellers, the N. W. M. P. has controlled the situation ever since, and made law and order a reality.

Canada has always treated her Indians skilfully. But they are at times troublesome, and the N. W. M. P. has had many ticklish times with the braves. However they have persisted in a steady policy of courage, kindness and firmness, until now, an Indian respects the "King's Scarlet" as a matter of course, for he knows that while no tribe has ever killed a trooper without having to pay for it, yet every offender has first had a fair trial.

In Haydon's "Riders of the Plains" the story is told of a band of Cree Indians who, in the eighties, had shared in the Riel rebellion They fled from Canada into the United States, where they were not welcome. The American troops surrounded them, rounded them up, and escorted them to the border, Canada having sent word that she would attend to them if they were brought to the line.

There were two hundred fierce-looking turbulent Indians in the band, with four hundred and fifty horses; and a strong force of U. S. cavalry attended them to the border line.

They were met by three Mounted Police, one corporal and two troopers.

"Where's your escort for these Indians?" asked the U. S. cavalry commander.

"We're here," replied the corporal simply.

"Yes, yes, I see. But where's your regiment?"

"I guess it's here, all right," said the corporal. "The other fellow is looking after the breakfast things."

"But are there only four of you!" cried the other, incredulously.

"That's so, Colonel," returned the corporal, "but you see, we wear the Queen's Scarlet."

Then that force of four men took over the wild-eyed Indians, and marched them one hundred miles up, where they would trouble Uncle Sam no more, and dealt with them justly and firmly, and had no more trouble with them than if they were a girls' boarding-school. Such are the ways of the Mounted Police.

They are expected to do everything, and be afraid of nothing, from nursing the sick to fighting against odds.

Corporal Smith, for example, up by himself at the Norway House, just on the north end of Lake Winnipeg, had two epidemics of scarlet fever and diphtheria, break out at once in his district. Indians and half-breeds were dying by the score, with no doctor or nurse within reach. Corporal Smith had to be both, and grave-digger beside. He prepared food, he gave medicine, he disinfected the houses, he buried the dead. It was all in the day's work—for is there not a rule that the Mounted Police shall do sick-room duty if necessary?

Another member of the force once had what he called "a really bad case"—a man who had delirium tremens, erysipelas and ophthalmia all at one time—whom he nursed day and night, as a matter of course.

Another duty is that of taking charge of lunatics, and bringing them in to the nearest asylum—often hundreds of miles away.

Sergeant Field, out on the Athabasca River, was notified a winter or two ago that the son of one of the Indians at Fort McKay was violently insane, and beyond control. The sergeant had just returned from northern patrol, and his dog-team was too exhausted to use, but he hired a team of dogs, fought his way through heavy snow storms to Fort McKay and set off southwards with the patient.

For a good part of the way there was no trail; the weather was perilous; the dog-team was not a vigorous one, and worst of all, the lunatic was dangerous in the highest degree, and ready to attack the sergeant at any moment, day or night. For much of the time it was necessary to strap him to the sled and he fought and bit like a mad dog. This ar-

duous journey of five hundred miles, however, was covered in seventeen days, and the lunatic safely handed over at Saskatchewan.

A worse trip yet was that of Pedley, whose station was at Fort Chipewyan, a lonely outpost, where in winter, lake and river are ice-bound and the land covered by deep snows, so that few dare take the trail except guides and trappers, with first-rate dog-teams.

In the winter of 1904, however, a Presbyterian minister, an evangelist, came into the district. He had been preaching among the far northern Indians and the gold camps, and came to the Hudson Bay station at Peace River, to make his headquarters for the winter.

The station was a long, low, smoky log-cabin, half buried in the snow, kept by a half-breed who spoke no English. It was many miles from human habitation, and only occasionally visited by Indian traders. The only food for the two men was bacon and cornmeal, and they could not even talk to each other, for neither understood the other's language.

After several months of this depressing and unhealthful life, the evangelist's mind became seriously affected, and Ribeaux, the half-breed, sent word to Pedley that his guest ought to be looked to, and taken where he could recover. So Pedley and his dog-team came to the rescue.

Saskatchewan, four hundred miles away as the crow flies, was the nearest possible point. It was now the second week in December, and bitterly cold. The lunatic was wrapped in thick furs, with moccasins on his feet, which were already badly frost-bitten, and then encased in an Eskimo sleeping-bag of fur. He was strapped on the sled, and Pedley ran beside it, helping the dogs to pull over hard places.

Soon after starting, blinding snow storms made it difficult to keep the trail. The cold ranged from twenty to fifty degrees below zero. Cold meat and tinned beans were the daily ration, with tea, if a fire could possibly be made. The madman ate little, and finally refused to touch food, and Pedley had to force him to eat.

On the fourth day, he suddenly, by a mighty effort, burst his bonds, leaped from the sled, and ran into the woods. Pedley gave chase, and, after a desperate struggle, mastered him, and tied him again on the sled.

A day or two later a blizzard descended upon them, and raged for forty-eight hours. Pedley entrenched the dogs in the snow, with the upturned sled before them as a wind-shield, lashed the madman, in his fur sleeping-bag, to a tree, and tied himself in the same way, and thus they survived the storm.

Wolves followed the team, so that Pedley dared not sleep at night, but had to keep continual watch. At length they reached Fort McMurray, half-way on their journey—the same kind of place, exactly, as the rude station from which the lunatic had come. The Indian in charge made them as comfortable as he could for two days, and then "much refreshed," Pedley took up the trail.

His charge now refused to eat, and pined for exercise, so Pedley released him from the sled while he made a fire. The lunatic took the opportunity to attack the dogs, and then ran away. Pedley chased him and caught him, and found him unable to stand after his brief burst of speed. He had to load him on his back, and carry him through the snow, back to the camp—a very exhausting thing, for even Pedley's strength was beginning to give way.

In just one month from starting, he delivered his charge at Saskatchewan, partly paralyzed by the cold. By another month the evangelist was entirely restored, both in body and mind, and his reason saved.

But Pedley, before he could get back to his post, broke down himself and became violently insane. He was sent to the Brandon asylum, but it was six months before he could be cured. He was given three months' leave, in consideration of his remarkable service; and he not only came back, but has re-engaged for another term of duty, and is still one of the valued members of the force.

Sergeant Egan, in Alberta, had another branch of police duty—that of finding and punishing horse thieves. He was a good detective, and was detailed to do the work. When he found that many stock-owners were suffering heavy losses of young, unbranded colts, he watched the district closely, till his suspicions fell upon a certain ranchman. Then he went to the ranch, dressed like a tramp, and asked for a job.

"What can you do?" said the suspected rancher. "Broncho busting?"

"No, I'm no great shakes on broncos. That's not my line. But I kin cook a bit and do odd chores."

"Well, sling your bunk in that shed," said the rancher. "As it happens, I want a feller for light work just now."

Egan made an excellent cook. He was kept on for several months, and during the winter he established himself in the confidence of the rancher, so that in early spring the latter asked:

"Do you think you can ride a bit now?"

"I kin stick on, I guess," said Egan.

A BIBLE WOMAN IN KOREA.

By Miss Lillian Nichols.

Child marriages are very frequent in Korea; indeed in the past it was considered a disgrace for a girl of fifteen not to be married; and so according to this custom, Abigail was married when she was only a child and even before her girlhood was passed she became a widow.

Now among high class families it is not proper for widows to marry again, or in any case they must wait a very long time; so this woman remained a widow until she was nearly forty years old.

Then she was persuaded to marry a man who already had two other wives. Each wife had a home of her own and the husband would spend a while with one, and then with another of them. Very soon, however, he began making his visits to Abigail longer than to the others and we do not wonder at this for she is bright and interesting in her manner and must have been very attractive even before she became a Christian.

One day the first wife, who had become very jealous of the third wife's influence over the husband, came and abused Abigail very severely. Our heroine grew angry and told the husband that he must have nothing more to do with the first wife or she would leave him altogether. She did not propose to be scolded or abused by this woman. So the husband, who was very fond of Abigail, came and took up his abode in her home.

When she married this man he put her in a wine shop to sell wine. Not a low place, but one of the more decent kind, where only high class men were wont to go and where she would not have to see them herself but could send the wine out to them at their order. They continued together several years and were very happy

---

Then came a time when she went to the church just to see what this "Jesus doctrine" that she had heard so much about, was like. She listened so attentively that the Bible women present took great pleasure in explaining more fully the plan of Salvation to this woman who was hearing it for the first time.

Just about this time there was a revival held at the church and Abigail had been so interested that she came again to listen.

On a certain day the speaker preached on the sin of plural marriages and of course Abigail thought he was speaking directly to her, and became so enraged at his audacity that she made up her mind not to listen to him any longer, and that she would never come to that horrible place again.

But when the Spirit of the living God is speaking, who can resist? Of course she listened and all the time she became more and more ill at ease and dissatisfied with herself. The Bible women were interested in her and when she did not come back to Church one of them hunted her up and talked to her and she was finally led to Christ.

That night the husband noted a queer change in his wife; her peace and quiet after the fearful unrest and anguish of spirit he had seen for the last few days and weeks. He tried to dissuade her from the course of action he knew was sure to follow, for he also had heard something of the "Jesus doctrine." He used the arguments usually used at a time like this; "she was already good enough; he wanted her no better; he and she had been so happy together—why could she not remain as she was; could she not be saved without leaving him?"

But to his every appeal she answered firmly yet so very gently—"No they must live together as husband and wife no longer."

Ah! if we could only know the heart stories and the agony of the men and the women who have thus been forced to go their separate ways because they have believed on the Lord Jesus Christ, we would be more tenderly considerate of them.

Well, this husband thought, "I'll let her think I am leaving, but perhaps she'll tire of this new doctrine and want me back."

But she did not tire of her religion. Instead, it became the consuming passion of her soul to tell others of the Saviour she had found.

Her husband was most carefully attentive to her in little ways, coming often to see that she had plenty of wood and water and such things,—so much so that the heathen neighbors could not be convinced that there was any difference in their relations toward each other, and she was obliged to beg him not to come near her home any more. Then, when she besought him to go and live with the first wife whom she had once so hated, did he realize that her decision was irrevocable.

At this time he also began to go to the church, at first simply to see what the whole teaching was, and little by little he believed, and now his entire family are Christians.

After sufficient testing had been given her she was sent by the missionary in

charge to the Woman's Bible. School in Songdo and here it was my privilege to meet and know her. Her faith is wonderful and beautiful.

She seems to be a general favorite among the students and her power over those possessed with demons is remarkable. We not infrequently come in contact with demoniacal possession and I have known of several cases in which the prayers of the Biblewoman have exorcised the demons and the victims have become earnest members of the church.

One day one of the ladies said to me, "Did you know we have a crazy woman down at the Bible School?" Of course I was amazed and this is the story she told me.

"Some weeks ago Abigail and some of the other Biblewomen heard that an old woman who lived away across by the mountain was possessed with a demon and her son was paying great sums of money to the sorcerers to get them to cast it out of her.

A group of the church members went to this young man's home and exhorted him to stop this devil worship and let them pray for his mother. He consented to their proposition and let them take her down to a little room near the church, where the women could take care of her. He told them that if they could cure his mother he and his family would believe in the Christ through whose power they proposed to effect this cure.

After a while it was thought wise to move her even nearer the Biblewomen so they brought her right to the school. So sure were they of the co-operation of the principal that they did not even consult her until the diseased woman was established in the school.

They agreed to watch by her by day and night, never leaving her alone. Sometimes she would become violent and the demon would throw her down and she would rail out at everybody who came near her and at such times no one but Abigail could quiet her. The doctor in the station gave her a tonic and the Biblewomen and the church people prayed for her and little by little she grew better.

I remember how happy Abigail was when she went to church for the first time and sat still through the whole service, and soon she was able to listen to the sermon.

Even after this she was at times almost unmanageable but these attacks came less and less frequently and after a while she was entirely restored. She was very happy when she gave her name in as a probationer and in due time she was received as a member of the Church. Since then she has brought in her son and two of her sisters. Her love for Abigail is unbounded and she seems never so happy as when she is with her.

So Abigail's work goes on, comforting the sick here, telling the Gospel story there, always on the lookout for an opportunity of helping some one nearer the Christ, who has done so much for her and whom she loved so truly.—The Korea Mission Field.

FORTY YEARS IN SATAN'S SERVICE.

A prominent business man came into the office one afternoon. He had been drinking heavily for some time, but was now sober. He was sixty-three years of age. For about forty years he had been under the dominion of alcohol, and seemed at the time to feel keenly the effect upon his family. He seemed utterly unable to resist his cravings.

I told him there was but one way by which the habit could be broken, and that was by the power of God. He said that, though a church-member, he was not a Christian, but knew he ought to be. He had no hope for eternity, and supposed it was too late; that he was now too old to enter upon the Christian life

At first he seemed a little reluctant to pursue the subject, but as we talked on he became interested. John 6: 37 and 44 impressed him very much, and he took the Bible and read the two verses for himself. We kneeled together in prayer, and he seemed very much affected, and gave himself to God.

When we rose, I told him he was now a Christian and must never allow himself to doubt that fact.

He replied, "Oh, Doctor, if I could only feel that," his face wet with tears.

I quoted again the promises, and told him he must not doubt God's word. I urged him to go home at once and tell his wife, and to pray and read his Bible faithfully. He promised to tell her, but could not do so till night because of some appointment. Leaving here, he went down to see the minister of his congregation about some money difficulty he had had.

That night he fell again. He had not yet learned where his strength lay. Since that time, however,—now some months,—he has not, so far as I know, fallen. When I saw him next, he said he had not missed a prayer-meeting or church service. The Devil, he said, seemed to be following him all the time, but he believed he would yet win out, in spite of his long years in Satan's service.—Dr. T. A. M. Bellevue in S. S. Times.

HIS GREATEST FIGHT.

(The writer of this story says it is "An unvarnished account of an actual conversion." Every detail of the story has been verified.)

In his fighting days he weighed in at one hundred and five pounds. He was small, short and wiry, and in his prime had secured the decision over one who soon after became national featherweight champion. His last fight was about four years ago.

His wife had often remonstrated with him for endangering his life in the ring and had asked him what he would do if he should be killed. He scoffingly replied, "One thing sure, I won't die a Christian."

"But," she urged, "what would we do about a funeralé" He promptly answered, "Just throw me in the ash barrel and let them haul me out to the dump." And he meant it; he did not seem to care whether he had a soul or not.

In fits of anger he would tear up the house, smash the furniture and threaten the lives of those within his reach. Everything he could lay his hands on had gone for drink by way of the pawnshop, and there was a fight if money for drink was not forthcoming.

One night he left the house after tearing things up even worse than usual. A visit to the saloon put him well under the influence of liquor which had been getting a stronger and stronger hold on him in recent years.

As he came out of the saloon he was attracted by the sound of a cornet. The strains of a hymn came from the gospel tent near by. He had often seen the tent, but always had steered clear of it. This night, however, something seemed to impel him, almost against his will, to turn his steps toward the meeting, where he took his place on the outskirts of the crowd just under the edge of the tent. He heard nothing of what the speaker said, save the words:

"Now, I want you to give your testimony as to what the Lord has done for you. What do you thank Jesus for to-night?

The man felt that at the frightful pace he had been going it was a wonder he was not dead long ago. This thought so forced itself upon him that he involuntarily cried out:

"Here is one back here. I thank God in Jesus Christ I am alive."

His half-drunken words sounded sacrilegious and some laughed. He repeated his testimony:

"I thank God in Jesus Christ I am alive."

One of the workers immediately went to him and got his name and address, that he might seek him and talk with him under more propitious circumstances. After the meeting he was addressed by a man who had himself been converted in that tent the year before. Another Christian joined them. The three talked over the question of acceping Jesus Christ.

The man said he wanted to take him as his Saviour and that he meant business. He was asked to "give his hand on it" and when a prayer of confession of sin was offered, the tears began to pour down over his face on the clasped hands. Never before had he felt his desperate condition and his awful need.

One of the men went home with him to speak to his wife, but she declared that she had no faith in his promises; he had made them often before and had always failed. The worker encouraged her with the story of his own vain efforts to stop drinking until he had found Christ. Then he said: "Your husband has taken a different stand to-night, for he is seeking the help of Jesus Christ now."

This was on Friday night. Saturday, as the hero of many a fight went to his work, he entered the ring to meet his old adversary, drink. Not long after beginning work, while sitting on his painter's scaffold, unsteady from his recent spree, he felt that he would like to have a drink. The battle was on. Realizing that he was losing in the fight, he climbed from his scaffold to the roof and, sitting on the top of the party wall, he prayed:

"God, keep me from going back to drink."

And God helped him, for with a new confidence he went back to his work. He startled his wife by coming home sober at the time he had promised and giving her the first real kiss in years.

That evening he prayed that God would keep him till midnight when the saloons would be closed. When that time passed he heaved a sigh of relief. But the Devil had not given up yet. Quick as a flash came the thought:

"You can get it at the speakeasy; you know where one is and you can get in."

Then the fight was on again. It lasted till morning, when his new friend called to take him to the brotherhood meeting. He was tempted to rush away from those who, he felt, were making a prisoner of him, but the grace of God was sufficient and he went to the church.

The morning was spent in the meetings at the church. It was the first time he had been in a church for years. In the

afternoon he went to the tent. When the speaker asked who was man enough openly to acknowledge Jesus Christ as Saviour, he was the first to stand. He was at the tent meeting again at night.

Monday morning the struggle was worse than ever. His nerves were shattered. He could neither sit still nor lie down. At times he was in a daze; again he walked the floor with his hands in his hair. A neighbor who saw him walking in the yard said he looked like a wild man. Twice he got as far as the door, but something held him back.

His wife urged him to go to the druggist and get a tonic, but he said that if he ever went out to the drug store he would be done for. She made him a cup of strong coffee; his hands trembled so that he could hardly get it to his lips. For two days he kept up the fight. Then he was able to go out on the street with some confidence, but he almost ran when he saw one of his old friends who might ask him to have a drink, and he walked as far away as possible from the saloons.

Before many days he was able to walk past the saloons without any desire to go in. Sitting in the park with the writer he said not long ago: "You could pile the stuff there six feet high, and by the grace of God I would not touch it. The appetite is gone. I can hardly believe it is really true. It is wonderful to me."

He has not lost the marks of the ring yet. One evening as he was coming home from the meeting at the tent some of his old companions stopped him. One asked:

"Where have you been, Jack?"

"Over at the tent," was the reply.

"What were you doing there?" they said in wonder.

"Trying to serve God," he shot back at them.

"What!" in tones of ridicule. "You serving God!"

"Yes," he replied, settling into the old attitude of the ring, "what have you got to say about it?"

With precipitous haste they assured him that they had nothing to say. They had not forgotten that he knew how to hit quick and hard. He afterwards said that not one of his old companions had dared to taunt him about becoming a Christian.

A few weeks ago in the brotherhood he gave this testimony: "For twenty years I served the Devil. I did not know God. But I have found him. All these years I have been crucifying my Lord, nailing him to the cross and driving in the nails with the sledge hammer of sin. But he reached down and saved me. O men, it is beautiful! And I am going to give my life to serving him."

Then he took the name and address of a victim of strong drink whom he knew. Now he is trying to win that old acquaintance to the Saviour who has saved him from his sin and made of him a man.—In Westminster Adult Bible Class.

WAS HE RIGHT ?

"Be good and you'll be happy, but you'll miss a lot of fun," said a bright-faced older boy to another fellow one day in my presence.

Was he right? Is it true that you cannot have the best fun and be good at the same time? What do you think about it?

To me it depends a good deal upon what you mean by "fun" and what you mean by "being good."

What is fun? One morning I entered a drug store situated right near one of our great colleges and saw a young man sitting at the soda water counter drinking a specially prepared material with a strong drug in it. His face, as I saw it in the glass, plainly showed that he had made a night of it in drinking and debauch. Had he been having fun? Not a bit of it. For what he had done had left a sting the next morning and no real fun brings pain in its trail.

I am sure you see what I mean. A fellow cannot be good in the best sense of the term and have the kind of fun which that young man had been having, or any other kind which will bring sorrow after a while. Certainly, if a fellow is "good" he will miss a lot of the wrong kind of fun.

But there is a right kind of fun. I have had lots of it in my life and most of the people that I know have had about all they wanted. It's the kind of fun that doesn't leave a bitter taste after it, and I have found that the fellow who comes nearest to being good, in the very best sense of the word, can have more of the real kind of fun than anybody of whom I know.

No, you will not miss any real fun by living the right kind of life.—Eugene C. Foster in "The Comrade."

PRAY BEFORE PLANNING.

"We plan and plan, then pray
That God may bless our plan.
So runs our dark and doubtful way,
So runs the life of man.

But God says pray,
And He will show His plan,
And lead us in His shining way
That leadeth unto perfect day."

—Selected.

Our Church Register

Deaths in the Ministry.

Rev. Hector B. Mackay died in Halifax, 3rd Sep. ult., aged eighty-seven years. He was born in Caithness, Scotland, 25th May, 1825, came to Nova Scotia with his parents in 1840, attended the Truro Academy and the Free Church College, Halifax, was ordained in 1855 and inducted at Chipman, N.B. In 1861 he accepted a call to River John, where he laboured for twenty-five years. In 1886 he was called to Wallace, and in 1905 celebrated his jubilee. His evening rest, till the setting sun, has been spent in Halifax.

Rev. Thomas Hart, D.D., Professor and Honorary Professor in Manitoba College for the past forty years, fell asleep, 18th August ult., aged seventy-seven years. He was born in Paisley, Scotland, in 1835, came in boyhood, with his parents to Perth, Ont., graduated from Queen's University in 1860, gave some years to teaching, was ordained in 1872 and went as professor to Manitoba College.

These forty years have been devoted, not only to professional work in the College, but to Home Missions, and especially to mission work among the Indians. He has been identified during all these years with most that concerned the educational, moral and spiritual welfare of the Eastern prairie provinces, and in much of it had a leading part.

The men who in early days were the pioneers in western missions have nearly all passed away. Their work, ever enlarging, has been left to others, but not without their mantle. The workers pass but the work goes on and grows at a rate of which the pioneers, the most sanguine of them, never dreamed.

Rev. William Wright Stuart Rainnie, was born in Aberdeen, Scotland in 1865. He graduated from the University of Glasgow, served for seven years as an officer in the British army and later was war correspondent on one of the British papers in the Soudan campaign. He came to Canada in 1889; studied for the ministry in the Presbyterian College, Halifax; was ordained and inducted into the pastoral charge of Chalmer's Church, St. John, N. B., in 1893, where he labored for ten years. For the past six years he has been pastor of St. James Church, Milltown, N.B., until his death, which came very suddenly, on Friday, 23 August ult. He was out at camp at Oak Bay, with his troop of Boy Scouts, enjoying a few days' vacation, took suddenly ill and in two days passed away.

Rev. Neil Shaw, minister at Tilbury, Ont., for four years, and at Egmondville for the past fifteen years, died at Egmondville, 17th Sept., ult. He had been operated on two days previously for internal trouble and never rallied.

The Church at Williamstown, Ont., a century old is still in use. The congregation have recently celebrated the event. There is not another Presbyterian Church in Canada of that age, in use, so far as we know, and very few on the Continent. What changes it has seen! What memories centre there! But the needs of the worshippers to-day are the same as those of a century ago, and the supply of those needs is as changeless and exhaustless as then.

One thing I have made up my mind to; whether I find present joy or present sorrow, present commendation or present censure, I will be faithful to my Lord.—Spurgeon.

Daily life is a university, the home is a college, the office, the factory, the farm, are high schools, each with more courses than any other university can offer.—Peloubet's Notes.

MEETINGS OF ASSEMBLY, SYNOD, PRESBYTERY.

Will Presbytery clerks kindly send to the Record *the date and place of next meeting as soon as decided; also notices of calls and inductions and resignations and obituaries of ministers. If not given in the* Record *it is because they are not received.*

The General Assembly, Toronto, 1st Wed. June, 1913.

Synod of the Maritime Provinces. Pictou, 1st Tues. October, 1912.

1. Sydney, Sydney, 7 Nov., 10 a.m.
2. Inverness, at call of modr.
3. Pictou, New Glasgow, 5 Nov., 10 a.m.
4. Wallace.
5. Truro, Truro, 17 Dec., 10 a.m.
6. Halifax, Halifax, 17 Dec., 10 a.m.
7. Lunenburg, Lunenburg, March.
8. St. John.
9. Miramichi, Newcastle, 19 Dec. 11 a.m.
10. P.E.I., Charlottetown, 5 Nov. 10 a.m.

Synod of Montreal and Ottawa. Prescott, 2nd Tues. May, 1913.

11. Quebec, Sherbrooke, 3 Dec. 2 p.m.
12. Montreal, Montreal, 12 Nov.
13. Glengarry, Alexandria, 5 Nov. 10.30
14. Ottawa, Ottawa, 5 Nov. 10 a.m.
15. Lanark.
16. Brockville, Brockville, 3 Dec.

Synod of Toronto and Kingston. Toronto, 2nd Tuesday of Oct., 1912.

17. Kingston, Kingston, 10 Dec. 10 a.m.
18. Peterboro.
19. Lindsay.
20. Whitby, Oshawa, 16 Oct., 10 a.m.
21. Toronto, Toronto, monthly 1st Tues.
22. Orangeville, Claude, 12 Nov. 11 a.m. (Special, Orangeville, 14 Oct. 10.30.)
23. Barrie, Barrie, 2nd Tues. Dec. 10 a.m.
24. North Bay, Burke's Falls, March.
25. Temiskaming.
26. Algoma.
27. Owen Sd., Owen Sd., 3 Dec. 10 a.m.
28. Saugeen.
29. Guelph, Guelph, Nov. 19, 10.30 a.m.

Synod of Hamilton and London. Hamilton Last Monday of April, 1913.

30. Hamilton, Hamilton, 5 Nov. 9.30 a.m.
31. Paris, Brantford, 10 Dec. 10.30 a.m.
32. London, London, 3 Dec. 10.30 a.m.
33. Chatham, Chatham, 10 Dec. 10.30 a.m.
34. Sarnia.
35. Stratford, Stratford, 10 Dec. 10 a.m.
36. Huron, Clinton, 10 Dec. 11 a.m.
37. Maitland, Wingham, 17 Dec. 10.30 a.m.
38. Bruce, Paisley, 3 Dec. 11 a.m.

Synod of Manitoba. Winnipeg, 2nd Tuesday of Nov., 1912.

39. Superior, Fort William, March.
40. Winnipeg, Man. Coll., bi-mon.
41. Rock Lake, Boissevain, 7 Feb. 4 p.m.
42. Glenboro.
43. Portage, Neepawa, 17 Dec. 3 p.m.
44. Dauphin.
45. Minnedosa.
46. Brandon, Brandon, 3 Mon. Feb., 7.30.

Synod of Saskatchewan. Regina, 1st Tuesday of Nov., 1912.

47. Yorkton.
48. Abernethy.
49. Qu'Appelle.
50. Arcola.
51. Alameda, Carnduff, 3 Tues Feb., 1.30
52. Weyburn.
53. Regina.
54. Saskatoon, Saskatoon, 18 Feb. 3.30 p.m
55. Prince Albert.
56. Battleford, Battleford, 5 Feb. 10 a.m.
57. Swift Current, S. Current, Feb.

Synod of Alberta. April, 1913.

58. Vermillion.
59. Edmonton.
60. Lacombe.
61. Red Deer.
62. Calgary.
63. High River.
64. Macleod.

Synod of British Columbia. Vancouver, May, 1913.

65. Kootenay.
66. Kamloops.
67. Westminster.
68. Victoria.

Foreign Mission Presbyteries.

69. Trinidad, West Indies.
70. Honan, China.

The Church Funds, East.

SUMMARY of RECEIPTS

	During August	Mar. 1 to Aug. 31
Foreign Missions..	$1,161.54	$6,949.07
Home Missions....	1,325.30	2,537.89
Augmentation.....	539.00	1,169.89
College.....	3,640.72	4,167.17
A. & I. Ministers...	1,586.50	1 699.50
FrenchEvangelizatn	3.00	345.86
Pte-aux-Trembles..	9.00	101.67
For North West....	2.00	90.00
Children's Day Col.	....	36.89
Assembly Fund....	9.62	65.64
Bursary Fund.....	385.83	738.62
Library Fund.....	130.06	226.94
Manitoba College...	....	5.00
Widows' & Orphans'	5.00	375.50
Social Service and Evangelism.....	8.00	82.00
Total.....	$8,805.57	$18,591.64

RECEIVED DURING AUGUST

At the Presbyterian Offices, Halifax, by Rev. E. A. McCurdy, D.D. and divided among the Funds as directed by the Donors.

Acknowledged.....	$9,786 67	Glace Bay, St. Paul's..	25
"F. C. S.".....	8	Campbelton.....	163
Archibald McKenzie..	60	Refund	5
Chipman, ss.....	11 97	Rev. J. A. McLellan...	11
Rev. Wm. McLeod ..	12	Clifton, Ce.....	10
Quoddy, Moser River .	32	New Aberdeen.....	33 50
Mabou.....	31 50	"Thankful".....	5
Noel.....	23 53	Economy.....	15
Halifax, Park St.	50	Lunenburg, S.S.....	20
Lindon, Northport....	40	River Dennis..	16 45
Margaree	20	Clifton, New London..	90
St. James Union.....	9	Consolidated Rev....	7454 78
Springside.	79 60		
Harbor Grace.....	27 43		
Interest..	45 20		
New Glasgow, United	200 54		
" " Mem.	25		
Maggie Ross	50		
Friend, S. Nfld..	10		
Rev. W. W. Malcolm .	10		
Orangedale	10 67		
W. River, Green Hill .	200	Total ...$18,591 64	

THE HELP OF NEW DIFFICULTIES.

It should encourage us whenever we find ourselves confronted with a task that we do not know how to do. It would be discouraging indeed if we had to continue day after day in only the tasks that we have learned how to do.

Yet we easily forget this, and slip into the attitude that Mr. Stifler, in speaking on this truth recently, recalled out of his own boyhood. He said that he used to feel badly treated in school because, just as soon as he had learned how to do a certain thing, he was given something that he did not know how to do. That was exactly what he was in school for; and that is one of the reasons why we are in life.

If we are to grow, and to move forward and upward "with the increase of God," we must never cease to learn, in this life, how to do things that yesterday we did not know how to do.

Even our richest spiritual experiences of the past are not enough to carry us through; we must have more; and one way to have more is to be confronted with situations and tasks and needs that are utterly beyond us. Then Christ can reveal and give more of himself to us, to meet the new need. The really satisfying life is the life in which the best that we have yet learned and received fails to satisfy.—S. S. Times.

Liberty is essential to unity. No family thinks alike on everything, and still the members are one in heart.

The Presbyterian Record.

Published by the Presbyterian Church in Canada.
Edited by E. Scott, M.A., D.D.

PRICE IN ADVANCE

One copy, yearly, 75 cents.
Two in one parcel, $1.00; three, $1.25; four, $1.50.
In parcels of six or more, 25 cents each.
Postage abroad 15cts. yearly.

Subscriptions at a proportionate rate, may begin at any month, for part of the year, ending with December.

Names are not put on each RECORD in a parcel.
The RECORDS for a congregation are not sent to different addresses at the same Post Office.
All the RECORDS for a congregation should go to one address.

As the RECORD is furnished at cost there can be no discounts or commissions.
Its distribution is church work in the congregation.

Many congregations place a copy in every family.
This is the instruction of the assembly to all.
There is no other way in which so much Home Mission work can be done for 25 cents.

Some churches pay for it from the Missionary Funds using it as an agency for raising these Funds and finding it helpful.

Payments should be made by money order.
Do not mail money unregistered.
Make cheques payable at par.
Do not send stamps.

In sending renewal of order, be careful to give the name and address to which it was previously sent.

If parcels are not received in good condition or if orders are to be discontinued please send prompt notice.

The Regular Issue is now
67,000 Copies Monthly

Samples sent free to any who will distribute them.
Address all correspondence to

The Presbyterian Record,
Y. M. C. A. Building,
MONTREAL.

The Church Funds, West.

SUMMARY OF RECEIPTS

	During August	Mar. 1 to Aug 31
Home Missions :....	$3,625.20	$23,911.13
Augmentation	145.00	3,226.63
Foreign Missions ...	1,219.75	17,374.40
Widows & Orphans	44.00	875.00
Aged Ministers	55.00	981.18
Assembly Fund.	38.62	515.98
French Evangeliztn.	114.00	1,211.30
Pte-aux-Trembles...	103.00	2,687.76
Social Service, etc...	523.95	4,901.12
Jewish Mission.....	15.00	356.25
Deaconess Tg. Home	15.00	67.20
Knox College.....	40.00	415.50
Queen's College.....	1.00	225.08
Montreal College....	10.00	178.08
Manitoba College....	....	137.63
Westminster Hall...	....	159.00
Alberta College.....	51.00	421.08

RECEIVED DURING AUGUST

at the Presbyterian Offices, Toronto, by Rev. John Somerville, D.D., and divided among the Funds as directed by the Donors.

Ontario

Palmerston, Kx...	$139
Wallace, S.S. No. 11..	4 25
Bear Creek	18
Belmont	90
Yarmouth	43
Ottawa, Bank St.	300
Mrs. J. Clark	31
Unionville	13 17
Tilbury E. Fletcher..	1 50
Toronto, Dovercourt.	200
J. R. Coleman	1
Campbellvl. St. Dav...	84
Mt. Pleasant	34
Ospringe	25
Hullett	70
S. Plympton	18 50
Big Fork, ylbc	20
Avonton	6
Tait's Corners	38 32
Durham	115
Toronto, Alhambra....	150
Meaford	22
E. Adelaide.	80
Hamilton, Erskine ..	24 10
Kincardine	500
Culloden..	30
Barton..	12 25
Hamilton, St. J.	6.0
Streetsville	100
Mrs. D. G. Ferguson.	3
Rylestone	20
Amos, ce..	7
Big Fork, ss	1
Toronto, Cook's ce...	275
Woodstock, Chal.	2 00
St. Paul's, Chatham P	20 10
Listowel	250
Ham. Knox Chinese..	30
Brucefield, Un.	46 10
Westminster Tp	47 35
Mr., Mrs. W. Cox.	25
Prescott	62 50
W. Adelaide	12 52
Vasey, ss.	3 25
Dundas, Kx	183 95
Verschoyle	55
Kingston, St. And.	1
Woodstock, Kn.	410
A Friend	5
Stirling	16
Miss V. Hewson	125
Brown's Corners	11
Burgoyne	44
Parkhill	175
Victoria Harbor	32
Toronto, Emanuel	81
Toronto, Bloor, mbc..	50
Grand Bend	12
Westminster, First...	150
Mayfield	100
Sonya.	60
Egmondville	100
Claremont	21
Mrs. Jas. Warren	20
A Friend	2
Shelburne	69 30
Wyoming	30 06
E. H. G.	2
Est., Alex. Gemmill..	260
Miss McNaught.	30
Brantford, Balfour	50
Leaskdale	34 65
Dunblane	7
Barton, ss.	6 85
Port Hope, St. Pa.	80
Margaret Penrose	1
Toronto, Riverdale	200
Kippen	53 04
Jessie H. Brown	2
Elizabeth & Sarah Johnston	200
Mount Forest	23
Rv. J. W. Mitchell...	5
I. R., Toronto	1
Roys	100
Galt, St. And., ss.	2 50
Pembroke, Calvin	392 26
Warsaw, ss.	4
Scarboro, St. And.	142
Garafraxa	44 23
Hampden	18 60
N. Mornington	31
Moore, Knox	2 45
Thanet	6 91
Ormsby	8
The Ridge	14 72
Elmsley	18 37
Auburn	87
Prooftine	60
Shannonville	3 40
Woodlands	40 35
Carltn. Pl., St. And.	50
Elk Lake	20
Brampton	500
Cargill	90
Sellwood, ss.	10
Casselman	8 50
South Indian	6 50
Maynooth	13
Woodstock, Chal.	100
Mr., Mrs. John Munro	6
Coe Hill	8 40
Thamesville	1 00
Seaforth	34 40
Darling	10
North Gower	23
Brooklin	21 50
Sarnia Friend	10
Collingwood	90
Lonsdale	11
Wallacetown..	50
" " ss.	4
Dorchester..	7
Sunderland	100 32
Toronto Old St. And..	300
Glenelg., Sec. No. 9..	2 50
Moore	45

Quebec

New Glasgow	$55
Scotstown	65 75
Sherbrooke	200
A Friend	12
English Riv., Howick	65
Marlow, etc.	27
Montreal W., yps.	2
St. George, etc	37
Montreal St. Giles'...	500
St. Damase	16 50
Bryson	10 65
Elgin	10

Manitoba

Wellwood, Oberon..	$ 34
Palmerston.	45
Reston..	150
Mrs. J. McIntyre.	2
Prairie Grove, etc	2
Rv. H. McCulloch	61 22
Sympathizer	5

Saskatchewan

Carlyle, ss	$ 6 25
Longlaketon..	23
Silton.	10
Gettysburg	59
Scott..	43 85
Miss M. Cumming	5
Sunshine Valley	1 50
Mantario..	2 40
Gorefield..	4 20
Wilkie Bay	23
Fairy Hill	14
Clove..	4
Regina, Knox....	985

Alberta.

Strathcona, Kx,	$ 50
Taber, Knox	3 90
Muirhead.	6
Edmonton, Wmstr..	527 50
Mrs. A. McKenzie....	10
Claresholme	30
Hardieville.	2
Cardiff..	2 50
Blanche Lyon.	5

British Columbia

Nanaimo, ss	$ 3 65
Mission City	4
Midway.	25
Mary A. Hart	15
Nanaimo.	4
Atlin Discovery	20
Ahousaht, ss.	25
Lumbly	15
Vancouver. 1st ss & bc	48 90
Rv. Prof. Pidgeon...	10

Nova Scotia

Per Agent, Hx.	$121 60
" "	96 25
Est. W. G. McLeod...	30
Mrs. G. F. McKay....	9

New Brunswick

Fredericton	$ 10
Campbellton.	40

Miscellaneous.

M.M.A..	$ 10
"Irene".	100
A Friend....	10
D.D.D.	15

Canada is increasing rapidly in wealth every year. The people of our Church are sharing in that increase. Many of them, not all, are better off than last year. What does it mean? It means simply stewardship of a larger amount. All belongs to God, and the more a man or woman has, simply means the more entrusted by God to manage for Him. One of the most important things a man or woman can do regarding possessions is to realize that these possessions are only given in trust, and the most important question to ask is—"Am I using that trust faithfully; am I returning to God, the Proprietor, His share, for the use of what He entrusts to me."

ASK YOUR DRUGGIST FOR **McCLINTON'S SOAPS**

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants, and are the only Soaps thus made. It is truly said :— IT IS NATURE'S SOAP.

McCLINTON'S Donaghmore, Ireland.

Canadian Agent:
Kenneth H. Munro, 333 Coristine Building, Montreal

Priestley's Dress Fabrics
Always Fashionable
Best Wear. Best Service.

See latest Cloths at the leading Dry Goods Stores.

Western Postmasters and Teachers.

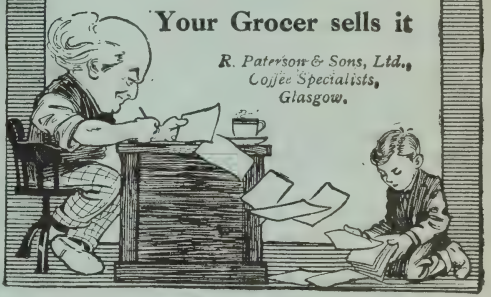
Perhaps some postmaster or teacher would like to imitate one who desired to do mission work. This gentleman received large parcels of literature, divided it into small packages and loaned it to persons who were poorly supplied with reading matter. Any friend who will undertake this work will receive suitable literature for distribution by applying to Mrs. John Steele, 17 Rathnally St., Toronto, or Mrs. Blanche Johnston, Barrie, Ontario.

'CAMP'
COFFEE
—livens up your energies, clears the cobwebs from your brain, and puts you into splendid fettle for the business of the day.

'Camp' is by far the easiest-to-make, the best when made, and the cheapest in the end.

Your Grocer sells it

R. Paterson & Sons, Ltd., Coffee Specialists, Glasgow.



To guard against alum in Baking Powder see that **all ingredients** are plainly printed on the label. The words "No Alum" without the ingredients is not sufficient. Magic Baking Powder costs no more than the ordinary kinds. Full weight one pound cans 25c.

E.W. GILLETT COMPANY LIMITED
TORONTO, ONT.
WINNIPEG MONTREAL

It is a sin to know good and not to do it.

They who wish to sing always find a song.

The poorest man I know is the man who has nothing but money."—Carnegie.

To have knowledge and not to live it is the dry-rot of Christianity.

It is better to fail by doing right than to succeed by doing wrong.

It is the petty vexation that often finds the weak spot in a strong soul.

Only so much of a person's life counts as he puts into the lives of others.

It isn't the size of a man's roll, but the size of a man's soul that counts.

The long look within ourselves will cure us of a lot of impatience with other folks.

"Personal fellowship with the personal Christ is the one true missionary motive."

The more you pray the less you will gossip. Prayer is a great cure for a loose tongue.

The greatest fault, I should say is to be conscious of none but other people's.—Carlyle.

The rise in the road is never as steep when you come to it as it looked when you saw it ahead.

"To be sweet and kind and helpful is sometimes better than being thought bright and entertaining."

The shortest life is long enough if it leads to a better, and the longest life is too short if it does not. Colton.

Where is the capacity for heaven to come from if it be not developed on earth?—Drummond.

He has the price of every form of enjoyment, but he can't locate the trails that lead to happiness.

Let men or nations do what is right, as peaceably as they can, and the Lord will take care of their honor.

Our lives are the little garden plots in which we drop seeds. We shall have to eat the fruits of these seeds.

"Christianity is a religion that will not keep; the only thing to do with it is to use it, spend it, give it away."

Be sure that straightforwardness is more than a match at last for all the involved windings of deceit.—F. W. Robertson.

The way to overcome our troubles is to bear them. The accepted sorrow is a pointless sorrow.—Alexander Maclaren.

"A week filled up with selfishness, and a Sabbath stuffed full of religious exercises, will make a good Pharisee, but a poor Christian."

There is that scattereth and yet increaseth. There is that withholdeth and it tendeth to poverty. If riches increase, set not your heart upon them.

God will put up with a great many things in the human heart, but there is one thing He will not put up with in it—a second place.—John Ruskin.

Service brings to man happiness that rises above comfort or discomfort, happiness that triumphs over physical pain, happiness that is the food of the soul.

Kind looks, kind words, kind acts, and warm handshakes—these are a secondary means of grace when men are in trouble and fighting their unseen battles.—Dr. John Hall.

"I decided not to go into it. When I tried to decide in favour of it, I found that I had to argue with myself. When that happens, I always think it best to give a thing up."

The only way that a man can make himself worth the room that he takes up in the world is by furnishing to the Lord's use a man's weight behind the purposes that the Lord has set out to accomplish.

"Negligence is enough to condemn a man. In order to go down to the nethermost depths, you do not need to do anything; you have simply not to do something, and down you will go by gravitation."—Alex. Maclaren, D.D.

"There are two good rules which ought to be written on every heart—never to believe anything bad about anybody unless you positively know it to be true; never to tell even that unless you feel that it is absolutely necessary."

Whatever amusement adds to a man—to the whole of him as the sum of his physical, mental and spiritual parts—is a good amusement. Whatever subtracts from him anywhere is not worthy to be called amusement at all; the subtraction alone betrays it as a dissipation.

VOL. XXXVII NOVEMBER, 1912 No. 11.

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE

The PRESBYTERIAN RECORD.

COMMANDMENTS KEEP MY IF YE LOVE ME JOHN XIV 15

CONTENTS

	PAGE
The Balkan War	481
Synod Meetings	482
Among The Galicians	484
Child Culture	485
Aim and Teaching of Rome	487
A Summer Sabbath in the West	487
Our Foreign Missions, India, Korea	489
North Honan Field and Work	494
Perils of the Home	497
Social Service	499
The Tethers of Yesterday	503
The Children's Record	507
The Italian Quarter of New York	515
Evangelization of the Mohammedan World	517
Our Church Register	525

LO I AM WITH YOU ALWAY

BY AUTHORITY OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CANADA.

Printed by JOHN LOVELL & SON, LIMITED, MONTREAL.

Ottawa Ladies' College

This College is owned and controlled by the Presbyterian Church and commended by the General Assembly.

Presbyterian parents seeking an Educational home for their daughters should write for a Calendar of the College and all information regarding it. This College is thoroughly equipped in every particular.

REV. W. D. ARMSTRONG, D.D., L.L.D., President.

St. Margaret's College, Toronto.

A Residential and Day School for Girls

Founded by the late George Dickson, M. A. former Principal of Upper Canada College, and Mrs Dickson.

University Matriculation. Thorough equipment for Music, Art and Domestic Science.

Supervised Athletics; Large Lawns, Swimming Bath.

MRS. GEORGE DICKSON, President;
MISS J. E. MACDONALD, B.A., Principal.

HOUSEHOLD EXPENSES.

If the head of your home were removed—would the household routine go on as before?

Life Insurance will answer the question.

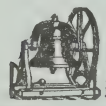
Over 34,000 persons, desiring THE BEST available in Life Insurance, hold Policies in

THE GREAT-WEST LIFE

ASSURANCE COMPANY.

Head Office: - WINNIPEG

Over $79,000,000 now in force



Church Chime Peal BELLS

Memorial Bells a Specialty.

McShane Bell Foundry Co., Baltimore, Md., U.S.A.

SAINT ANDREW'S COLLEGE - Toronto

Boys prepared for the Universities, Royal Military College and Business.

REV. D. BRUCE MACDONALD, Headmaster, M.A., LL.D.
Calendar sent on application.

It is time now to order

CONTRIBUTION ENVELOPES for 1913

Send for Samples and Price List

Our ILLUSTRATED CATALOGUE for 1913 contains many new things in which you will be interested. Gladly sent on request.

R. DOUGLAS FRASER, Presbyterian Publications
Church and Gerrard Streets, TORONTO

THOMAS INDIVIDUAL COMMUNION SERVICE

OUR SPECIAL SELF-COLLECTING Cushioned Tray is NOISELESS and DUST PROOF. Best for pew or altar communion. Uses short, shallow cup, glass or aluminum (indestructible) no tipping of head. Saves ONE-FOURTH cost other services. Over 14000 churches use. Send for catalog and "Special Introductory Offer."
Thomas Communion Service Co., Box 153, Lima, Ohio

HEAVY SILVER

WANLESS & CO.,

402 Yonge Street and
2, 4 & 6 Hayter Street,

TORONTO, —— Canada.

SEND for CATALOGUE

SET OF THE SAILS.

"One ship drives east and another west,
With the self-same winds that blow;
'Tis the set of the sails,
And not of the gales
Which tell us the way to go.

"Like the winds of the sea are the ways of fate,
As we voyage along through life.
'Tis the set of the soul
That decides its goal
And not the calm or the strife."

—Selected.

ADVICE TO YOUNG MARRIED PEOPLE.

Try to be satisfied to commence on a small scale, making no unwise effort to "begin where the parents ended."

Try not to envy rich homes, or covet their costly furniture.

Try being perfectly independent from the first, and shun debt in all its forms.

Try to co-operate cheerfully in arranging the family expenses, and share equally in any necessary self-denials and economies.

Try to be cheerful in the family circle, no matter how annoying may be the business cares and the housekeeping trials.—McCall's Magazine.

Presbyterian Record

VOL. XXXVII. NOVEMBER, 1912. No. 11

THE BALKAN WAR.

This, with possible European complications, is the biggest and darkest immediate cloud in sight in the world. Under its shadow—"men's hearts failing them for fear"—two great truths should be kept clearly in mind:—

First, that just as the illnesses which show themselves without the body are but manifestations of ill conditions within the body; just as the eruptions of Vesuvius or Etna are only surface showings of the mighty fires and forces of which they tell; so this war, be it larger or smaller, longer or shorter, is only a local outbreak—in a local form—of the selfishness, the hate, the sin, in human nature where it is unrenewed by the Divine; and so long as the heart of humanity remains under the power of sin, so long in some measure, in various ways, will that sin show itself in human hurt and misery.

The great work that Christ set Himself to do for the world is to redeem humanity from the guilt and power of sin. For that He died as an Atonement for sin. For that He pleads with men to turn from sin unto God. Christ left that work to be carried on by His Church. His last command was to proclaim the Gospel,—the "Good News" of His redemption—to every creature.

We cannot control the local outbreak of that disease in Eastern Europe. But our privilege, life long, in our place and sphere, is to work for the healing of humanity, lessening the sum total of sin's power, bringing the world from under sin's dominion, and enthroning Jesus Christ, the Prince of Peace, and when that work is done war will be no more. Plowshares and pruning hooks then in place of swords and spears.

That work begins in our own heart and life, but it does not end there. Every man and woman is responsible, according to measure and opportunity, for the world's sin. Not by any mighty miracle is the world's sore to be healed, but heart by heart, until the angel's hymn of "peace on earth" shall be realized.

This involves work abroad as well as at home. It is not enough that one or more nations have the Christian spirit dominant; for still they might have to fight in self-defense. Our obligation will not cease "till the whole world gives back the song that now the angels sing."

A second great truth to hold fast is that whatever hopes may be cherished or prophecies uttered or fears realized, and however uncertain the outcome of the war, one thing is sure—God reigns. Human passion may be permitted to run a long and reckless course. Multitudes of innocent may suffer with the guilty, and in even greater measure. But above the turmoil of strife, God reigns; and after that passion has spent its force to harm, God will still reign in His wisdom, power, holiness, justice, goodness and truth; and to those who hold fast to Him will He make all things work together for good, while the strife lasts, and when it is over He will still be with them.

Men may fight, blood run in rivers, multitudes be slain, kingdoms rise and fall, but all these things are only temporary disturbances of human passion. God reigns eternal; hence peace shall triumph for God is peace; purity shall triumph for God is pure; truth shall triumph for God is true; love shall triumph for God is love. "Let not your heart be troubled, neither let it be afraid."

As we study the war in Europe, and upheavals among nations, let us never forget that the chief struggle in the world is between the kingdoms of Light, and of darkness; and that our part in that struggle is "whatsoever thy hand findeth to do."

No triumph was ever won by watching others fight. No work was ever done by watching others labor. No amount was ever realized by watching others give. The only way in which the Presbyterian Church in Canada can help win Christ's triumph in the world, is by each man, woman and child doing the part, greater or smaller, that can be done, giving the mite, more or less, that can be given.

SYNOD MEETINGS.

There are eight synods in our Church. They all meet annually. Half of them meet in the sowing time of the year and half when the harvest is gathered.

Beginning east, by the "mournful and misty Atlantic" the Maritime Synod meets in October, that of Montreal and Ottawa in May. The next two synods are similarly paired, that of Toronto and Kingston meeting in October, that of Hamilton and London in April. The other four repeat the same order in pairs, both Manitoba and Saskatchewan synods meeting in November, Alberta and British Columbia in April and May respectively.

Of the four Autumn synods the two Octobers have had their meeting at this writing, with the two Novembers yet to come.

The Maritime Synod met in St. Andrew's kirk, Pictou, N.S., the first Tuesday of October. It was opened with sermon by Rev. Dr. W. P. Archibald, moderator, who was succeeded in office by Rev. A. Rogers.

This synod is unique among the eight, in that it represents a section by itself, responsible for its own work.

This responsibility and control gives the Synod an interest that perhaps obtains in no other synod of the Church. Its meeting is the event of the ecclesiastical year to the East, not second even to the Assembly, and almost without exception, its ministers—with many of the elders—attend.

All the "Schemes" were reviewed, for they are "their very own." Foreign Missions, Home Missions, Augmentation, The College, etc. In all of these the year had been fairly good, in some specially so. Y. P. S. and S. S. came in for their share.

A Boys' School was approved and a committee appointed. A Protestant Girls' School was approved. The great moral questions of the land,—Sabbath observance, the prevention of gambling, the stopping of the liquor traffic, and other measures for betterment were considered.

The question which caused longest and most earnest discussion was that of amalgamating the Church Funds with the West. At length by a large majority it was decided to continue as at present, responsible for, and controlling, their own mission work, holding that the removal of that responsibility and management to a distant centre would lessen the interest in the work.

The Synod accepted heartily the Budget of $114,000 for next year, and when adjournment came, it was with that feeling which so often comes in that dear old Synod, "the best ever."

On the second Tuesday of October, just a week after the meeting of the Maritime Synod, that of Toronto and Kingston met in Toronto. It was opened with sermon by the moderator, Dr. J. B. Fraser, of Annan, after which Rev. A. M. Hamilton, of Winterbourne, was elected moderator for the current year.

"Home Missions within the bounds" was one important subject, involving, as it does, the great new territory of Northern Ontario, with its work among miners, lumbermen and settlers. French and Jewish work now transferred to Home Missions, add to the extent and importance of this work.

The "Budget" was another great practical subject. The Synod accepted $325,000, as its fair share of $1,200,000 for 1913, and Presbyteries were instructed "to allocate the amount asked among congregations, to visit every congregation, to confer with ministers, elders, managers, and people, with a view to having them accept responsibility for their share of the Budget, to have the congregations plan—by every person canvass or other means—to the end that direct personal interest in the success of God's kingdom be assumed by all our people."

Foreign Missions, Social Service and Evangelism, the supply of men for the work of the ministry, were other great subjects considered.

The Justice Funds, viz., Aged Ministers', and Widows' and Orphans' Funds, were also before the Synod, and should result in better justice being done for those who give their lives as our substitutes in the work of the Church.

The Synod has hitherto met in the Spring. This is the first Autumn meeting; the change has been satisfactory and will be continued.

"What's best for all is best for each; you'll
Find it always true; and
What is wrong for other folks is
Just as wrong for you."

THANKSGIVING.

By the time these lines are read "Thanksgiving Day" will have come and gone. But thanksgiving should never cease. Canadians, above all other peoples in the world, have special cause for it. Think of Europe, echoing to the tramp of armies, even in times of peace, and now to the shouts and groans of battle and the mourning in the lonely homes, for the dead who will come no more.

We have peace and plenty, civil and religious liberty, a vast and fertile land, mountains and forests and seas and streams rich beyond compute or compare, a climate to breed a strong race, and no burdens that oppress.

One special cause for thanksgiving is the opportunity of laying in righteousness the foundations of a great nation. Youth is the formative time in the character and destiny of nations and of men. Both have but one youth and can live that youth but once; and we who live to-day have an opportunity that comes not twice to any people.

The true way, the only way, to show our gratitude for being on the scene of action at such a time, in such a country, is to grasp the opportunity, and in our little place, do our little part, in improving that opportunity, and leave a better Canada than we found.

Our part may seem but small, but if faithful it will receive God's "well-done," and none can receive more, for there can be nothing greater.

THE SERPENT'S TRAIL.

Think what it means—the awful statement that of 300,000 women and girls living in houses of ill fame in North America, 60,000 (sixty thousand) are Canadian women and girls! Think of the rescue work recently undertaken by Presbyterians in Montreal, and that of the sixteen girls rescued and cared for in the short time the Home has been in operation, all but three fell in homes where they were employed as servants, and through men who live in these homes! Think of the horrible work of the white slave trade, where innocent girls, under various pretexts, are lured to some place under false pretences, ruined, kept prisoners there until, hope and character gone, they abandon themselves to their hopeless life and are never heard of more!

The Montreal daily papers recently told of a beautiful girl from the country coming on a visit to the city. A well dressed fiend in the shape of a woman, seeing her a stranger, with satchel and hat-box, stumbled against her, then with most profuse apologies, introduced herself as a worker in a benevolent society. Another well-dressed fiend in the shape of a man then came along and was warmly greeted by the first fiend as another similar worker.

They were going to another part of the city, were taking a taxi and could just as well take the stranger where she wished to go. She was glad of the help of such friends. The three were in the taxi, about to start, when the timely arrival of a friend to meet the girl saved her from an awful fate, the fiends escaping in a passing street car before they could be caught.

Both Church and State are putting forth efforts to prevent this sacrifice of innocent young life. Parents, teachers, friends can do much by careful warning, and by seeing that no young girls leave home for the cities for the first time, unattended.

THE GREAT NEED.

The following is part of a letter sent out by the Laymen's Missionary Movement of North America.—

"The Laymen's Missionary Movement has sought for six years to awaken the laymen of the American and Canadian churches to their missionary duty, and its experience has convinced it that the greatest need of the present hour is not organization or education or agitation, but prayer and the depth of life in God which flows from prayer and from which prayer flows.

And the Executive Committee of the Movement appeals to the missionary boards and societies to lay before the churches which they represent, this supreme and primary need in the hope that the men of all the communions may come to God in the devotion of a richer love and a fuller faith, and in the actual practice of believing and persistent prayer, and that the unwithholding and sacrificial devotion of our lives may be given to Him whom we call Lord and to the accomplishment of His will for the evangelization of the world."

AMONG THE GALICIANS.

By Rev. E. A. Corbett, Watrous, Sask.

Dear Dr. Scott,—

In the past few months, thanks to my friend the Doctor, I have had an opportunity of seeing something of the "inside life" of our Galician citizens.

In this country a doctor for the most part plays "a lone hand" and he is glad at times of a little assistance, however unskilled it may be. Thus it happened that I accompanied him on many long hard trips and watched him through some severe experiences.

These western doctors are brave men and are surely doing God's work. They must be prepared to undertake the most difficult operations, with little or no assistance and without usual trained support.

They must decide quickly and act quickly, for a foreigner will never send for medical aid until the patient is almost in a dying condition.

One scene in particular will live in my memory. The Doctor had received an urgent call from somewhere thirty miles or more north of town, and as he passed my shack he stopped to know if I could go with him. The Sunday sermon was still in a doubtful condition, but I went.

After a delightful spin through a beautiful wooded country we arrived at the shack where the doctor was so badly needed.

The house was the usual type of Galician home, with mud walls and straw roof. Inside, it was divided into kitchen and sleeping-room, the floor a kind of rough and uneven cement.

In spite of the fact that the day was hot, a roaring fire had made the little kitchen like an oven; and close to the stove, on a rough looking bed, lay the sick mother.

The doctor told me that she was very low and he would have to begin work at once, so he handed me the chloroform and the operation was begun.

As I administered the anaesthetic the poor worn face that looked up at me seemed to be possessed of a world of weariness, and the hands clasped across her breast were rough and worn with hard out-door work.

One could not but notice the pitifully squalid surroundings; the bed was in a filthy condition, and the woman's sleeping apparel was black with dirt.

Crouched by the stove, with a huge fur coat over his shoulders, sat the master of the house, his body racked with coughing, yet ignorant alike of the contagious nature of his disease and of the most elementary precautions to be taken against its spread.

Meanwhile the doctor went on with his work, the perspiration was pouring off his face, but his hand was steady and his touch as gentle as a woman's as he fought his grim battle with death.

What an environment into which to introduce new life. What chance would a child have in such a place, exposed to the ravages of consumption, left to push its way upward and survive or succumb as the case might be. Yet we demand and expect that the strangers within our gates shall be strong, energetic citizens.

There is a great opportunity for the noblest kind of missionary work among these people. A wide field of service for Christian nurses to come out here and teach these poor, ignorant people cleanliness and the ordinary laws of health.

Another feature of Galician life is the appalling ignorance as to the dangerous nature of alcohol. A Galician wedding will sometimes last four or five days; a continuous round of drunkenness and revelry.

Little children dip their tin cups in the beer with the rest; babies scarcely able to toddle are taught to guzzle their drink with the delight of topers. Every day one may see whole families, men, women and children, seated in a back store, eating noon-day lunch with a foaming pail of beer for the women and children and whiskey for the men.

The peculiar thing about it is the amazement with which they look at a man who refuses to drink. To them it is incredible that a grown man should get along without an occasional "drunk."

To my mind it was lamentable the way in which the Galician vote was conjured with in the recent Saskatchewan elections. I suppose it is no worse in the West than

anywhere else; but it is shameful to take these people who cannot as yet vote intelligently, and use them like so many cattle, to be either bought, bullied or drugged into voting.

Here is a Galician farmer in front of a hotel. Along comes a candidate for election. With his arm over the foreigner's shoulder they disappear into the bar. He is treated to whatever he calls for and in ten minutes his vote is promised. But in an hour he meets the other candidate and after the usual ceremony once again his vote is pledged.

A deputy returning officer told me that, to his own knowledge, one Galician who understands English sufficiently to have a fairly good grasp of Canadian politics—was accepting twenty-five dollars a day from a conservative candidate while all the while he was working in the interests of the liberal candidate at a higher salary.

The story is told of a Frenchman in Three Rivers who was complaining about the Government's policy in bringing these foreigners into Canada. "Well, his friend replied, "this generation may not make very good citizens, but the second generation will."

"Den dey should wait till the second generation" said the amateur politician.

The truth of the matter is, we are not giving either generation a chance to become honest, self-respecting citizens.

A DEACONESS' SUMMER'S WORK.

The deaconess is a comparatively recent, but most important, addition to the regular workers of our church. If any ask "What does a deaconess do?" the following sentences from the report of Miss Alice Porter, a student deaconess, of her summer's work in a new suburb of Toronto will give in part the answer.

"Earlscourt 'the working man's home' will always be remembered as the place where I spent one of the happiest summers of my life. It is the north-west part of our city and the people are chiefly from the Old Country.

Over a thousand homes were visited, to find as far as possible, all who were not attending any church, and to reach the many new comers who feel the stranger's loneliness in a strange land, surrounded by strange faces. In this way acquaintance is made, their names received and their children looked up for the Sunday School.

Outside of these calls, I made over three hundred visits among the people of the church by which I was employed; attended forty-eight church services, eighteen week-day meetings, most of them women's guild meetings, and addressing some of them.

Ninety-seven calls were made on the sick remaining with them over night when occasion required, and sometimes taking to them reading matter, flowers, jellies and fruits.

Between fifty and sixty children have been added to our Sunday School, and over fifty names to our cradle roll."

CHILD CULTURE.

Editor Presbyterian Record:—

To many thoughtful minds one of the most vital problems in the world to-day is the moral education of the child. It is comparatively easy to mould aright the little mind and soul during the plastic, formative period, but if this is neglected the result is often a malformed character that may rule to ruin in after years. Many parents and teachers, including the writer, have employed mental suggestion with remarkable success in character building. A brief outline of the method may prove helpful to some readers of the Presbyterian Record.

First win the child's love and confidence. Explain to it that you wish to help it develop a noble, beautiful character, and that if it will work with you, you will surely succeed.

Every morning have it repeat after you these or similar words: "This day, God helping me, I will be honest, kind, pure and true. I will do all I can to make others happy. I can and will do right." These affirmations should then be sealed in mind and heart by a brief, fervent prayer for divine help and guidance.

If the child has any fault to overcome, earnestly and impressively repeat to it affirmations adapted to its need, and have it also repeat them several times each day, and at bedtime every night, but always when it is in a receptive mood.

For instance, if it is selfish, say to it: "Deep down in your little heart you are kind and loving. You will always do unto others as you would have them do unto you." Embrace every opportunity to praise it for the desired virtue. Experience proves that if these affirmations are often and thoroughly impressed on the child's mind and heart, they will become integral parts of its soul and the ruling motives of life.

Every true life and every noble deed is inspired by an enlightened intellect and conscience and love. To develop these qualities in the child they must be constantly appealed to, and made the ruling motives of conduct. Teach it what is right and wrong—and why, and urge it to do right for right's sake, not from fear of punishment or hope of reward.

Seek to have it obey its conscience as the voice of God in its soul. Encourage it to do acts of kindness and helpfulness. Impress upon it that every good thought and act helps to develop a beautiful soul—the one absolutely essential condition of highest happiness in this life and that to come;—that every evil thought and act deforms its soul and must inevitably result in misery and unhappiness.

———

Above all, exemplify in your own life what you would have the child become. "Like begets like." An angry word excites anger. Love awakens love. By always living, thinking and desiring the noble, the good and the true, you may most surely create these conditions in the child.

When the little mind is unfolding beneath the mother's heart, then is her golden opportunity to mould it as she will. According to the new psychology, every absorbing thought and earnest desire she entertains during the prenatal period is telepathed to the forming brain cells of her babe, leaving there its impress of good or ill—"a chisel that cuts to mar or beautify the statue of a soul."

Therefore anger, hatred, worry and all undesirable mental states must be carefully shunned. She should cherish only beautiful, kindly, happy thoughts and aspirations, and pray silently, earnestly, every waking hour, that her little one may be lovely, pure and good.

She thus renders herself fully receptive to the influence of the Divine Spirit, and the Power of the Highest will overshadow her and fashion a beautiful soul that will ever prove a joy to the parents and a blessing to mankind.

F. M. Craig.

Denver, Col., Sept. 21, 1912.

A GOOD INVESTMENT.

"If you know of anyone who wants to put some money in some good things, or in one good thing, please tell them I can invest it for them," writes Rev. A. H. Barker, of Hoi Ryung (Kainei), Korea, in a letter dated 16 Sept. ult. "We have need for about ten dollars per month or more to run a book room in Hoi Ryung for the sale of Scriptures, tracts, etc. There is no way that money can be better invested out here than in the distribution of Bibles and tracts.

Again, I can use somebody's money to good advantage in another method of book distribution,—the buying of books from the Tract Society to supply bookrooms and colporteurs for sale. At present I have to buy the tracts, hymn-books, and all books except Bibles, with my own money. I have about 300 yen in it—a yen is half a dollar—and cannot afford to put much more into this work.

The demand for such books is increasing very fast and I do not see how I can supply the need. If someone at home wants to invest about $200.00 or $300.00 at one time in this work, it will be a great help and be of great value and a bit of intensely practical missionary work. If they can give more, so much the better. If not so much, whatever they can.

Again, a little help, say anywhere from $2.00 to $10.00 per month for assisting schools, is badly needed. If particulars are wanted by anyone, please ask them to write and I will gladly furnish such. We need help also for assistance to young men desirous of studying to fit themselves for the ministry or for medicine or such like. The Koreans are very poor and have little chance to earn money and need help.

(The F. M. Secretaries in Toronto will also be glad to give information.—Ed.)

AIM AND TEACHING OF ROME.

Dear Dr. Scott,—

May I ask your attention to the decision of the recent Roman Catholic congress in Norwich, England, as it is a matter which affects us somewhat seriously in Canada. It is well known that the Roman Church, on account of the ground lost among the Latin countries of Europe, is making a special onset upon the English speaking world. But in discussing this new move at this Congress, the view was taken that the best bridge by which to reach Britain and the United States was through Canada; that is, English-speaking Canada.

Is it not therefore time that a more definite stand were taken by the Protestant churches, in view of this projected crusade upon us? It may be said that we should endeavor not to antagonize the Roman Catholics; lest it stand in the way of evangelical work amongst them. But we are never antagonistic to any people in any land, pagan or papal, to whom we endeavor to carry the Gospel; and besides, we cannot make any compromise with error. This is no line of approach to reach any people; and if adopted, would not benefit them.

We do not in any way hinder the evangelization of Romanists by opposing the "system" or exposing its doctrines. Indeed, it is the "system" to which Roman Catholics themselves have become so bitterly opposed in Europe. But for Evangelical Christians there is a more excellent way, and the truest kindness to those who are under that "system" is to give them the message of the Gospel.

The teaching of the Church of Rome proves it to be the Antichrist (anti-Christ), for this term properly means the substitution of something else—or someone else—for Christ. It is evident that in every leading doctrine, the person and work of Christ are replaced by something else.

The Atonement—The sacrifice of the mass has, in the teaching of Rome, equal efficacy with the original sacrifice on Calvary! Hence, to the people, their sins are forgiven by what the priest performs before them. This entirely replaces and obscures the Sacrifice of Christ, once offered. This is actually their teaching.

Intercession.—The present ministration of the Great High Priest is put entirely into the hands of the Virgin and the saints; and practically, according to Rome, it is they who carry it on.

The Commandments of God.—With them, the commandments of the church are of far more importance. To break one of the seven commandments of the church is a "mortal sin"—cutting the offender off entirely from Christianity itself—whereas no such penalty attaches to the breaking the commandments of God.

The Word of God.—Replaced by the teaching of the Church.—And so on, with all the leading points in the teaching of the Church.

These things show quite clearly that the Church of Rome is the "anti"-Christ; displacing Him and replacing Him in all his functions and attributes.—Com.

A SUMMER SABBATH IN THE WEST.

(From the Belfast Witness.)

The sun is rising red and glorious as the city is left far behind. Quiet and lonely is the trail leading West, to the Great Lake and the Indian Reserve. The eye almost fails to make out the horizon, such a wide stretch of country lies between. So clear is the atmosphere in this western land that objects fifteen or twenty miles distant can be easily described; the white, straight trail can be seen ahead for many miles. The wide prairie is aflame with wild flowers, and there is abundance of wild fruit, too, if one had time to gather it.

The whole scene is one of loveliness—not the loveliness of hill and dale, rugged mountain and purling stream, but rather the grandeur of the great lone land—the land of vast prairies, great lakes, dark forests, mighty rivers, and immense stretches of jungle—the land where the red man held undisputed sway, roaming the prairies, hunting buffalo and moose in the forests, and skifully navigating the rivers in his rudely-built canoe.

Numerous of his descendants I meet on this beautiful morning, their long, black hair and swarthy complexions well set off by the gaily-coloured 'neckerchief or shawl. They are now all civility to the white man, and bestow a smiling salute as they pass. There is a common saying—

"Treat an Indian fairly and he is ever your friend; deceive him once, and he will never trust you again."

The sun is hot by the time the little log church is reached. Numerous teams and saddle-horses are hitched to the rail fence, and the people are chatting together in groups on the green. One is glad to get out of the glare of the sun into the cool shade of the building; doors and windows are left open to admit the air.

And so the service proceeds; the people lift their voices in praise to the accompaniment of the organ, and altogether it is a cheering sight to see even two score hardy pioneer settlers of the West met to worship in the little tabernacle 'mid the prairie wilds. It is "Christ's kirk on the green" without any mistake.

Immediately after the service the Sunday-school meets, some of the grown-ups not being ashamed to join with the younger members. Then the parting hymn is sung, the benediction pronounced, teams are hitched up, and the people drive away to their far-off homes.

After an hour spent in refreshment and rest, another start is made for the next station, seven miles further West. The conditions of the country now change from forest and lake to a fine farming district. Great plots of wheat and grain lie ripening in the sunshine, and harvest will be on in a trice.

The country basks in the afternoon heat. In the verandahs of the few houses which are passed the people are reclining in hammocks, beating off the mosquitos' persistent attacks. Cattle and horses seek shelter amongst the trees. Over all nature hangs a peaceful, Sabbath calm. Another little group of teams tied to the rail fence; another bright service, and by five o'clock the people are on their homeward way.

But the work of the day is not yet done. A gang of "construction" men are encamped a few miles distant, so the point is to get them together just as they are finishing supper, and before they wander away after their own pursuite. Here one encounters men of all nationalities, holding various views—some of them possessing no views at all.

To interest such men is no easy task; and if they are not interested they will simply walk away from the meeting. There is no incivility intended; the thing is new to them, and not attractive, as would be a newspaper or a pack of cards. The manager of the camp is quite appreciative, and shows a generous hospitality.

The sun has dipped down in glory beneath the western horizon as the city is reached; thirty-four miles have been covered, three services and a Sunday-school conducted, so one feels like enjoying the night's rest. The day has been one of pleasant memories and peaceful scenes—the wide, free country tending to broaden the mind; the simple manners of the people, and their unaffected hospitality touching the heart. In two thousand "fields" all over the great Dominion of Canada just such a day's work has been accomplished.

The vast stretches of ripening grain remind one vividly of that other "harvest" which is so "ripe, and the labourers few." One sees in fancy some thousands of workers clustered together in a little corner of the earth, so diminutive that it is a mere dot on the face of the map; whilst in the wide, wide "fields" of Canada, India, China, Africa, and the "Islands of the Sea" there is but a solitary toiler here and there. Surely the Church has not yet fully grasped the full meaning of service in the Master's cause. It will be recognized some time, but, alas! how much of the precious "harvest" is being lost meanwhile.

WHAT PEOPLE WANT?

A pastor of Massachusetts sent out eight hundred requests to his members and others to know what pulpit themes they considered important and vital. Three hundred and fifty replies were received. One of them was from a man who is high in political office to-day whose simple answer was, "The Cross." Another was from the vice-president of a great railroad whose answer was "Christ Crucified." A third was from a leading business man whose request was for "The Gospel." Men want to hear the truth of Christ, and not the opinions of men.—Ex.

Our Foreign Missions

"OUR" Foreign Missions has a more definite meaning than it had a few years ago. Two or three things have contributed to this definiteness.

First, the world's heathen millions have been divided up among the world's Christians, so many millions assigned to each church according to its numbers, that church being made morally responsible for giving the Gospel to these millions.

To our own Church, the Presbyterian Church in Canada, has been assigned fourteen millions of the heathen world as our share, for whom we are responsible.

These fourteen millions, and some more for good measure, are in the fields where our missions are now established, eight millions in North Honan, three millions in Central India, say one to two millions each in South China, Formosa and Korea, besides Trinidad, British Guiana and the New Hebrides, in all about sixteen millions.

No other church is working where ours is in these fields. These millions are left to us. For them we are responsible. If they do not hear the glad news of a Saviour from sin, the neglect, the guilt is ours. All this was true before, in a general way, but not until recent years has it been put in such concrete form as it now is.

Again, these fifteen millions that are left to us in our own special fields as our special trust, are passing out at the rate of, say, one every two minutes, or thirty every hour, or seven hundred a day, or five thousand—a fair-sized town—every week, and anything that may help them must be done now or left forever undone. All this has always been true, but since these millions have been allotted to us, the responsibility comes more closely home.

Yet again, not only has the great modern missionary movement allotted these millions entirely to us, but that movement is "The evangelization of the world in this generation." This generation of the heathen world is the only generation that can be evangelized by us, and we are the only generation that can evangelize them. If the fifteen millions now living in the districts set apart for us are ever to receive the Gospel it must be now, and by the men and women of our church now living.

"OUR" Foreign Missions is thus not merely a goodly pious phrase, but a very real present pressing duty, fraught with issues of vast moment, the Gospel of salvation to fifteen millions of people "NOW," for they are rapidly passing out, and we are rapidly passing out. Soon both we and they

"Will have no share in all that's done
Beneath the circuit of the sun."

Sixty-one years the Maritime Synod has been carrying on Foreign Mission work. That work has been "twice blessed."

One of the greatest social evils with which our missionaries in Trinidad have to contend is intemperance.

"We have been cheered during the past year, by about forty people, including four high chiefs, who have renounced heathenism and joined us," writes Rev. Dr. Robertson of Erromanga.

Dr. Buchanan, our missionary to the Bhils, Central India, has baptized well on to two hundred during the present year. And these are not admitted without careful instruction and examination and probation.

"From 8.30 p.m. to 2 a.m. the eager crowd sat and drank in the new and wonderful story, and at last an old man arose and said 'This is true wisdom, we never heard the like before. Sahib, will you send some one to our village at once to teach us more.' " This was an incident in the work of one of our own missionaries in Central India.

LETTER FROM INDIA.

By Dr. A. G. McPhedran, B.A., M.D.

Barwaha, Central India, Sept. 13, '12.

Dear Dr. Scott,

There are probably many people who, when India is mentioned, think of vast multitudes, mostly poor and ignorant, living in the grip of an inflexible social system. This last feature of Indian life is not immediately evident to one seeing India for the first time, but the most casual observer can easily ascertain for himself that what he had heard or read of the numbers or the poverty of the people by no means overstated the actual facts.

In most Indian cities there are no sidewalks; one reason probably being that no sidewalk, unless it were built from one side of the highway to the other, could possibly accommodate the people that throng them.

It is true that one may, in the rural districts, wonder where are all the millions he has heard about; but a little careful observation, a little tour through an agricultural section, will soon remove all doubts about the numbers of the village population. Of such a tour, much may be forgotten, but memory will long retain pictures of village after village where people appeared from all sides, and from such unexpected sources, that it gave the impression of an almost inexhaustible supply. One who has made such a tour, and remembers how big a land this is, never for a moment questions the census figures that India has a population of three hundred and fifteen millions.

Although in such a tour among the common people one meets with men who own a horse or two, and oxen and cows and buffaloes, these are the exception, not the rule. The poverty of the ordinary man needs no demonstration; it is evident in everything about him. Debt is a large factor in its production. A debtor becomes practically a slave. I know a poor chap who owes about twenty-five rupees ($8.00). He is paying three annas per rupee per month interest for some of it—225 p.c. per annum. The worst feature in it is that the debtor has no anxiety to get out of the money lender's clutches, but is content to go on paying a little now and again and making no attempt to wipe out the whole debt.

The other day a young man came to me asking for twenty rupees, half of which was to go towards providing a feast in honour of the birth of his child. It was nothing to him that he could give no evidence of an ability ever to pay it back, or even of an intention to do so, except a half-hearted and unconvincing promise. Feasts at births, marriages, deaths, form the money lender's opportunity to saddle poor and foolish people with debts that bear bitter fruit for generations.

Recently a villager borrowed six rupees in the bazar, promising to pay eight rupees after a fortnight, about 800 p.c. per annum.

Not only before coming to India but for a long time afterwards I had small faith in what I had heard or read about caste. It seemed as if missionaries and others acquainted with India must be gifted with large imaginations. And I thought the word heathen most inappropriate to apply to people civilized as Indians are. Well, I have seen enough of caste—and probably have seen as yet only the most superficial things—to realize that there is almost nothing too inhuman for its diabolical practices. It is impossible to overstate the depths of degradation and the extremes of barbarity to which caste gives sanction, nay rather, imperatively enforces.

To be in caste is the very life of a Hindu. It matters little what his morals are, and matters nothing what he really believes, so long as he observes certain forms and ceremonies prescribed for his caste. If by any means for example he takes an ocean voyage, he loses his social position and is outcasted; and generally he is ready to do anything, even to the performing of the most humiliating and revolting ceremonies in order to be reinstated.

Money may purchase exemption from some things, but sometimes even money is of no avail. The priest has him in his power because, though a man may defy the priest for years, the time comes when he wants a bride for his son, or a husband for his expensive and inconvenient daughter,

and then the priest's word is law; though indeed it is probable few carry defiance so far, because of the ostracism to which they would be subjected by their caste-fellows in all the intervening time.

In the dispensary, we have frequent opportunity of observing how poor most of the people are, how ignorant, and how helpless in their enslavement to caste. Their poverty and one or two causes of it have been referred to already. Let me illustrate their ignorance, and the inflexibility if not barbarity of their caste rules.

In every district where I have toured, this complaint has been made over and over again by lower caste people, in all degrees of need of medical attention. "Sir, we go to that dispensary, the one supposed to be serving the patient's district but get no benefit; the compounder won't touch us and we are helpless." They treat Brahmins alright; it is meritorious to do so because the Brahmins are themselves divine. The inhumanity of neglecting any man, high or low, will be realized by remembering that dispensaries are located at points seldom less than fifteen miles apart.

Sometimes patients come, e.g., tuberculous, who need the very best, not only of medicine and fresh air and nursing,—but of food. Some castes do not eat eggs. Indian patients are always interested in advice about food during any illness even the most trivial. But the man who advises a patient to eat eggs, if his caste forbids it, is wasting his breath. He might as well try to move Gibraltar. For the advice is met with an argument that for their minds is unanswerable,—"Our caste does not eat eggs." In serious cases one is tempted to insist on the importance of this food; the answer will be—"Sir, he may die, but we won't feed him eggs." In time of famine, people will starve to death, rather than break caste rules.

At present there are three men going out daily from this station to the villages around, to preach. When they come to a village where there is cholera—which is widespread just now—the people ask them to pass on, lest they may offend the goddess to whose anger the visitation of cholera is due. The villagers are all very intent on her worship these days and are endeavouring to propitiate her by all the means they have learned to practice.

I was called to a near by village recently to attend a case; I did all I could for him, but he died in about twenty hours from being taken sick. In the interval preceding my last visit to him, and about three hours before his death, his friends administered the rite of marking his forehead with saffron in the name of the goddess. There may be wide dissimilarities, but there is at least one outstanding and very remarkable resemblance between this rite and that of extreme unction— namely this, that both are based largely on magic.

It would seem as if to the Hindu mind, the chief attribute of deity is power; and they pay attention almost entirely to malevolent powers. Where is the need of propitiating or serving a power that is benevolent and will do only good anyway? Service may much better be given to those who are desirous of harming us, so that they may be dissuaded. Hindus blame the gods for misfortunes and sing praises to them only in the hope the misfortunes may be removed; and the worship is ever one of fear, never of joy or of love.

This fear is well shown in the case of a woman who came lately for treatment for her child's eyes. Her own eyes were very badly inflamed and in answer to a question she said her eyes had been inflamed for two years. She had used some English medicine at first but improvement did not follow. A witch-doctor told her that the goddess who had made her eyes sore was very angry with her for her attempt at treatment, and warned her not to do it again. And having said so much she hurried away for fear I should use some means with her by which medicine might be instilled into the eyes. And yet supposedly intelligent people tell us that India's religion is good enough for India. It is, if the fear of God is the same thing as the fear of devils.

They are obsessed by this fear of malevolent power. The idea of a Love to whom is given "all power in heaven and in earth" only with great difficulty finds entrance to

their minds. And against its entrance are leagued all the forces of ignorance and superstition and credulity directed and controlled and nourished for selfish purposes by a priesthood whose evil character quite defies description. What a transformation will take place when India will hear and respond to the sweet words of that most gracious invitation ever given to sin-ridden ment in Japan. When it knows the facts, the wrongs should be promptly righted.

PERSECUTION IN KOREA.

Since the Japo-Russian war, Korea has become a part of the Japanese Empire. The Japanese supremacy is represented by the Imperial military police, which has practically autocratic power, and by civil governmental organization. These two are not always in full touch. Much less are the Emperor and the Japanese people cognizant of all that is done in their name in Korea. And when the persecution of Christians takes place in the latter country, it cannot be laid at the door of the central government in Japan. When made aware of the facts, the wrongs should be promptly righted by the latter.

The persecution is under cover of the charge of conspiracy against the Japanese government. Over one hundred leading Korean Christians, some of them pastors and evangelists, men of the highest standing and character, were arrested by the police some months ago, charged with conspiracy, and in prison were subject to tortures until they were ready to say "yes" to any questions that were asked. Then when brought to public trial, a few weeks ago, these alleged confessions were used as proof of their guilt, although they all testified in court that they were untrue and had been wrung from them by torture.

But all in vain. About one hundred of these men, most of them prominent, and leaders in Christian work, were condemned to prison or exile for terms varying from two or three to seven or eight years.

The secret of it is that the Japanese who have come in despise the Koreans and wish to keep them in ignorance and semi-slavery, and Christianity develops their manhood.

The whole proceeding has been one of the worst instances, in recent years, of cruelty and injustice in the name of a government that proclaims civil and religious freedom, and one that is an ally of our own Empire.

The following are some instances given in a letter by one of our own missionaries, Dr. T. D. Mansfield.—

"One of our evangelists, named "I Tong Wo" who has been working in the north in our own territory, in is jail here, arrested by the Japanese, supposedly on the suspicion that he has been taking part in some political scheme against them. The Koreans call him their Apostle Paul. He is a wonderful man, one whose speech and bearing would command attention anywhere.

Before the annexation of Korea by Japan, he was a general in the Korean army and was at one time offered the governorship of this province. He gave up everything to become a preacher. His influence with the Koreans is unbounded.

Something of his spirit may be gathered from the incident that when he received his appointment to preach there was a fund of $30 a month available for salaries. This would pay his salary and that of two others at the ordinary rate. He wanted four men appointed, and proposed for this purpose that three of the men should take $9.00 a month, while he would get along on $3.00. He said that rather than stop preaching he would beg his rice from door to door.

The Koreans are very much afraid that harm may come to him from the Japanese who know his power and fear him. They are constantly arresting him and questioning him and watch every move he makes. It would discourage the Koreans almost beyond control if anything happened to him. We are all praying earnestly for his safety and early release.

On his return from Hoi Ryung he told us that there were already one and a half millions of Koreans in the Kando region just over the Manchuria border, and great numbers constantly moving in. He says there are 1,500 Christians among them.

These people are the ones assigned to us. You can see that it is a great field, the hardest and yet the most promising in Korea to-day. Ripe for harvest! Mr. Barker and I can hardly bear patiently the delay of language preparation.

One of our schools in the North was ordered closed by the Japanese police because it was not registered. The people wrote to Mr. Barker asking advice. He told them to meet for prayer and then to go to the police and say that they would apply for registration at once and then to reopen the school. The Koreans met for prayer, gathering the children at the same time with the intention of having them begin study, while the reopening of the school was reported to the police.

The police heard of their plans, probably through spies, and raided the prayer meeting. They arrested three men, imprisoned and beat them—one man received eighty stripes—for "intending" to disobey the orders of the police.

Have you heard of the trouble in Syun Chun? It is the centre of a very progressive work. The Japanese Police from Seoul swooped down on them, arrested over fifty, including two native preachers, some of the church officers and a lot of school boys. They are said to be implicated in a plot against the Governor General.

These men were and still are imprisoned in Seoul, where we hear some are being examined under torture. It makes my blood boil to think of a nation with a judicial system and ideals of justice such as these, laying claim to first rank among the nations.

The Syun Chun people are in great distress over their Korean friends who are in prison, but whom they firmly believe innocent of any evil.

The Japs sent two Korean boys to Mr. McCune's school, where they entered as regular pupils with intention of acting as spies. Mr. McCune did not know this, of course, but the boys were of such an undesirable character that he discharged them. The Japs reasoned that he knew they were spies and discharged them; therefore, there must be bad work going on in the school. One of the raids was made on Xmas day.

One man, a Korean, who had been imprisoned in Seoul, after his release told how he had been tortured seven days in succession until unconscious. When they were preparing to repeat this on the eighth day he stopped them by saying that he would say anything they wanted him to. "But," said he, "everything I say hereafter will be untrue for I have told you all the truth before.

So they began to question him;

"Did you do so and so?"

"Yes", said he, "that is Lie No. 1."

So with question No. 2, the desired answer was given, but immediately branded by himself as lie No. 2.

In the same way he replied to all their questions. Finally they gave him up as a bad job and let him go.

You see that even here in Korea, where there seems to have been such wonderful progress in the Gospel, there are still many and great difficulties to be overcome. I am sure, however, that God's hand is in it all and that through it all he will work out his own great will and purposes.

DR. MORTON AND BRITISH GUIANA.

The following resolution of the Canadian Mission Council in British Guiana, shows that Dr. Morton's influence was not confined to Trinidad:—

"The Council would record its sense of the loss which has been sustained by the Church and the sister field of Trinidad in the removal by death of Rev. Dr. Morton of Tunapuna.

"The Council believes that the rapid advance and success of the Trinidad Mission are, under God, due in no small measure to the sound judgment and wise foresight, and the faithfulness and devotion of this pioneer. That he should have been spared through so many years to shape the policy, and guide the course of that mission, is matter for great thankfulness to God.

"The place in the community filled by Dr. Morton was a large one; the interests he touched were many and varied; and the influence he exercised was far reaching.

"On more occasions than one he was deputed to visit this Colony, and advise with regard to the work here, when the wisdom of his counsel, and his ability to readily grasp the details of any situation, were strongly in evidence. As a result of these visits, and of the great interest shown at all times by Dr. Morton in the work and workers in British Guiana, the missionaries in this field have always regarded him with filial affection and respect, and mourn his loss with genuine grief."

Young People's Societies.

TOPIC FOR NOVEMBER.

NORTH HONAN, FIELD AND WORK.

By Rev. Joseph A. Mowatt, B.A.

The Presbyterian Church in Canada has been made responsible for the evangelization of that part of the province of Honan lying north of the Yellow River. In area it approximates what is known as Old Ontario, and in population is equal to the entire Dominion.

Historically it is probably the oldest part of China. Here was situated the first capital of the kingdom; here took place the events which are acted upon every stage in China, and which furnish the story tellers with their principal themes. Here the sages of China lived before the birth of our Lord.

The west and north are mountainous and rich in minerals. Coal and iron have been mined, but only in a very primitive fashion. With the introduction of western methods and modern machinery coal in increasing quantities can be sold upon the plain.

Thousands of muleteers drive mules and donkeys, heavily laden with iron, down the mountain sides and thus supply the host of iron workers with the raw material.

The mountain ranges are intersected by broad and fertile valleys. The hills, wherever possible, are terraced and yield crops of wheat.

The rest of Honan is for the most part a level plain and very fertile, supporting a large population. In some sections the rivers have been divided and subdivided to form a magnificent irrigation system. This renders a good crop in those sections each year almost a certainty.

The great majority of the people live in villages and are engaged in agricultural pursuits. Owing to the density of population the average farmer has but a small quantity of land. His farming is therefore more like gardening. Two crops are reaped each season and every inch is cultivated, even to the ditches, which are used for growing rice.

With vast mineral resources so close at hand and with a population so large and so industrious, we may expect to see Honan become an important manufacturing district in the immediate future.

Our mission was established in the year 1888, but it was considerable time before an entrance into the province could be effected. Even then most undesirable centres had to be occupied which were not entirely vacated until after the Boxer trouble of 1900.

The people were ignorant and superstitious; added to which was a deep-seated animosity to the foreigner which made them resist his propaganda with all their power. By faith, persistence and tact the pioneers of the mission won their way into the confidence and respect of the entire people.

Medical, evangelistic and educational, are the three great divisions of work. As an opening influence in a mission, the medical is the most important, and as a method of evangelism it can be made to rank very high. The heathen can see the results of medical mission work, in sight restored to the blind, in the countless miracles of modern surgery,—and in the sick and helpless made strong and well.

In almost every town and village there are those to witness to the power and skill of the foreign physician. The first converts made in Honan were first of all patients in the hospital. The testimony of the leading elder in our Hwaiking Fu section is by no means exceptional and could be repeated by many others. He said, "the doctor has been the cord that drew me to the Saviour."

Often in a new district, the missionary stumbles upon an ex-patient and in the warm-hearted reception which he meets is impressed anew with the all-pervading influence of medical work.

The heathen heart is such that we must need expect mixed motives on the part of those who come to us. Patients come to the hospital because they are sick and not because they desire the Gospel which they hear there.

The opportunity for reaching them is in many respects the very best that could be desired. They are away from the home and village atmosphere and are placed amid Christian influences. They become impressed with all they see and hear. The sympathy the doctor shows for his patients, and his kindly treatment of rich and poor alike, break down their prejudice and hatred. Curiosity with regard to the Gospel gives place to surprise and wonder.

As they feel the healthful influence of the medical treatment, the fear of death is lifted from them and everything takes on a roseate hue. They make friends with Christian helpers or hospital assistants and hear their religious experience. They begin to study the catechism and perhaps soon profess belief in Christ.

They are apparently sincere and anxious to become recorded, but are advised to wait until the missionary can visit them in their homes. They are keenly desirous of leaving their idols and of teaching their friends and relatives, and often return home quite sanguine of doing so.

But the task they thought so easy is found to be quite otherwise. Family and friends and fellow-villagers think them crazy and are all against them. It is a time of serious trial to their new-found faith. There is perhaps no one to whom they can go for help. The odds are all against them and sometimes they fall away and go the road of least resistance.

The fact that medical work reaches such a wide constituency makes it very difficult for the missionary to conserve the results.

At each of our central stations there is a church and on some busy thoroughfare a hall where preaching is carried on every day.

In addition to the work done in these buildings tours are regularly made into the country round about—and an opportunity afforded to come into close touch with the people.

Taking a stand on a busy street or before a temple, in the market place or at a crowded fair, the missionary with his band of helpers and Christians is able to preach to great numbers of people.

In addition to the opportunity for preaching these tours also enable the missionary to carry on much needed pastoral work. All the Christians in the different districts are visited in their homes which means a great deal to them. They are made to feel the pastor's personal interest in then and on these occasions they are exhorted to meet with fellow Christians every Lord's Day.

Small groups are thus formed which become the nucleus of the church. As numbers are added a building is erected and soon a church work is started that needs a stationed pastor and accordingly a Chinese pastor is called and ordained and gives all his time to that church and the immediate district.

During the slack season among the Chinese, the Christians are invited to certain centres for a period of ten days or more, and the Christian workers meet with them and carry on what are termed station classes. These classes serve to greatly stimulate Bible study.

Two years ago a special campaign of evangelism was carried on throughout the field. Two hundred and eighty men were sent out in bands of ten into different sections with a tried worker in charge.

During the day, the party made a systematic tour of the community, and when, after a stay of some days, all the villages had been reached the party moved to a new centre.

Besides engaging in preaching, the members of the party also engaged in a closer study of the Word of God. Thus, this special campaign served not only to reach a much larger multitude, but to stimulate a

zeal for propagating the Gospel among the Christians themselves.

A class that has proved difficult to reach with the Gospel is the student body. The students of China have influence out of all proportion to their numbers. They are becoming rapidly more numerous as schools and colleges are springing up in every town and city.

The recent revolution took its rise amongst these young "hot heads." It has seemed to many that they constitute a strategic force which if won for Christ would greatly facilitate the coming of His Kingdom. One Y. M. C. A. worker has joined forces with the missionaries and will devote himself entirely to this special work.

Buddhism in China has never linked itself with education and has therefore suffered greatly in prestige as compared with Confucianism. Christianity has from the beginning in its missionary work in China emphasized the importance of having an educated ministry and as far as possible a well-informed membership. The first converts to Christianity have been poor and this has necessitated Church aid in education. Boarding schools have been opened in all our large centres and no fees so far have been asked of the scholars. The uncooked food and the text books only are expected from them.

The primary schools are taught by graduates of the High and Normal School. The curriculum followed is the same as is in use throughout the mission schools of north China. Uniform examinations are held throughout the field, and only those who pass are allowed to go into the next class above.

The High and Normal School at Wei Hwei Fu is in charge of Mr. Mitchell, who gives all his time to that work. This school is part of a union scheme of education for the entire Province of Honan. A University is to be established in the capital of the province, and those of our students who desire higher education can there receive it. Any graduates of mission schools throughout the province are also eligible to attend our High and Normal school at Wei Hwei.

For two months during the summer, a class is held for our evangelists, and they are taken through a six year course in theology. Graduates from this class are eligible for the pastorate. Already nine of these graduates have been called to congregations of their own, and are now fully ordained pastors in the Presbyterian Church of China, and are members of the Chinese Presbytery of Honan.

Arthur Smith writes, "China will never be profoundly affected until its women have been profoundly affected." Chinese women can only be effectively reached by women, and, therefore, single and married lady missionaries give their time to this work. Medical, evangelistic and educational branches of work are carried on among women in much the same way as among men. There are still several departments unemphasized that will demand more and more attention in the immediate future. One is the training of nurses among the Chinese women and another is the opening of kindergarten work among the children. A large field stands open for both of those, and the mission would gladly welcome those properly qualified who would be willing to enter in.

IN THE SERVICE OF OTHERS.

Always our life either hinders or lifts others. It is true that "no man can go down alone, and no man goes up alone." If we saw human life as God sees it, we should probably find that, to a degree we do not begin to appreciate, persons are related to other persons as the molecules in a given body of water are related to other molecules, so that ripples in that water started by any displacement continue to the farthest edge. When we fail and fall, others are harmed by this though we may never know of it. That is one of the darkest sides of our failures.

But how good it is to know that when we let Christ lift us to heights of new blessing, others are lifted and blessed because of this! That is one of the brightest sides of our victories. We may know nothing about the blessing that has passed from us to others; but that does not make it the less real. In Christ we may be a means, always and only, of lifting those about us. In him we may be kept from ever adding to others' difficulties the drag of our own failures.—S. S. Times.

Presbyterian Guild

TOPIC FOR NOVEMBER.

PERILS OF THE HOME.

By Rev. Alex Macgillivray, Toronto.

The oldest and most sacred institution in the world is the home. It is as old as humanity and comes down to us from the days of our first parents with still a little of the simplicity and innocence of Eden. It antedates the Church and all church agencies and activities. The very existence of a church in a community or State is conditioned by the existence of the church in the home. A city or nation at its best or worst is but the aggregate of the homes by which it is made up. We recall Luther's famous saying "Out of families nations are spun." Every lover of his country must be a lover of his home, and the highest patriotism is that which promotes the unity and permanence of the home and so safeguards the permanence of the nation.

The religion of Jesus Christ is as essential to the home as the home is essential to the nation. Where God is known and honoured there His blessing rests, and where His blessing is there is permanence and peace. It was because the Lord was able to say of Abraham "I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment" that he was also able to say, "He shall become a great and mighty nation and all the nations of the world shall be blessed in him."

Eli and his house ceased to have a name or place in Israel because "his sons made themselves vile and he restrained them not."

From what has been said it is evident that the greatest peril of the home is that which endangers its religious life. As the gospel unifies, so that which sets the gospel aside disintegrates.

The Bible, we are told, is being neglected in the home; the family altar is in ruins, and as a consequence the churches are being deserted and the religious life is low. We are assured that this is owing to changes in industrial and social conditions. Business competition is so keen, and the struggle for daily bread is so intense, that there is no time for family devotion; that, as a matter of fact, the husband and father in order to win the bread for his loved ones, has but little time to see his children, much less to perform a father's first and most sacred duty, to bring them up in the nurture and admonition of the Lord. It is a phrase frequently heard, "They are not out of bed when he leaves in the morning and they are put to bed before he returns at night.

To assemble the household any hour of the day has been accepted by many as impossible, but is it really impossible, if the joint heads of the house should so will? It is remarkable how much we can do in the way of re-adjusting things and making circumstances bend to our will when we are determined on the accomplishment of a desired thing. If the Word is not to be "choked" and the religious spirit and life of the home destroyed, the home must forever be on guard against "the cares of the world, the deceitfulness of riches and the lusts of other things.' What of the age-old commands—"thou shall let thy children know"—"bring them up in the nurture and admonition of the Lord." The parent is the first and best religious teacher.

The complexity of our social and business life is another home peril. We have so many interests beyond it that our interest in it is diminished. Engagements, some important and certainly not a few unimportant, are taking members of the family from home so that there is little time to devote to one another and see to the making of the home and the perfecting of its unity and happiness.

One's first duty is to his home, and no demands, no matter from what quarter even from his church, justifies a man in neglecting those that are his most sacred trust.

The standard of duty that children owe to parents is being lowered through the same causes. Young people have so many engagements that an evening in the home is the exception. There is a good deal of the pathetic in the query of the tired mother who after hearing of the many and varied engagements of her daughter for a number of evenings asked, "When does my turn come and when can you spare an evening for me." And it is altogether likely that the same is true, even to a greater degree, of the son as well as of the daughter.

"Honour thy father and mother" with affection, obedience, a good life, a portion of your time, a share of your fellowship.

The unity and happiness of the home is suffering from our expensive way of living. We have more wants than did our parents, without having more needs. There is a craze for excitement and entertainment. We are adding to the ancient questions, "What shall we eat, and what shall we drink, and wherewithall shall we be clothed," these others: "How shall I be amused? Where shall I spend my vacation? How shall I be entertained? Where can I find the latest novelty and the newest excitement."

In competition with these, the old home qualities of co-operation and domestic fellowship are suffering. We want to get back to a simpler, more rational standard of life. We want to see the nobility of plain living and high thinking. We want to drink as the man of the Proverbs said "at our own fountain;" we want to cease being in the crowd that repair to "springs of false delight;" and we want to learn the unworthiness of spending time and substance on trifles.

The home is suffering, and in danger of suffering more, from encroachment on the Lord's Day, from the love of gain, and the love of pleasure. With gain and pleasure assailing it, its quiet, unity and sanctity are being destroyed, by the week-end-holiday, the motor car, Sunday boating, the Sunday visit, the dinner party, toboggan slide, etc. A well-kept Sabbath ensures us a well ordered Godly home.

The greatest revival that this generation needs is the revival of family religion. The lost art, that lovers of the home and of the country and of the Church should unite in restoring, is the art of meditation. The ideal of home life that all good people unite to make universal is that so beautifully pictured by Burns in "The Cotter's Saturday Night" where the husband and father gathers his family at the close of the day around him, opens God's Word, selects "a portion with judicious care" and "Kneeling down to Heaven's eternal King,

The saint, the husband and the father prays.

* * * * *

From scenes like these old Scotia's grandeur springs.
That makes her loved at home, recered abroad."

Let the father say:

"As for me and my house we will serve the Lord" and posterity will hear its testimony—"He served God with all his house."

REAL CULTURE.

Dr. Booker Washington has been commending the simple life to young negro students. He said: "In simplicity there is strength. If you want to show to the world that you have education, that you have culture, you must show it in leading a simple life, by being simple in speech, using simple words, short words, simple sentences, short sentences; by being simple in dress, simple in everything, without undue exaggeration. If you are thus simple, you will indicate to the world in a way that no one will dispute that you have genuine education, that you have genuine culture.

The way to show that you have education of the best kind, of the highest kind, is not by the use of titles, not by fingering a few big books with large names, long names; but by knowing a little well, and going about the world, not representing yourself as somebody else, but representing yourself to be that which you really are. All through life, remember this: Try to be all that you seem to be. Be more than you seem to be, and you will succeed.—The Christian.

Life and Work

CHRIST'S FRIENDSHIP.

Friendship is the greatest satisfaction of the human soul. Through it, person feeds upon person, soul upon soul. The nobler the person, the higher, sweeter and the more satisfying the friendship.

But in all mere human beings there are imperfections which mar the friendship. In Christ we have the perfect Person, and his friendship is perfect. It has no equal among men. He is the One altogether lovely.

Dr. Maclaren, speaking of this friendship, says: "There is no limitation in that friendship; no misconstruction in that heart; no alienation possible; no change to be found. There is absolute rest for us there. Why should I be solitary, if Jesus Christ is my friend? Why should I fear if he walks by my side? Why should anything be burdensome if he lays it on me, and helps me to bear it? What is there in life which cannot be faced and borne—aye, and conquered—if we have him, as we all may have him, for our Friend and the Home of our hearts."

There is a test of this friendship. "Ye are my friends, if ye do whatsoever I have commanded you." Notice, it is doing, not feeling, not talking. If a man is in need, not he who talks what ought to be done or what may be done, but he who does something, is the real friend. In the family circle, it is not the child who talks most of what to do, or who expresses the most feeling, but the child who sees his father's burdens, and does something to lift them, who is the truest and best friend.

But activity alone does not mean friendship. Some doing is wholly unfriendly. Who has not worked on a committee, where the presence of one person was always dreaded. If only he could be kept away, something could be done. Not because such a one was inactive, but because he did things without authority. It is authorized doing which is the test of friendship. The boy is doing something. Another approaches, and bids him do something else. But he replies: Not so, my father bade me do this. That boy is a friend of his father, and his father lives and trusts him.

There is much doing to-day which is without authority. Jesus commands us to search the Scriptures, but we disobey and search everything else but the Scriptures.

We even search all that may be said about the Scriptures, but not the Scriptures themselves. He bids us to command men everywhere to repent, but we prefer to develop what good we think we find in them. Jesus bids us come to Him and live, but we seek life everywhere else.

Let us remember this test: "Ye are my friends, if ye do whatsoever I command you." There is much worthless activity to-day, because it is without authority.

Friendship carries with it responsibility. It involves great confidence. "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things I have heard of my Father. I have made known unto you." How close Jesus takes us to himself, "Not servants, but friends." What confidence he gives. He has told us all that his Father told him.

Will we misuse this closeness? Will we become disrespectfully familiar? Will we betray this confidence? Will we tell other people what we have thought out ourselves, instead of what God has said? Will we misrepresent him? Will we report from him what he never said to us, nor his Father said to him? Will we be false witnesses, either in word or deed? It is a true friendship. It is high. It is close, but it is delicate, and its confidence can easily be broken.

The beginning of this friendship is important. He first loved us. We afterward loved him. "Ye have not chosen me, but I have chosen you." He is the wooer and the lover. And we only advance in love as we see and know his love to us.

He has told us where we shall find the greatest manifestation of his love. "Greater love hath no man than this, that a man loy down his life for his friends." When the friend of Jesus stands before the cross of Calvary, with his eyes lifted up, he can only cry out, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." He who looks upon the cross with any other

feeling or conviction is not a friend of Jesus, and has never known his love.

Our Lord also tells us of the issues of this friendship. They are two: "That ye may bring forth fruit," and "that whatsoever ye shall ask of my Father in my name, he may give it you." Obedience to his command is a test of this friendship. Strenuous effort for his sake is of great importance. This is the conscious side. But there is an unconscious issue to this friendship. It is fruit-bearing. This is not the result of effort; it comes from the life within. It is constant, quiet, unconscious, but most blessed.

Some fruit is perishing. It rots soon. But this fruit which comes forth from the life which Christ develops in his people is sound, and it abides forever, "that you should go and bring forth fruit, and that your fruit should remain." It is a sad thing when the fruit of a life perishes, and nothing but action is left. It is weak when we only have fruit, and not action. Strenuous action and the fruit of the inner life are the full issue of Christ's friendship.

Another issue of this life is the granting of our desires. This is a full satisfaction; the life not only produces fruit, but desire. The desire is according to the life. The life comes from Jesus, and therefore the desire of the friend of Christ is in harmony with the will of Christ, and such desire will ever be granted, as surely as it is made known.

Finally, note the mutual bond of Christ's friends. "That ye love one another." This is a command, "These things I command you, that ye love one another." We go back to the first test, Obedience to authority. "I command you," and here the command and the fruit meet. They who are friends of Christ, and become like him, through his life, also become like one another, because of their common life. As the love flows from Christ to each soul, it flows out from each soul to each of the others.

The test of the friendship of Christ tests obedience to his authority. It is confidential in nature, "I have told you all things," etc. Its beginning with Christ, "I have chosen you." Its climax, the cross; its issue, fruit and fulfilment of desire. Its mutual bond, to love one another.—Sel.

The " Manchester Guardian" states that when the present Kink George was a boy on board the Britannia he promised his mother that he would read a chapter of the Bible every day, and that he has kept up that good habit ever since throughout all the changes of his life.

SOCIAL SERVICE.

Social service, without evangelism, has been a shibboleth among a certain class for some time. It signifies with them the uplift and improvement of the social conditions of men by mere natural and human methods.

When our Saviour sent forth his disciples, he said: "Behold, I send you forth as sheep among wolves; be ye wise as serpents and as harmless as doves." In various forms of charitable, religious and social work to-day, this injunction seems to have been forgotten, for men often plunge into the work, regardless of wisdom, of method, or harmlessness of result.

Not so with the apostles, in their early labour, when moving under the baptism of Pentecost. They well knew that the original commission of our Lord included both the work of evangelization, "Preach the gospel," and the work of social service, "Heal the sick."

But they also knew and remembered that preaching the gospel came first in time and importance. They had been taught, and they realized that a man must first be saved before he could be uplifted socially. They were well aware that social service without the gospel had been practiced by the heathen, and had done much harm.

When, therefore, they were confronted with the social problem, in connection with the widows of the Grecians, they promptly responded, "It is not reason that we should leave the Word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and the ministry of the Word."

This reply of the apostles makes clear two things. That the work of the gospel and the social work each has a place in the work of the Church. The first is the most important. The second is of high value, and is not to be carried on by every man who thinks himself fit for it, thereby opening the way for mischief and danger, but by men of good reputation, consecrated by the Holy Ghost, and full of wisdom. Here is the model of purpose and balance for all ages.

But in these days, some have parted from it, with no little detriment to the cause and to men. There is a clamour from good-hearted but hasty and shallow people, for the Church to stop her gospel work, and give herself to the social work of ameliorating the physicial condition of men. The apostles show us plainly that this is impossible. It lacks both the wisdom of the serpent and the harmlessness

of the dove. If the Church tries it, she does it at her own peril, and the peril of men for time and eternity.

There is another clamour raised, that the Church has neglected her social duties. But the facts are that from the time of the apostles, when the seven deacons were appointed to take up the social duty, until this present time, the Church has ever been more inclined to do the social work than the gospel work. It is more visible, and it appeals more to the natural man.

The great philanthropies of to-day can nearly all be traced to the Church, directly or through those whose antecedents and environments were determined by the Church. Even at the hand of those who do not belong to the Church, the charitable and philanthropic work of this day is a reflection of the work and influence of the Church.

But the Church has always done the work in a spirit very different from that of the world. The world blows a trumpet before, and publishes the name over the archway and on the foot-mat. The Church forbids the left hand to know what the right hand doeth. The world regards the man as a particle of a great mass. The Church respects his personality, and treats him as a being of reason and feeling, with a head and a heart.

Again, the Church has an eye to the after-effects, and ever seeks the uplifting of the man, as well as relieving his temporary condition. The world counts the environment everything, and the man little or nothing. The evil effect of the world methods is apparent.

Any one who has engaged in the work of philanthropy knows that there is great danger, through unwise distribution of help, of cutting the nerve of struggle. Whenever this is done, great mischief is the result. We once had a man who had a paid-up $10,000 insurance policy, ask for aid in payment of his fare to California, that he might visit his friend. In another case, a man who had a good position as engineer, gave up his job, because he found it so easy to obtain help.

One of a most excellent series of articles in "The Bible To-Day," tells of the case of a woman who visited a large institutional church, and asked for a donation of ten dollars, to meet a passing need. She was informed that donations of money were only given in rare cases. She replied that another church had offered her five dollars, but she must have ten dollars, or nothing. Cases without number of this kind could be mentioned.

The institutional church has a much more difficult problem than the inexperienced can know. There is great danger lest the charitable work be used as a bait to draw people to the church. This is ever mischievous. It leads to insincerity and pretense.

We have been told of a certain large institutional church, which included among its enterprises an employment bureau, lodging house, etc. A mighty religious service was held, with the aim of providing for the spiritual welfare of those who were drawn by these various agencies. A short experience showed that self-respecting men were driven away, and that mendicants increased in number; while they held up their hands for prayer, they remained at the close to ask for lodging, meal tickets, etc.

There is nothing new in this. Our Saviour encountered the same thing in connection with the feeding of the multitude. They followed him for the loaves and fishes, and when he taught them saving truth, they left him. It has always proven mischievous to attempt to mix evangelization and mere charity.

Everywhere the Scriptures enjoin it as a duty and a privilege to aid any man in need. But everywhere it puts the work of evangelizing first, as the distinct work of the Church. Philanthropy is not to be used as a trap for the kingdom of heaven. Nothing should be done to discourage men in making the struggle, but everything to help them in undertaking and continuing the battle. Nowhere is greater wisdom needed than in administering alms and charity. The work of evangelization must be first, and must be direct. Indirectness here is perilous.—The Philadelphia "Presbyterian."

GENERAL BOOTH.

"Through evil report and good report, and in spite of much physical disability, General Booth slowly came into his own. To one who is aware of his beginnings and life-long imitations, it seems almost grotesque that staid, conservative Oxford—so jealous of her learning, so hearty in her abhorrence of 'the Philistines'—should have conferred on this man her degree of Doctor of Civil Law; but Oxford did it, and Booth deserved it. For into the very heart of Oxford and of all of decent England, Booth had driven his own conviction that the most venerable of human laws are but a dead letter, unless and until they are suffused and applied by the Higher Law of Love. All over the world there are thousands of well-to-do people who owe it to General Booth, and his blatant, conspicuous reminders, that they did not quite forget 'Who is my neighbour?' "—The Churchman.

WHAT IS TRUE MANHOOD?

It is helpful to the growing man to frequently define the conceptions of true manhood, to realize the elements and to question himself to see where he is strong and where weak; where he needs most attention, where least.

Among the important elements of manhood, we would mention sturdiness, sometimes called huskiness. It signifies general vigour and virility. Men must be prepared to attack the rough side of life. It cannot all be smooth, and smooth things are more for women and children. A man needs the power of attack. For these reasons a man must give heed to his physical well-being, as the basis of a vigorous manhood.

He needs also a quick, accurate and certain mental grasp. He needs high moral principle and conviction, that he may resist all temptation. For these reasons, a man should never allow his body to become flabby, nor to give himself to reclining on couches, after the order of an invalid.

Neither should he give himself up to fiction and romance. This may be possibly allowable for a sentimental lassie, but for a man, never. He who has a mental calibre that allows him to read the sentimentalism of Ladies' Household Journals, has no right to regard himself as a man.

Neither should a man allow himself to be merely sentimental in his religion. He needs conviction and principle; nothing short of this can match up to true manhood. A sham, a pretence, or indifference are far below the level of manhood. A man should have a faith, and a reason for it.

A second element of manhood is refinement. Sturdiness lies at the bottom. But it needs proper polishing, or it may develop boorishness.

The pink of manhood consists in the combination of power and grace, of strength and gentleness.

There are colleges which develop sturdiness in their students, but at the same time they are so coarse in manners, that they misadvertise themselves, and so always labour under a self-misrepresentation. The stronger the man, the more gentle he usually is, and the more gentle he can afford to be. The real boor is usually at heart a weak man. "Nothing so becomes a man as modesty, stillness and humility."

Democracy is another fine quality in a man. This is the spirit which is able to look down through all the outer circumstances, and appreciate and esteem the man himself. This spirit is the finest sense of brotherhood. Robert Burns had it when he said, "A man's a man for a' that, and a' that." It is the ability to put your heart against another man's heart, and feel it beat. He who magnifies environment, advantage or appearance above the real man is, after all, a mere child. But when we become men, we put away childish things.

Altruism (from the Latin word "alter"-other; altruism, thinking of others) is another quality of noble manhood. We do not altogether like this word, because it has become cant, and takes on a certain amount of pedantry. But we have no other word that exactly expresses our thought, so we use it, stripped of its borrowed qualities. It is not simply regard for the right of all men, but it is a forgetting of self, and an active remembering of others. Rightly possessed, and rightly carried out, it is one of the finest qualities of the strong, well-balanced man.—Selected.

THE TETHERS OF YESTERDAY.

A Message to Young Men.

Our yesterdays and our to-morrows are joined by an unbreakable tether. Speaking of the wicked, the wise man of Proverbs says, "He shall be holden by the cords of his sins." Let us speak of four awful cords:

Habit.
Association.
Record.
Memory.

The four initial letters spell HARM!

Habit ties us to our past. The idle boy becomes the lazy man. Our very walk becomes a part of our identity. It is the pleasant delusion of youth to imagine that yesterday has nothing to do with to-morrow. "I will go out, as at other times before, and shake myself," says the self-deluded Samson; "but he wist not that the Lord was departed from him."

Let me speak not of vile habits that fasten themselves with the suck of leeches upon our bodies and souls, but of the more insignificant features of early life which are apt to become permanent handicaps or helps.

Take the matter of quick or slow movement. One man can lay twice as many bricks, nail twice as many shingles, answer twice as many letters, as his neighbour, and do the work as well. Why? Natural aptness may partly explain the inequality, but early training accounts for it far oftener.

The same can be said of habits of observation, thoroughness and promptness. Whether a man will be fast or slow at his work is usually decided before he is out of his teens.

Our manners are shaped almost inexorably by habit. A man cannot leap into a

courtly bearing, nor suddenly resolve himself into neatness. I know a man whose reputation, influence and income are affected by a coarse vocabulary. Long years of careless speaking have worn so deep a groove that he unconsciously slips into objectionable words and phrases. He is being held by the cords of yesterday.

Associations and companionships hold us to past years. We thought we could shake off our friendships at any time, but, as we grew older, we discovered that, while we could with some embarrassment divorce individual chums, it was not at all easy to change the class of associates for either a much higher or a much lower type. I add this last phrase with much satisfaction. If we have always enjoyed the society of the good, it will, thank God, be almost an impossibility, in our maturity, to endure the companionship of the wicked.

A man's destiny is affected by the character of his friendships. Putting aside the awful possibility of association with wicked men, let me exhort you, young man, not to handicap your future by linking yourself to indolent, ignorant or unambitious friends.

You may imagine that you can live in this mental double-compartment atmosphere, chumming with dulness an hour or two each evening, and then, among your books, entering into the higher realm of intellectual masters; but you will find it most difficult. Moreover, you will soon acquire a permanent taste for a definite type of associates, and it is important that you decide early in life upon the kind of friendships you desire through your whole life.

Our record is another cord to hold us to our past.

A theological student, writing on an examination paper in systematic theology, was seen looking repeatedly at his cuff. It was found that he had written on the starched linen: "Ontological, cosmological, teleological, anthropological." He evidently thought it a shame to force young preachers to carry such long words in their heads, so he entrusted the labels to the safer security of his cuff! The examiners were merciful, and he escaped with a reprimand and a "pluck" in that paper.

But, after all, he did not escape. The cord of that sin tugged at his ambition twenty years later and hindered his climb, for when his name was suggested for a certain prominent pulpit the incident was injected into the pulpit committee's investigations by one who knew of it.

You say it was a shame to uncover a twenty-year-old misdeameanor. So say I. I mention it merely to show you that in the realm of reputations, debts are never outlawed. And if you were looking for a preacher, perhaps you also would be influenced by some cuff story, even though, compared with that man's mote, you might have a big beam in your eye.

Memory, someone writes, is an adhesive power of life. It holds together our identity. It is the gravitation that keeps me a unit. Memories of yesterday shape our to-days. Memory is the blessed crown or the accursed scourge of old age. When memory is fermented by guilt we call it remorse. Misjudgment never begets remorse. An old man can laugh through his regrets, but remorse freezes the frown into a scowl.

Your guilty yesterdays will come back to you to-morrow, young man. Chickens come home to roost. If you have ruined another life besides your own, expect no comfort to cut the cords of your sin.

I was sent for, one night, to pray with an old man. He was evidently near death, and I had some difficulty at first in making him understand who I was and what was my mission. But I held out to him all the gracious promises of the Word, and was grateful to see that he was listening.

Suddenly he drew down my head, so as to whisper in my ear, "What I feel so bad about happened before you were born. I deceived a young woman, and she died a harlot." As best I could I comforted him in his anguish, but I went home awe-stricken at the thought of a vengeance that reached across a lifetime and drew back a guilty soul by the cords of his sin.

Young man, somebody's sister waits on you in the restaurant, sweeps your room at the hotel, clicks the typewriter in your office, sells you the box of candy for your sister or your sweetheart. See that you treat her as you would have others treat your sister.

Young man, if you drag down some young maiden, you shall not escape a harvest of remorse. If any act or word or gesture of yours contributes to the influences that lure her from innocence to guilt, from decency to degradation, whether your part in the awful evolution is the first seductive beckon or the last abrupt push, or any of the intermediate steps, know that eternal vengeance will find you out and require her blood at your hands.

Over every girl-baby's cradle Christ bends to say: "Whosoever shall offend one of these little ones, it were better that a millstone were hanged about his neck and he were drowned in the depths of the sea!"

Be linked to a happy past! To-day is the past of to-morrow. Then, in old age, the good deeds and noble aims of your life will come out of the shadows as sweet seraphs to bless you.—Exchange.

A LESSON FOR MOTHERS.

"I am almost heart-broken over it," she said to me once, during a pastoral call.

"And what is it, pray, that you are so almost heart-broken over?" I replied.

"Well, it is about my little Jennie—what she said to me as I was putting her to bed last night."

"Someting very bad it must have been."

"Oh, no, nothing of the kind; something quite different from that. This is the way it was: Jennie is naughty sometimes, as most children are, you know. Then my way is to scold her sharply, and sometimes to punish her. But last night, after I had put her to bed, and was about going away, she said, 'Mamma, have I been a good girl to-day?' I thought a minute, then answered, 'Why, yes, Jennie, you have been a good little girl to-day.' "

"A bullet could not have gone straighter to my heart. I had always been quick enough to reprove and punish her for being naughty, but she had evidently, as I remembered, been trying hard all day to please me by being good, and I had taken no notice of it; so the little thing had to ask for the word of commendation which I should have been thoughtful and loving enough to have given, without her hungry little heart having to ask for it."—In S. S. Times.

MAJESTIC SILENCE.

Most people grow eloquent about their grievances. That was a subject on which Christ said nothing. Herein as in every phase of life did the wideness of the moral distances that separated Christ from man flash forth. What a hubbub does that man make in the market-place who fancies he has been defrauded in a bargain! Christ buffeted, spat upon, scourged, impaled, allowed not a word of complaint to escape His lips.

His utterances, when collated, make a very tiny volume. Oratory has always been reckoned, and rightly, among the most divine powers which Heaven reserves for her favourite sons, yet nobody would ever think of associating eloquence with Jesus Christ. Rhetoric in the Redeemer is unthinkable. The conception seems derogatory to the loftiness of the Messianic character.

But man never spake like Him. The forcefulness of His words remains unapproachable. After twenty centuries they speed their way, regenerating men and revolutionising society. Life-giving, soul-saving, nobleness-inspiring, these utterances of Christ do more for men's elevation than the contents of all the libraries the world has had.—Sel.

SALVATION.

Salvation has a beginning, a course or process, and a consummation.

To begin with, man is lost, and needs to be found. He has perished, and needs to be rescued. He is dead, and needs to be made alive. The beginning of this salvation is the passing from death to life. It is instantaneous. A man cannot be dead and alive at the same time. There is a point where he ceases to be dead, and is alive. The passage here cannot be progressive and gradual. This instantaneous act is called the new birth, the quickening, regeneration.

This act is wholly divine. The dead man can do nothing to make himself alive. Everywhere in the New Testament this passing from death to life is recognized as a purely divine act.

The process is carried on by the co-operation of the living man and the mighty God. The means for this process are many. God's Spirit works. The man's intelligent and moral nature works. The providence of God contributes to the growth. The Word of God, the sacraments and the practice of prayer all have a part in this process of developing the life.

Profession of faith, confession of sin, joining the church, are all important steps in this process, and all are of divine appointment and command. But not one of these, without the life, are of any service. Then they are but hollow forms. But life being present, they are all of importance by way of development.

No man who wishes to grow can omit one of these. No living man will omit them. Without the life, no matter how much they are stimulated, they will perish and die. With the life, they will contribute to his best growth and development.

The consummation of salvation is perfection and glory. The character becomes perfect and immutable. It lacks nothing, and it cannot recede from its state of perfection into one which is imperfect.

Environment is also made perfect, and this perfect character, in a perfect environment, brings forth a state and fulfilment which we now cannot experience, but which the Bible calls glory, and which is the continual state of God himself.

Such, then, are the parts which span the great arch of salvation: life, growth and glory.—Philadelphia Presbyterian.

"An act of goodness is itself an act of happiness. No reward coming after the event can compare with the sweet reward that went with it."

"GETTING AFTER SMITH."

Writing from a town in Alberta, a correspondent in an Exchange says:

I would that we could arouse the Church in the smaller villages and towns to take this work seriosuly. This town, small but growing, is the centre of a large district, well settled, and for the most part with English speaking people. The family of "Smith" is a large one in both village and country.

This summer a pool-room was built. While it was being built I overheard this remark from a man we may well call "Smith." "That is a good thing; that man will make money; the boys in this town have no hang-out."

Already there are rumors, and no one knows what day the cursed liquor traffic will seek to establish itself in our midst. With years of advantage we left it for the pool-room to attract the boys, and if the licensed bar was to come to-day the Christian Church is not in any way prepared to fight it in a practical or successful way.

Many bright, promising young men bring their wheat here from such long distances that they cannot come and return on the same day. They are forced to spend a whole evening in the village. The church is locked. The pool-room is open. The pool-room is making money for the very reason that the man said it would, and, to put it very mild, is not doing the boys any good.

Question—Should the Church provide for these young men and other young people the social life and entertainment that they naturally seek?

If it should and does not, can it expect to win them with its religious and spiritual appeals alone?

Do young men as a rule, go to places of evil influence, and deliberately choose the cheap and base, because they naturally like it, or because the clean and wholesome is not to be had, and they have no place else to go?

Can we divorce the physical, social, and intellectual good of a man from his moral and spiritual good?

Should the Church not minister to the whole man both as the end in itself and as a means to an end?

Go to Smith personally and he will in most instances admit an intellectual consent to the teachings of the Christian religion—and then tell you that he is as good as the church goer—and some times frankly that the church "isn't onto its job."

Are there not two problems: (1) To get Smith to church, and (2) to get both Smith and Mr. church-goer to Christ?

We pass lengthy resolutions at our conferences and I am not forgetful of their purpose and value when I say that they do not begin to touch in a practical way the solution of the problem facing the Christian minister in the average western town.

I am convinced that a great and good work, and success, awaits the church that will do this work in the right way. The right way is in the spirit of the Master who came "to seek and to save the lost." For this work money is necessary. For this town I would like $1,000. I will raise $500 of it here from the men who will support me. One man said to me: "Go on, you will save this town."

Here is an opportunity for some Christian laymen of wealth, to help his church do a great work; and would not the experiment—to see if it would result in getting Smith interested in the church—be worth the cost?

THE HIGHEST TYPE OF LIFE.

To talk with God before I talk with man. To do my daily work with sunshine on my face and honey on my tongue. To be strong in the presence of temptation; alert in the presence of opportunity; open-eared to the call of conscience for service or sacrifice; open-minded to views of truth which differ from mine.

To make duty a joy and joy a duty. To work and not worry; to be energetic and not fussy. To be true to myself, and false to no man; diligent to make a living, and earnest to make a life. To cherish friendships and guard confidences. To be loyal to principle at the cost of popularity. To make no promises I cannot keep, and to keep no foolish promises. To be faithful to every honest obligation.

To be sweet tempered under criticism, charitable in my judgments, discriminating in my adjectives. To honour no one simply because he is rich; to despise no one, simply because he is poor. To be respectful, not cringing, to the great; sympathetic with the sorrowing; gentle to the weak; helpful to the fallen; courteous to all. To be simple in my tastes; quiet in my dress; pure in my speech; temperate in my pastimes.

To companion with great books; cherish inspiring thoughts; and to keep my body on friendly terms with water and fresh air. To fear nothing but sin; hate nothing but hypocrisy; envy nothing but a clean life; covet nothing but character. And at last to leave the world a little better for my stay; to face death without a tremor, with faith in Christ who tunneled the grave that I might walk into the larger and perfect life.—Daniel Hoffman Martin.

INSIDE THE CUP AND PLATTER.

We should always remember that it is quite possible to improve the conditions and outward surroundings of life withut in any marked way improving life itself. The man who has come up from a three-roomed cottage to live in a hundred-thousand-dollar mansion may be a better man or a worse man than he was; the house he lives in will never help us to decide the question of his morality or of his real worth.

Clean streets and improved social conditions are good, and we must strive for them with persistent determination, but if in getting them we do not at the same time improve the quality of life that is lived in the midst of them we will not be making any progress that is worth while. —Ex.

FAMILY WORSHIP.

"It seems to be the general opinion that the institution of family worship is on the decline. If such is the case, there is reason for grave apprehension on the part of all who regard home religion as something vitally essential to the welfare of the kingdom of God in the world.

"The nature of modern business and industrial life is said to be one of the potent causes for the neglect of family worship. Men and women are hurried to such an extent that it is easy to grow lax in the habit of gathering the members of the household about the altar for the morning and evening worship of God.

"We are also told that the spirit of worldliness is exhibiting great power at the present day and is instrumental in undermining the religious life of many. It is so easy to allow worldly habits to interfere with and eventually to stifle the habits of religion.

"We can ill afford to be hurried past the family altar by the pressure of business life or allured from the sacred place by the seductive call of the world. In either case we shall suffer an irreparable loss.

"What a profound influence a truly religious home-life has upon the boys and girls who grow up in its atmosphere? Into the characters of all who are thus blessed there enter insensibly those instincts and traits which make for godliness—respect for authority, reverence, the growing sense of dependence upon the Almighty Father, prayerfulness, trustfulness. What a spiritual equipment for a young man or a young woman about to go forth into the world to face its stern difficulties and fight its hard battles!

"We need in this country a great revival of home religion. Nothing will so surely guarantee the revival of the Church and the safety of the nation."—United Presbyterian.

PROTECT THE YOUNG WOMAN.

That dangers stand thick through all the country to carry girls down into the terrible underworld is an awful fact. The woman whose childhood was protected, who had educational advantages, and social standing, whose mother and father and brothers protected her from the least approach of familiarity with evil in any form, knows little of the tempters she meets and the traps laid for the feet of her less fortunate sisters.

If one would know of these things—and we would that every Christian wife and mother did know with what persistent and cold-blooded efforts the downfall of unprotected girls is planned—talk with some of the brave women who stand at the head of our public institutions having for their object the aiding of those who have lost their grip, numbers of whom have been more sinned against than sinning.

Into one of our institutions in Toronto there came a young, respectable-looking girl, who exclaimed, when she saw the Superintendent, "Will you take me in?" On being told that she was welcome to all they could do for her, she replied, "Well, it was either here or the Bay."

What was her story? A young country girl met a man, a commercial traveller, it is supposed. He frequently visited the town, and often accompanied her to Sunday School and prayer meeting. An engagement ensued. One day a little outing "up the line" was taken. He suggested it would be a joke to get quietly married now, and say nothing about it until he was ready to take her from her parents' home. In a weak moment she consented.

The time came when it was necessary to write to the supposed husband that their secret could not be kept much longer. He sent for her to meet him in a Toronto hotel. There he joined her. After some conversation he explained that he must leave her for an hour or so, and in some way getting possession of her purse, he went out.

Who can describe her wretchedness or misery when he failed to return. Is it to be wondered at that this forsaken victim of a false marriage felt it impossible to face the home town again. Doubtless, many who saw her in the institution that gave her shelter looked upon her as an impure girl.—The "Missionary Outlook."

The Children's Record

THE BOYLESS TOWN.

A cross old woman of long ago
Declared that she hated noise;
"The town would be so pleasant, you know,
If only there were no boys."

She scolded and fretted about it till
Her eyes grew heavy as lead,
And then, of a sudden, the town grew still:
For all the boys had fled.

And all through the long and dusty street,
There wasn't a boy in view;
The baseball lot where they used to meet
Was a sight to make one blue.

The grass was green on every base
And the paths that the runners made:
For there wasn't a soul in all the place
Who knew how the game was played.

The cherries rotted and went to waste—
There was no one to climb the trees:
And nobody had a single taste,
Save only the birds and bees.

There wasn't a messenger boy—not one—
To speed as such messengers can;
If people wanted their errands done
They sent for a messenger man.

There was little, I ween, of frolic and noise:
There was less of cheer and mirth;
The sad old town, since it lacked its boys,
Was the dreariest place on earth.

The poor old woman began to weep,
Then awoke with a sudden scream;
"Dear me!" she cried, "I have been asleep,
And, oh, what a horrid dream!"

—St. Nicholas.

A FAIRY STORY.

A fairy—so the fairy story tells—appeared to a young mother of three little children—two girls and a boy. The fairy agreed to bestow with her fairy wand a gift upon each child, upon one condition—that the mother should choose the gifts for the elder children, but she should be allowed to choose for the baby.

The mother consented. For her son she choose genius—for the elder daughter, beauty.

"Now," said the fairy, "for the dear little baby I choose tact."

"Ah!" says the young mother, with a clouded brow, "give her something better, I pray you."

"Wait and see," said the fairy; "I consider hers the best choice."

As years went by, the mother found that little Grace had the priceless attraction—beauty and genius paled in contrast with the virtues of tact—which is a treasure that never loses lustre, and adds so much to the sweetness and happiness of life.

A woman of tact, whose watchword is unselfishness in thought and action, considers the feelings of others. She is agreeable to all in all conditions of life. She is a benediction to her home, and in the circle in which she moves. The surest way to lose our friends and all in life that makes it worth the living is to try to grasp everything, regardless of the rights and feelings of others.

Another happy trait is faith in human nature. Only to-day we heard a gentleman say that all the wealth in the world could not buy his faith in human nature. When sympathy and tact are combined in the same person, they give their possessor very great influence. Sympathy is the healing balm; tact, the dexterous hand that applies it.

Tact depends upon sensitiveness of temperament combined with observation. It tells one when a subject is unwelcome, when an inquiry is painful, when condolence or congratulations are ill-timed. It softens the rough edges of unpleasant truths. Many people are full of sympathy which they do not know how to express. Tact points out the way to show it.

Real sympathy has a wonderful power of winning confidence. If you are forgetful of the joys and sorrows of others, listen carelessly when they take you of them, you will never win their confidence. Real sympathy gives its possessor a wonderful power for good. To do all the good we can is to make the most of life.

Women endowed by nature with the quality called tact, are the flower of their kind. They have the secret of charm, and will hold undisputed sway over the hearts of men and women. Others may be more beautiful and brilliant and witty, but for consolation in moments of discouragement, for counsel in difficulties, you will seek the unselfish friend who rejoices with you in your good fortune, and sympathizes earnestly in your misfortune, showing that gentle tact and innate refinement which is so beautiful.—The Family Doctor.

"MY NAME IN MOTHER'S PRAYER."

Years ago, in Scotland, a little boy, passing by the open door where his mother was kneeling in prayer, caught, as he passed, a part of a sentence. It contained his name—"my little David."

This incident touched him at the time, although not so deeply as afterward. Through the long years that followed he heard the echo in his heart of his name, uttered in the accents of solicitude and affection, in his mother's prayer. He knew she prayed for him every day, of course, but the casual hearing of that name—his own name, David—came back to him in memory, and grew more tender as the years went on.

He grew to manhood, came to America, and began life for himself in a great city. With the sobriety and honesty which one might expect in a boy trained as he had been, the young Scotchman began to make his way upward. In time he married, and by middle age had become a prosperous and well-known banker. Yet, in all the years, he had never forgotten the incident of his mother mentioning his name in her prayer.

One night he wrote some verses, and handed them to his wife. She sent them to a friend, who sent them to another friend, and he sent them to a noted Brooklyn preacher. The minister read them in a sermon, and they found their way into print, without any name attached to them.

Nothing more was heard of the verses for perhaps ten years. Dr. Torrey and Mr. Alexander were preaching in Aberdeen, Scotland. One night Dr. Torrey announced that Mr. Alexander would sing a new song, entitled, "My Name in Mother's Prayer." He said the author was unknown.

So Mr. Alexander sang the song which contains the lines:

And as in quiet eventide
I passed her kneeling there.
That just one word—my name—I heard.
My name in mother's prayer.

On the platform among the ministers sat an Aberdeen pastor, who, at the close of the meeting, said: "I know that incident; and the author of those lines can be no other than my brother, who is a banker in America."

It was news to the banker when he learned from his brother that his little poem had become a popular gospel song, and he was rather glad than otherwise that his name had not been signed to stanzas so intimate and personal; and it is his own reluctance to further publicity that causes the withholding of his name from this incident.

But those who have heard the song will be glad to know that it came out of the heart of a busy man, who through the many years that had passed since that boyhood event never ceased to hear and be moved by the echo of his own name in the prayer of mother.

That kneeling form, those folded hands,
Have vanished into dust;
But still with me for aye shall be
The memory of her trust.
And when I cross dark Jordan's tide,
And meet her over there,
We'll praise the Lord, who blessed that word—
My name in mother's prayer.

—Youth's Companion.

"MOTHER DEAR."

After an outdoor evangelistic meeting in New York, a clean-cut Christian young man came up to the speaker and said: "I was one of the worst boys in New York. One day a boy who kept himself clean and who had a good home invited me to go with him to his house. While I was there his mother asked him to do something, and he answered, 'Yes, mother dear.' His reply struck me hard, for I had never spoken to my mother in that way.

"I went home, and when my mother spoke to me, I said, 'Yes, mother dear.' All the members of my family laughed at me, for nothing like that had ever been heard in our home before. But I made up my mind that I would go on speaking to my mother in that way. From that time my entire life began to improve."

And thus one boy's kindness to his mother is still bringing forth food fruit in the life of a man. Words that spring from a good heart are bound to bring forth good fruit.—Selected.

"SUFFICIENT."

The other evening I was riding home after a heavy day's work. I felt weary and sore depressed, when swiftly, suddenly, as a lightning flash, came: "My grace is sufficient for thee." And I said: "I should think it is, Lord;" and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd.

It was as if some little fish, being very thirsty, was troubled about drinking the river dry; and Father Thomas said: "Drink away, little fish, my stream is sufficient for thee."

Or it seemed like a little mouse in the granaries of Egypt after seven years of plenty, fearing it might die of famine; and Joseph might say: "Cheer up, little

mouse, my granaries are sufficient for thee."

Again, I imagined a man away up on yonder mountain, saying to himself: "I fear I shall exhaust all the oxygen in the atmosphere." But the earth might say: "Breathe away, O man, and fill thy lungs ever; my atmosphere is sufficient for thee."

O brethren, be great believers!—C. H. Spurgeon.

AN AFRICAN PICTURE.

A missionary and his wife from Bolenge, in Africa, visited Moneika, another town, 200 miles away. Hundreds of welcoming natives surrounded them, and many fought afterward for a peep into the doors and windows into which the white people had gone, because they had never seen a white woman.

The great wooden drums were then sounded and soon a multitude had gathered under the spreading branches of a great palaver tree. Within its shade sat a great circle of red-painted natives.

In the center of one side of the circle sat the chiefs and the old men, each in his own chair of state, with a curious broad-bladed knife in his right hand.

To the left sat the young warriors, uneasy, and beyond them the boys, as fidgety as the boys of any land. To the right the women and the girls were huddled in a shapeless mass, giggling and gossiping.

The other side of the circle, opposite the chiefs and the old men, was made up of inquirers, who were earnestly seeking the light. There were present eight hundred people altogether.

After the service rose the hereditary chief, who, in his own town, is as autocratic as the Czar. He has 210 wives, who live in forty houses, and, with dignity befitting such a man, he said:

"White man, the words of God which you have spoken to us feel very good in our stomachs. If our young people agree to them, it will be good for this town. At Bolenge there are other missionaries. Why do you not come and stay with us? We will build you a house, and you shall teach us of your new 'witch-doctor,' whom you call Jesus, and, perhaps, even we old men will agree to Him."

The missionary explained to them the impossibility of founding a station there, but they agreed to build at once a large house in which to worship God.

Overwhelmed by the largeness of the opportunity among this great population, the man of God was prayerfully wishing for a steamer, ever so small, that he might be able to travel frequently the distance of 200 miles between Bolenge and Monieka. He decided to send an appeal to friends in the United States.

While that appeal was on its way, a missionary convention was held in Oregon, and a pledge of $15,000 was made to build a steamer for this very work.

Surely, surely, "It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." —Missionary Review.

THE EVIL EYE.

The belief in the evil eye is a widespread superstition, and it flourishes among ignorant and superstitious races, even among the English peasantry of our day. But nowhere does it thrive so vigorously as in India. Here the belief slides easily into witchcraft and demoniacal influence.

Here are some of the instances that are still in practice to repel the influence of the evil eye. When a child is especially pretty, the Indian mother smears its face with lampblack, or dresses it in dirty clothes and calls it by some such names as "Beggar," "Grasshopper" or "Three Farthings."

If the pretty child be a boy it is dressed in girls' clothes, a pathetic proof of the low estimation in which the Indian mother holds her baby girls. They are so worthless that no evil spirit thinks it worth while to fascinate them or pay any attention to them.

For the same reason, an Indian thinks it no compliment for his child to be praised. Praise accompanied by a sort of admiration and envy is believed liable to bring disease or accident.

The dread of an evil eye is responsible for some of the defects in Indian buildings. When a house is built it is unwise to finish it; it is safer to leave a beam projecting from the wall, or part of the front unplastered, that the malignant passer-by may find occasion for amused contempt, rather than for unstinted praise of the owner.

The superstition in the same way affects Indian arts, by insisting on irregularity of pattern and an occasional error in the outlines.

A milkman puts charcoal in his pail to prevent the contents being soured by fascination, because it represents a blot of imperfection. Many pets sometimes are kept by the Indians with a view to absorbing the evil influence of the malignant glance. Grooms keep a monkey to shield the horses; and a wise merchant hangs a parrot in an iron cage at the door of his shop, which is thus doubly safe.—Sel.

THE STORY OF MY CONVERSION.

By Mr. S. Y. Pang, Sec. Chinese Y.M.C.A.

I was born in Shanghai in 1869. I come from a very large tribe, which consists of more than fifteen hundred families. Nearly all of the families live outside of the west gate of Canton. The usage, the ceremonies and the regulations of a big tribe in China are always strict and numerous.

Among the fifteen hundred families there was not a single Christian. To be a Christian was never allowed. It would make the whole tribe mad if any one spoke of becoming a Christian.

My father, Yien Seng, an old resident of Shanghai for more than fifty years, has one daughter and two sons, of whom I am the eldest. His sole hope rests on the Hanlin Yuen, for which he tried many ways to encourage us and to educate us. The best Chinese teacher that could be found was invited to teach us.

From dawn to midnight we had to stay in a little room to read and read and read. No recess was allowed, no time for exercise was allowed, and no breaking from school was allowed. Every minute was devoted to the preparation to obtain that honourable and yet disgusting degree. Thus I studied nearly ten years, and my Chinese was pretty well advanced.

At length I could stand it no longer, and independently made up my mind to study in the Anglo-Chinese College. My purpose in entering the college was only for studying English. I hated Christianity—hated to talk of it and hated to hear of it. Whenever they were in service, my mind was always on something else.

Thus I remained in the college for three years without getting even a slight knowledge of what Christianity is. Who would think that Christianity can enter a man? I had shut every gate of entrance. But God is almighty; his way of saving men is wonderful. I was entirely changed in the following way:—

One day I went to see a friend in his room. On his desk I chanced to take up a copy of "Wan Kuo Kung Pao," the valuable paper of Dr. Young J. Allen, and read it. The first thing that aroused my attention was its excellent style. I began to take more interest in reading it. My Chinese is very good, and so I was unconsciously drawn by a good Chinese book.

After I had read a few pages I found out that what he said was right, although new to me. On my questioning, my friend informed me where the paper came from and where I could get it. I subscribed for the paper to read for many years. I began to feel that probably I was wrong, because before this time I had always looked down on foreigners.

I was quite humble then and even willing to read other works by missionaries published by the Christian Literature Society. Christianity thus crept into my mind little by little without my consciousness. On a certain day in February, 1901, I even had the courage to stand before a congregation to be baptized by Rev. W. N. Bitton.

Before I was baptized, my parents and relatives used numerous means to prevent my becoming a Christian. After they saw that they could not prevent my becoming a Christian, because I was baptized, and after they saw that I was even better after I was a Christian than when I was not a Christian, their interference gradually decreased to a minimum.

Take one example. Once I was asked to attend a funeral service. According to the custom, every one present must kneel down and worship the coffin. As I was a Christian, naturally, I did not perform this ceremony. Immediately the whole scene was changed. The fact of every man staring in my face and the hissing sounds coming from all sides as shots to my ear confused me so much that I nearly decided that I had better go to worship it. But, thank God, I did not.

Although they could not prevail on me to worship their idols, they used every means to entice my little son, about six years old, to worship them. At the beginning, with a promise of a few pieces of candy, they succeeded in making him worship. As the boy grew older and understood my warning and advice, they began to see that it was harder for them to entice him. Now I am glad to say that they cannot entice my boy to worship idols any longer, and my boy is even able to explain a little bit of Christianity to them.—Chinese Recorder.

THE BOY KING.

A wicked queen had reigned for years Over her own son, really king of the country, she had great power, and he carried out all her cruel deeds, for she really held the government in her own hands.

One day a messenger galloped up to the palace in great haste.

"News; terrible news; our king has."

While the people were mourning for their king, the queen mother secretly made up her mind to seize the kingdom for herself. With the aid of some soldiers, she killed all the members of the royal family within the palace.

Entering the throne room with blood-stained hands she caused herself to be proclaimed queen.

How proud and secure she felt, seated upon the royal throne, nobles and officers bowing low before her! "All the royal princes are slain, and I only am left to rule as I please."

So she thought in her pride of heart, but she made a great mistake, for one little prince had escaped. There lived in the town a good woman, a princess, sister to the king, and she had married the great high priest of the temple. She and her husband loved the true God and tried to serve Him.

Early in the morning of that terrible day at the palace a maid servant came to her trembling, and in great haste, and told the princess of the awful things the queen was doing. Through secret doors, into a wing of the palace, crept the good princess. She loved the little baby prince, youngest child of the poor king. Could she save him? Would there be time?

Through the halls and corridors sounded the tramp of the soldiers' feet as she entered the nursery.

"The baby, quick!" Up from his little crib she caught the royal boy, rolled him in a dark silk coverlet, and thrust him into the arms of his nurse.

"The inner room, in the big chest, hide him."

When the soldiers burst open the door, the room was empty.

"To the garden, there we will find the royal princes," shouted the leader.

When darkness fell, a veiled figure slipped out the side gate of the palace, carrying a large bundle, and safe in her own home for six years the princess tenderly cared for her little baby nephew.

So when, on the evening of that dark day the soldiers bowed before the queen and in answer to her question declared, "All the royal princes are no more," and the queen smiled in her pride and conceit, they knew not that the youngest prince was safe in the arms of his aunt.

Years passed, then one day the high priest Jehoiada, called a meeting of the five captains of war, a secret meeting in the inner courts of his house. To them he revealed the great secret kept for six years. Their prince, their rightful king, was alive and well; now was the time to crown him and destroy the wicked queen.

"Behold, the king's son shall reign, exclaimed the five captains, and they swore a solemn oath to serve him. Then they separated and sent messengers throughout the country gathering the loyal men to the king's standard. Under cover of night they laid their plans, for fear of the queen. When the day agreed upon was come the priest divided the loyal men into three divisions.

One army was to remain on guard at the doors of the temple. The second army took care of the king's palace, and the third army the gates of the temple. If any one but the priests, who were loyal to to young king, tried to enter the doors of the temple, he was to be put to death.

But more weapons were needed to arm all the soldiers, so the high priest went into the temple and brought out spears, bucklers, and shields that had belonged to king David, and gave them to the five captains for their men.

At last every man was in his place, well armed, a perfect circle of loyal defenders, stretching from end to end of the temple.

Then an inner door was opened, and the high priest walked out, holding by his hand the boy king. In the middle of the soldiers' circle he placed the little lad, then kneeling before him raised over his head the crown, anointed him with the sacred oil, and placed the sceptre in his baby hands.

The trumpets were sounded; with one shout the soldiers cried: "God save our king!" "Let the king live!"

In a room of her beautiful palace sat the wicked queen, feared and hated by everyone.

What makes the trumpets to blow? Why all that noise and shouting? she demanded imperiously of her courtiers.

No one dared to answer.

In great anger the queen descended from her throne, and through the great crowd forced her way into the temple. There before a pillar stood the boy, king Joash, and all the people bent the knee before him.

"Treason! Treason!" shouted the angry queen. "To arms, soldiers! Arrest that boy!"

She looked around in proud anger, but not a hand was raised, not a foot moved. Her power was indeed gone forever. Then the high priest stepped forward.

"Seize her, soldiers. Take her outside the house of God; let justice be done upon her."

So the wicked queen died, and the boy of seven years became King Joash, seated upon his father's throne. As long as his good uncle, the high priest, lived, the little boy was guided by him, proving himself a true, loyal king, ruling his people in the fear of God.—Exchange.

(Find this story in the Bible.)

TWO BOYS.

Little Don't-Know-Where-It-Is,
Lost 'most everything that's his;
Lost his ball and lost his bat,
Can't tell where he put his hat;
Had a top the other day,
But it's gone the self-same way;
Left his football an the lawn.
Wants it now, but lo! it's gone;
Thought he brought in all his toys
After playing with the boys;
But he's hunted high and low,
Where they are he doesn't know;
Had some skates and knows right where
They should be, but they're not there.
O how many woes are his—
Little Don't-Know-Where-It-is!

Little Puts-His-Things-Away
Has no trouble, night or day;
Knows right where to go and look
For his cap upon the hook;
Toys are brought inside and then
He can find them all again;
Has a little attic space
Where his playthings are in place;
Always puts his things away
When he comes in from his play;
Always knows just where to look
For his not-quite-finished book;
When the ice comes, never wastes
Half a day to find his skates;
He gains many an hour of play—
Little Puts-His-Things-Away!

In "S. S. Times."

BE AN "IS-ER."

A certain shopkeeper is reported to have placed this sign over his door where it might be read by all passers-by—"We are not a 'Hasbeen,' or a 'Once-was,' or a 'Going-to-be,' but we are an 'Is-er.'"

Many people stopped, read and puzzled over that strange sign, but it was just another way of expressing a phrase often used in business, such as "We are up-to-date in our line. This tradesman meant to say that he was not attempting to do business on past reputation or future promises, but that he was "right there with the goods all the time;" that he made it his business to keep the best of what his customers wanted. In other words he was "on the job."

Are you an "Is-er?" Are you in the habit of doing the duty in hand at the proper time and in such way as to meet with the approval of your own conscience or of others who may be concerned in your affairs?

Then, too, what about those church and Sunday-School duties? Are you an "Is-er" there, too? Are you on time in your place every Sunday, or at such time as your Christian obligations call you? Can you always be depended upon when others are failing? The world and the church alike need a great company of "Is-ers"—and besides it is the "Is-er" who succeeds when the "Has-beens" and the "Going-to-bes" are making miserable failures all around us. Be an "Is-er."—"Onward."

"DOING SOMETHING."

At the Lewiston wharf on the Niagara into the swirling waters between the dock River, a steamer laden with passengers is starting on its journey across Lake Ontario to Toronto. A drunken man essaying to board the boat falls from the gangway into the water between the wharf and the vessel, doubly dangerous because of the swift current.

Hearing the splash, a stoker rushed to the rescue, and, despite efforts to hold him back, jumped into the stream and only succeeded in saving the helpless one at great risk to his own life and after shaking off the deadly death grip of the drowning man. After the incident, the rescuer was overwhelmed with congratulations and presented with an impromptu purse, whereupon he remarked:

"Well, every man has to meet his Maker some time, and I might as well meet Him doing something."—Ex.

WHEN SOMEBODY FAINTS.

If somebody faints this is what to do: "If due to the effect of bad air in a close room or the shock of hearing bad news, loosen the clothing of the patient, sprinkle cold water on the face and chest, put a cloth, wet in very cold water, at the back of the neck and lay the patient down with the head slightly lowered.

If the victim happens to be sitting upon a chair or has fallen back upon one in an insensible condition, grasp the back of the chair down near the seat and tip it back slowly until the head is well lowered and the lower limbs elevated.

This treatment and sufficient fresh air will, as a rule, restore consciousness quickly. It may be wise to administer a stimulant, such as aromatic spirits of ammonia, if obtainable; twenty drops in a tablespoonful of water is a dose, which should be repeated in ten minutes if necessary.—Dr. Jean Williams in Woman's Home Companion.

GIRL FASHIONS IN JAPAN.

This word picture for girls is by a missionary lady in Japan. It tells about the girls in the better-off families in Japan. Ed.

In Japan no little girl lies in bed late in the morning. Between five and six o'clock everyone in the house is awakened by the loud noise of the rain-shutters being pushed back by the servants.

Japanese houses are all open during the day and tightly closed at night so that robbers cannot enter and the rain cannot spoil the polished veranda or paper sliding doors within.

Once awake, it does not take long for the girls to dress. In olden days the arrangement of the hair was so elaborate that it was done seldom. The girls slept with the neck on the narrow, high, hard pillow that kept the head up and protected the hair. Now the school girl wears her hair much as a foreign girl wears hers, sleeps on a lower, softer pillow, and has her hair combed every morning.

The girls themselves, or the maid servants, fold up the futons, or quilts, on which the family have slept. These big, thick quilts are used instead of mattresses, and are laid right on the floor.

In summer time the mosquito net is taken down, the big, dark green net with bright red border which is so necessary in a country where the mosquitoes are very troublesome.

At breakfast, you and all your family come together every morning in your dining room and sit down around the big table to eat your breakfast. But the Japanese eat in any room convenient, often in the same room in which they have slept, for by breakfast time the bed has been lifted from the floor and put away, or hung out on the balcony in the air.

There is nothing in the room except the chest of drawers, the low mirror, and the table, not more than a foot high, and perhaps a small bookcase.

The little school girls sit down on the floor with their feet under them—a very comfortable way to sit on a cold day, for it keeps the feet warm—and with their chop-sticks they eat rice and pickles and drink fish-soup and tea and do not spill a thing .

Then they tie up their school books and little box of "beuto," or luncheon, in a bright-colored square of cotton. These "wrapping handkerchiefs" are of purple or blue or orange, and sometimes have interesting pictures on them. They are most convenient for school children and ladies out shopping or men traveling.

At the door on the way to school the girls slip their feet into sandals, while the servants kneel at the step and say, "You are going, but come back," and the girls bow and answer, "I go, but shall return." They look very neat as they start to school.

As O Haru San is ten years old, her hair is brushed smoothly back and tied on top with the brightest pink or scarlet ribbon, while O Take San, who is seventeen, has her hair arranged high on her head with side combs like those worn in Europe or America, and with an artificial flower pinned at one side. Haru means "spring," and Take, "bamboo."

The Japanese love the plum blossom for its purity and simplicity, so you find many girls named Ume or "plum." Many others have the names of virtues that the Japanese especially admire, like "quietness," "gentleness," and "modesty."

The dress of the Japanese school girls is always a surprise to foreigners, who imagine them in gay kimonos with big sashes and elaborate hair arrangement, ornamented with big fancy pins and small fans and tinsel decorations. Instead of this dress the girls wear often quite sombre colors in their school kimonos.

Their coal-black hair is arranged according to age, and though a few have it elaborately done up in big roll and wings, the majority wear their hair much as our home girls do.

On rainy days the girls wear the very high wooden sandals or rather clogs, called "geta," that have wooden supports three or four inches high and so keep the feet perfectly dry, while foreigners are struggling in the mud that pulls off overshoes or comes over the top.

These "geta" keep the feet dry and clean in the muddy streets of Japan, but they are rather difficult for walking. Many girls of the upper classes adopt European fashion and wear shoes and stockings to school, but as few of them wear overshoes, the leather shoes get wet and muddy on a rainy day, and make the school-room floors dirty, as these shoes cannot be left at the door as is with the Japanese "geta."

To protect the pretty kimonos from the rain, the girls wear dark colored raincoats that cover them all up. The Japanese paper umbrella, the paper well oiled, so that it lasts through many a rain storm, is a far greater protection from the rain than is our small silk umbrella. And the big Japanese umbrella, yellow with a broad black border, or dark red or blue, is far more picturesque than our dull monotonous black.—Miss Gertrude McArthur in Missions.

CHINESE "WAYS THAT ARE DARK."

One day when distributing grain in the famine district I went out to the front of the compound with my camera. Here a man, with all the toes of one foot badly crushed and partially tied up with a rag, was holding on to a brazen-faced rascal, who, he claimed, had stolen his ticket and bag of rice.

The story ran this way:—The lame man, fearing to hurt his sore foot going through the crush into the compound, had gladly availed himself of the proffered assistance of the smooth rascal who came along.

The apparently kind-hearted one then took the ticket and bag, went through the crush at the entrance, got the rice and at the exit handed both ticket and bag of rice to an accomplice who ran off with them and hid them.

The first fellow then came around to the front and informed the lame man that he had given the rice and ticket to the lame man's brother, who had taken them home. But this story would not go, as this aforementioned brother was away working in another part of the country.

Soon the accomplice returned and the two of them were having quite a smile at the lame man's expense, until I came on the scene and spoiled the fun by having the soldiers rush all three of them into the compound and guard them there until we could have a fuller investigation.

I then went into our hut to attend to something and when I came back the accomplice—a burly villain—had disappeared. It seems that he had promised the soldiers that if they would let him out he would return the hidden bag of rice and ticket. But he did not return and sent back by another about one-tenth of the rice and no ticket.

This stirred up my fighting spirit, and we closed business and told the head official that we would not give out another grain of rice until he had done something to redress the wrong done. The official got out of the judgment seat and invited me to act as judge in the case, but I declined with thanks.

Then he persuaded the head elder to be judge. Kindly remember this head elder, as he figures in the next story, not as a judge, but as the accused. Remember too that "elder" here does not mean an elder in the church.

The accused did not know his accomplice, nor where he lived, but after he had received a public spanking, administered by the official spanker, who rather enjoyed the task, singing as he belaboured the victim, into his dull brain suddenly flashed not only the man's name, but also the fact that they were neighbours in a not far distant village. The prisoner was then taken back and guarded, while a messenger was sent after the head man of this village.

As the head man is responsible for the actions of the villagers and this man promised to look after the case and see that the other fellow was punished and the rice and ticket restored, we let him take the prisoner home.

Another Instance.

About five o'clock the same day I went out again to see how many of the multitude were yet to be given grain. Walking along about fifty yards, I noticed a mud hut with the front door open and a table inside covered with copper and cash. I also saw our friend, the judge in the preceding case, and several other "tong si," or elders, standing around.

Knowing there was no cash shop in the place, I grew suspicious and went down the bank by the path to the door. The elders saw me coming and quietly closed and barred the door. That looked very bad, for I knew they had seen and recognized me. But to be certain, I knocked at the door several times and when they did not respond, I gave the door an old-time football kick and broke it in.

I wish you could have seen them and secured a snapshot. They looked rather sheepish, and I asked them why, when they saw me coming, knowing that I was not a robber, they had shut and barred the door. Then I wanted to know where all this money came from and whose it was. Their stories would not hold water and so I went back to our compound, called out the rest of Scotland Yard, viz., my teacher, and together we went up to investigate. On the way I told him the circumstances and asked him to sift it thoroughly.

In the mean time the men in the hut had closed up business and were coming along the path to our compound, one of them carrying a sack with the money in it; and when the elders could not give a satisfactory account of their actions, I confiscated the bag and locked it up in a trunk in our shack.

The next morning when Dr. Woods, who is in charge of the relief work, came, I related the story to him and he said, "I'm very glad you have caught them at it—they were taxing every family who were receiving relief—and if you will send their names with particulars of the case, we will punish them for it."

This head elder has since been arrested and taken to Ching Kiang Pu to answer for his misdeeds.—Rev. R. E. S. Taylor in the Missionary Outlook.

World Wide Work

THE ITALIAN QUARTER OF NEW YORK.

The old Italian quarters in New York City were commonly called "hotbeds of crime." For years the worst of the inhabitants of southern Italy and Sicily have poured into certain districts of New York and the surrounding country, and these aliens have given the police no end of trouble for the past fifty years or more.

The "Black Hand," the "padrone," and the "vendetta" gangs have opposed government and tried to overthrow social and moral standards, and it was not until strenuous laws and immigrant regulations had been enforced that this undesirable tide was in a measure checked.

Years ago the Italian quarter extended three blocks each way from the famous "Mulberry Bend," which has since been obliterated on one side by Mulberry Bend Park. For years the buildings which stood on this now beautiful spot were known as the blackest holes in New York City, and the number of crimes committed around these two blocks was a disgrace to a community of civilized people.

When the old buildings were razed to the ground, numerous passages were found that led from cellar to cellar, and several under the streets, so that pursued criminals could make good their escape through these hidden "undergrounds."

When excavating and leveling the ground for the present park, it was a common thing to unearth bones and scraps of clothing—grim reminders of some uncanny burial. The police records show that many who were enticed to the buildings in this section from 1830 to 1870 were lost forever, swallowed up without a trace, but the ghastly disclosures of years later bore the mute evidence of past crimes.

Since the great influx of the Italian race into this country, they have spread to the four quarters of the city,—to Brooklyn and the Bronx, and to the colony known as "Little Italy," on the East Side. The largest Brooklyn settlement is known as "Paradise Park." A large percentage of the criminal court cases involve Italians, as their quarrelsome, hot-headed ways and thirst for revenge, lead them into all sorts of trouble, which frequently results in a murder.

The educated Italians refrain from disturbance of any kind, and try as far as possible to quell any riotous feeling among the others; but in the lower classes that colonize here instead of spreading out over the country, there will always be more or less trouble until education and mission work shall appeal to the better side of their natures.

The Italian quarter is also the home of the "padrone" system, and while the backbone of this oppressive system has been broken with regard to the children, who in former years were compelled to beg, steal, and prey upon the public, no amount of pressure has been effective in destroying it. In fact, the strongholds are either unknown, or if in sight, the head of the padrone colony cannot be found.

The monstrosity, the oppression, and the penalties of this system are little known to the average New Yorker, but many sad-eyed Italians are working in various ways, half or more of whose earnings are going into the pockets of the lazy padrones who "toil not, neither do they spin," but live in luxury through the sweat of their feebler countrymen's brows.

From certain alleys, early every morning, one may see the procession of push cart fruit vendors—slaves of the system, for the padrones are large wholesale purchasers of fruits, nuts, and flowers. Each peddler has his cart and number, and is accountable for his load of fruit. Not one can escape the lash of the system, and should any of them get into trouble and be arrested, word is quickly passed and a bondsman soon appears. The padrone knows his men and protects them—not for themselves, but for his profit.

The writer has stood near a runway leading to a basement and watched no less than fifty organ grinders coming home after a day's work, when the organs were wheeled in and arranged in rows. The "agent" of the padrone received the money collected by the Italians, who were then handed checks for the day's work.

One suspect who had saved some small change in his coat lining was treated to a sound thrashing, and he dared not cry

out, for the system is so subtle and sure that any offense against the "head one" would bring disastrous results.

Huddled in the confined quarters of the Italian tenements are numerous artificial flower establishments, where great numbers of Italian women, girls and children work about long tables, deftly fashioning bits of cloth into bunches of gaily-colored flowers. Many of these girls have come over from Italy, ostensibly to visit aunts and uncles who in reality sell them into the padrone system.

Little does the child or young woman know that she is to enter a form of slavery. And it takes oh, so long! to work out her passage money, because she does not know how much she earns—that is kept from her. She is ill fed and poorly clad, and often thrown into company with women of sensual habits, lewd thoughts and demoralizing language.

Throughout the Italian neighborhoods one will find basements in which rags are sorted—some filled with disease-breeding germs and all more or less filthy. The Italians of the tenements and slums always select that class of occupation which offers the least resistance, and but few are found in factories or shops where skilled labor is employed. To be sure, the Italians will work on subways, ditches, foundations, and other work where the highest wages are paid and the least brain work required.

There is not an article of food or clothing that does not find its way into the Italian section at one time or another, and some of them are manufactured right in the neighborhood. Mulberry and Elizabeth Streets present an interesting panorama, closely resembling the quarters in Rome, Florence, and Milan

The street and sidewalks teem with merchandise on stands, push carts, old wagons, and trays strapped to the shoulders of the venders, for no reasonable chance to attract the purchaser is lost by the Italian merchant.

The shops overrun with all sorts of wares, foreign and domestic, and mingled with the Italian names are the gaudy signs of cheap domestic soaps, washing powders, and matches.

Bread is seldom sold within the buildings except on rainy days. It is placed outside on wooden trays, and even hung up on the sides of the buildings.

Tubs of pickles that can be smelled a block away, dried fish, baskets full of dandelion plants fresh from the country, barrels of vegetables, tubs of dried beans and peas, cocoanuts, bananas, strings of red peppers and garlic, bladders full of imported lard, bundles of kindling wood, dried beans, and links of sausages, are but a few items of the mixed assortment.

Here and there one will see the spaghetti shop, outside of which the "green" article, fresh from the macaroni press, is hanging on long poles and moving in the breeze.

One of the greatest benevolent features that can be carried out in the Italian sections is to teach the children the English language, and get them into the schools and so keep them off the streets and away from many demoralizing influences.

That many forms of race oppression and child slavery exist in these quarters there is no doubt. It takes vigilant work to keep down this tyranny, and there are certain conditions that the police can not reach. These simple minded sons and daughters, held under the lash through ignorance of our laws and customs, could become independent and self-supporting if educated.

The city is doing what it can in the way of schools, dispensaries, and tenement-house regulations; but the personal side of the inhabitants of these quarters can only be reached by mission workers, and those directly interested in the personal conditions and habits of these people.—Joseph H. Adams in the Missionary Survey.

SELLING WIVES IN AFRICA.

One morning I was just in from the dispensary for breakfast when a poor old woman came in, in great distress of mind, begging for help and protection. She is a widow, and the son of her late husband by another wife had threatened to sell her as a slave. He had caught and tied her up for that purpose, and had gone off to get a canoe in which to take her off to the Ngombe, to whom he proposed to sell her.

After a frantic struggle she managed to free herself, and had been hiding in the bushels for over a fortnight. Now, however, she heard that Lokuli, her stepson, was searching for her, and so she came, in absolute terror, for protection. I have never seen a more pitiable sight than that presented by that poor old woman. She clung to my dress in terror and said: "Mamma, you will let me stay? Don't send me away! I will be your slave if you will only let me remain with you."

Since then more than one woman has come for help, seeking deliverance from being sold to fresh owners, and we have been powerless to help.

One night two women came in. They had run away from their husband because he had so terrified them by his treatment. What need for the Gospel with its light and liberty.—The Christian.

THE EVANGELIZATION OF THE MOHAMMEDAN WORLD IN THIS GENERATION.

By Rev. S. M. Zwemer, D.D., of Arabia.

The great task to which Christ calls the Church in this century is the evangelization of the Mohammedan world. In studying this colossal problem let us notice some of its practical features:

1. The Vast Proportions of the Undertaking.

To belittle it would be to belie all knowledge of its character. Because of its geographical extent, its strength and its long neglect by the church, Islam has grown to gigantic proportions. Like a mighty Goliath it defies the armies of the living God and the progress of Christ's kingdom.

In three continents it presents an almost unbroken front and is armed with a proud and aggressive spirit. At a very conservative estimate there are over 230,000,000 Mohammedans—one-seventh of the human race!

Islam's dominion stretches from Sierra Leone in Africa to Canton in China, and from the steppes of Siberia to Zanzibar and Sumatra. In China there are 30,000,000 Moslems; in some places north of the Yangtse River one-third of the people belong to that faith. In India there are 62,000,000 Mohammedans, and the real problem to-day is not "Krishna or Christ" but Mohammed or the Messiah. One-seventh of the whole population of Asia is Moslem.

Every third man, woman or child in Africa is a believer in Mohammed. The total Moslem population of Africa is over 58,000,000, while there are already 4,000,000 Moslems south of the equator and the number is daily increasing.

Nor may we belittle the real strength of Islam. Violence and falsehood are never elements of strength in any religion, although they may account for its rapid spread and apparent success. Among the elements of real strength in Islam are the following truths and methods.

Islam is a religion without caste. It extinguishes all distinctions founded upon race, colour, or nationality. All believers belong to the highest caste and all unbelievers are outcastes. The Hindu who turns Mohammedan loses his caste, but becomes a member of the great brotherhood of Islam. Slaves have held thrones and founded dynasties. The first one who led the call to prayer was Bilal, a negro of Medina.

Again, its creed contains much fundamental truth. This is very plain, if we repeat the Apostles' Creed, the universal symbol of Christendom, in such forms as a Moslem would accept: "I believe in God.....Almighty, maker of heaven and earth, and in Jesus Christ.....conceived (miraculously) and born of the Virgin Mary..... He ascended into heaven.....and from thence He shall come.....I believe.....in the forgiveness of sins, the resurrection of the body, and the life everlasting."

Although the heart of the creed is omitted, namely, the Trinity and the Atonement, how much remains that is common to Christianity and Islam. What a contrast to heathen religions and even to Judaism.

Intolerance of error is also an element of strength. It is the Puritan spirit of Islam; and although iconoclastic and often to the point of fanaticism, it is a praiseworthy trait in any religion. Islam has in it the stuff that martyrs and reformers are made of; its professors are "valiant for the truth" and have the spinal column of conviction and desire for conquest.

Islam is one of the few missionary religions of the world. It began with the Saracen conquest and continued for thirteen centuries, until the Wahhabi revival and the Pan-Islamic movement of to-day. In the words of the Koran, the Moslem must "fight against infidels till strife be at an end and the religion is God's alone." All these elements of strength have become deep-rooted in life, literature, politics and art by the lapse of thirteen centuries.

And throughout all these centuries Islam was neglected by the church. Between Raymund Lull and Henry Martyn, the two lonely pioneers who tried to arouse the Church, five centuries intervened without missions to Moslems. The church was ages behind time and lost splendid opportunities. In Persia, 1,000 years, and in Arabia twelve centuries passed before missions challenged the supremacy of Mohammed! It is a stupendous problem, but its vast proportions do not take away our responsibility. We can not escape the task.

Notice:

2. The Necessity of this Undertaking.

The Mohammedan world must be evangelized at any cost, for Islam is inadequate to meet the needs of any land or of a single soul. The facts and the fruits of this religion prove it. Its distorted theology offers no worthy conception of God, and is, on the authority of so unprejudiced a judge as James Freeman Clarke, the very worst form of monotheism.

Although acknowledging Christ as a prophet, Islam denies the Deity, the incarnation and the atoning death of Christ, and thus by its thoroughly anti-Christian

character, betrays the Son of Man, like Judas, with a kiss.

The degraded and degrading ethics of Islam are based on a low ideal of character fixed forever as the highwater mark of holiness. To be like Mohammed is to be perfect. The deep-rooted sensuality of the prophet has borne bitter fruit in all ages and all Moslem lands. The first chapter of Romans is a true picture of the conditions existing in many Moslem lands today; Baluchistan and Persia are examples. Among the entire Shiah sect, numbering 10,000,000, lying has become a fine art, sanctified by their religion. Islam is spiritually bankrupt.

The *five pillars* of the Mohammedan faith are all broken reeds by the solemn test of age-long experience.

The *creed* is only a half-truth, and its "pure monotheism" does not satisfy the soul's need of a mediator and an atonement for sin.

The *prayers* are formal and vain repetition,s without demanding or producing holiness in the one that uses them.

The *fasting* is productive of two distinct evils wherever observed; it manufactures an unlimited number of hypocrites who profess to keep the fast and do not do so, and in the second place, the reaction which occurs at sunset of every night of Ramazan tends to produce revelling and dissipation of the lowest and most degrading type.

The *almsgiving* stimulates indolence, and has produced that acme of social parasites —the dervish or fakir.

Finally, the *pilgrimages* to Mecca and Medina and Kerbela are a public scandal, even to Moslem morality, so that the "holy cities" are hotbeds of vice and plague-spots in the body politic.

It has often been asserted that Islam is the proper religion for Arabia. The Bedouin now say: "Mohammed's religion can never have been intended for us; it demands ablution, but *we* have no water; fasting, but *we* always fast; almsgiving, but *we* have no money; pilgrimage, but Allah is everywhere."

And Palgrave's prophecy still awaits fulfilment. "When the Koran and Mecca shall have disappeared from Arabia, then, and then only, can we expect to see the Arab assume that place in the ranks of civilization from which Mohammed and his book have more than any other cause long held him back."

Mohammedan progress in Africa is progress up an *impasse*. It enables the pagans to advance a short distance and then checks their progress by an impassable wall of prejudice, ignorance and spiritual blindness. Islam can do for the Sudan no more than it did for Morocco.

The Mohammedan world is without Christ, and therefore without hope for the life to come. There is no hope in their death. Solfian el Thuri, a companion of Mohammed, cried out on his death-bed: "I am going on a way I know not of, to appear before the Lord whom I have never seen."

Omar ibn el Khattab, one of the greatest and best of the Caliphs, was greatly depressed in view of death, and said, "Whom are ye trying to deceive? Had I the whole east and the west, gladly would I give up all to be delivered from this awful terror that is hanging over me! Would that I never had existed! Would that my mother never had borne me!"

These social, moral and spiritual conditions show the necessity of evangelizing the Moslem world. There is no hope for it save in Christianity. Jesus Christ is the missing link in their creed. He alone can purify their social life. He alone satisfy their spiritual hunger.

So vast, so long neglected and so necessary an undertaking as the evangelization of the Mohammedan world is not a Utopian scheme, but an entirely practical and possible enterprise. We emphasize:

3. The Possibility of this Undertaking Here and Now.

"We can do it if we will," because unprecedented opportunities are ours and indefinite resources are at our disposal.

The present political division of the Mohammedan world is a challenge of world-wide opportunity. How great has been the fall of Islam since the beginning of the past century! She has practically lost her temporal power and never again will the Crescent rule the world. The area of the present caliphate has dwindled to smaller proportions than it was at the time of Mohammed's death. Suleiman, the Magnificent, would not recognize in the Ottoman provinces that which was once a world-kingdom. Only 18,000,000 out of 230,000,000 Moslems are under the political control of the Sultan. Much over one-half of the Moslem population of the world is under Christian rule.

A consideration of the languages spoken by Moslems to-day is a further proof of unprecedented opportunity. Once the Mohammedan world was Arabian; now it is polyglot. The Koran is an Arabic book and has never been translated by Moslems into other languages for religious use. It is an unintelligible book to three-fourths of its readers.

What spiritual comfort have the 20,000,000 Chinese Moslems from the Arabic they repeat daily in their prayers? How little of the real meaning of Islam is plain to the 62,000,000 of India, nearly all ignorant of Arabic!

But the Bible—sharper than any two-edged Saracen blade and *our* weapon of warfare—the Bible speaks all languages and is the best printed and cheapest selling book in the world.

This universal, everlasting glorious Gospel is not handicapped as is the Koran, which by form and matter is wholly and hopelessly provincial. The Beirut Press has issued over a million volumes of the Arabic Scriptures since it was founded. The demand for the vernacular Bible in Arabia, Persia and the Turkish Empire is phenomenal.

Not only has the Bible been translated into every Moslem tongue, but a large and important body of Christian literature, controversal and educational, is ready for Moslems. This is specially true of Arabic, Persian, Turkish Urdu and Bengali, the chief literary languages of Islam. Every Mohammedan objection to Christianity has been met in printed apologetics. The weapons are ready for the conflict.

The disintegration of Islam makes possible the speedy evangelization of Moslem lands. Not only have the literary weapons been forged and the Sword of the Spirit prepared for the conquest, but the ranks of the enemy are breaking. Mighty and irresistible forces are at work in Islam itself to prepare the way for the coming of the King. Thousands of Moslems have grown dissatisfied with their old faith, and of tens of thousands one can scarcely assert that they are Moslems at all save in mere name.

The Wahabi movement in Arabia, the Shathaliyas in Syria, the widespread teaching of false Mahdis and Messiahs, the growth of mysticism and the undermining of the old orthodox Islam by the rationalistic New Islam—all these are signs of the coming dawn and are pregnant with opportunity.

From every quarter comes the testimony that the attitude of Moslems toward Christianity has changed for the better in the past decade. In India, Islam has abandoned controversial positions which were once thought impregnable. Instead of denying the integrity of the Bible they now write commentaries on it! Fanaticism decreases with the march of civilization and commerce. The cradle of Islam is a mission field, and a railway has been built to Mecca, by the Sultan, for the King of Kings.

Every strategic center of population in the Mohammedan world is already occupied for Christ. This startling fact shows the guiding hand of God in preparation for the conflict. I took the world's almanac for 1906 and found the list of cities which have over 100,000 inhabitants. These are the places where work is now carried on for Moslems directly or indirectly: Calcutta, Constantinople, Bombay, Cairo, Hyderabad, Alexandria, Teheran, Lucknow, Rangoon, Damascus, Delhi, Lahore, Smyrna, Cawnpore, Agra, Tabriz, Allahabad, Tunis, Bagdad, Fez, Aleppo and Beirut.

This is not a mere coincidence, but a fact full of meaning and a challenge of God's providence to win and use these Gibraltars of population in the midst of the teeming millions of Islam as points of vantage for Jesus Christ and His kingdom.

In some Moslem lands, fifty years ago without a Protestant missionary, every key-position is now a mission station.

Results already achieved prove the possibility of evangelizing these millions. Less than a century ago there was not one Protestant worker in any Moslem land; at that time apostacy from Islam meant death to the apostate. Now there are Moslem converts in every land where work has been attempted, fanaticism has decreased, and many converted Moslems are preaching the Gospel.

In North India there are nearly 200 Christian pastors, catechists or teachers who are converts or the children of converts from Islam. There is hardly a Christian congregation in the Punjab which does not have some members who were formerly in the ranks of Islam. Thousands of Moslem youth are receiving a Christian education in Egypt, India, Java and Sumatra. In Java and Sumatra there are over 24,000 living converts from Islam. Some belong to self-supporting churches. And in Java alone there are 300 to 400 converts annually.

The results, however, are meager in comparison with the resources, both material and spiritual, which are at our disposal in answer to prayer and which have never been used in this conflict. The Mohammedan world is a challenge to our faith—faith that can remove mountains. The Power of prevailing prayer has never yet been adequately applied by the church to this mighty problem. We need a consuming love and a willingness to suffer.

With an army of missionaries like Henry Martyn or Bishop French what might not be accomplished in a single generation? Were the church awake to this great prob-

lem, and were our efforts at all commensurate with our opportunities, it would, I believe, be possible to carry the Gospel throughout every Moslem land in this generation. Not only *can* we do it, but we *must* do it. Consider finally:

4. The Urgency of this Undertaking.

The whole horizon of the Mohammedan world is lurid with a storm that may burst upon us at any moment. Islam has always been, and is now aggressive. Its numbers are increasing to-day in India, Burma, the East Indies, West Africa, Uganda, the Kongo Basin, and all Abyssinia. In West Africa and Nigeria missionaries speak of a "Mohammedan peril." Dr. Miller testifies that the number of Moslems is increasing greatly in West Africa.

"Islam and Christianity between them are spoiling heathenism, and will probably divide the pagan peoples in less than fifty years." Rev. A. D. Dixey says of Khelat, in Baluchistan, that the inhabitants are only nominal Mohammedans, and are bigoted: "They will listen now, but in a few years they will have become fanatical. Now is the chance to evangelize them."

The Sudan United Mission calls the attention of Christendom to the crisis in Hausaland. All the heathen populations of the Central Sudan will go over to Islam unless the Church awakes to its opportunity. It is now or never; it is Islam or Christ!

The activity of the numerous dervish orders, especially of the Sanusiya dervishes, the unrest in Egypt and Arabia, the insolent threats against Christians in Sumatra, the Pan-Islamic movement with its dozen publications—all these are signs of the times, and call loudly to the church to arouse from her sleep and undertake the evangelization of this awakening Mohammedan world.

Dr. Hartmann, of Berlin, writing as a statesman, said recently: "The peoples of Europe should never forget that the spread of Mohammedanism is a great danger to Christian civilzation and culture, and that co-operation among themselves against the extension of its influence and power is one of the crying needs of the hour."

Archibald R. Colquhoun, in a remarkable article in the *North American Review*, on Pan-Islam, has stated: "The outlook for those Christian European powers which have large African possessions and spheres of influence is increasingly grave..... Pan-Islamites must not be too sure that the spirit they are evoking in the Dark Continent is one that will remain under their control."

Sir Edward Grey, in an address in the House of Commons on the situation in Egypt, warned the members not to speak against the Liberal ministry above a whisper lest the avalanche of Moslem fanaticism should fall. In Sumatra we are told the Armenian massacres stimulated Moslem fanaticism so much as to produce insolent threats against Christians. The Japanese war aroused hopes that all Europeans will eventually be expelled from Asia. The visit of the German Emperor to the Sultan was regarded as an act of homage, and the present of horses which he brought, as a payment of tribute.

We must meet this Pan-Islamic challenge, but not on a political basis. The weapons of our warfare are not carnal, but mighty through God's spirit. The love of Jesus Christ incarnated in hospitals, in schools, in tactful preaching, in literature and in the lives of devoted missionaries will irresistibly win Moslems and disarm their fanaticism. We have nothing to fear save our own sloth and inactivity.

The time is ripe for a world-wide *spiritual crusade* for the conquest of Islam. God wills it. "Father, the hour is come. Glorify Thy Son." His rightful glory has been given to Mohammed for many ages in these many lands. Glorify Thyself, O Christ, by the victory in this conflict. God wills it. The evangelization of the Mohammedan world in this generation!

At the one battle of Pella, 70,000 Christians were slain trying to hold back the Arabian conquest of Syria. When we have even 700 missionaries of equal devotion to turn the tide of battle in the Mohammedan world, we shall win. God wills. We can do it, if we will.—"Missionary Review of the World."

MANCHU WOMEN.

Among the 400,000,000 inhabitants of China it is reckoned that there are 18,000,000 of Manchus, until recently the ruling race. They came down from the North, from Manchuria nearly three centuries ago, conquered China, and have ruled it ever since, till the present year. They lived on the country, every Manchu child, from birth, receiving a pension from the State. Now they have been driven from power and China is a republic.

Efforts have repeatedly been made by missionaries to reach the Manchus with the Gospel, but with very little success. Present conditions, it is hoped, may be more favourable. A lady missionary working in the native city of Fuchau, writes: "Since our return to the city numbers of Manchu women are attending our church services. Under the old *régime* they were not allowed to attend church, or become Christians, under penalty of losing their allowance from the government, but now these restrictions are removed, they can come as much as they like.

PROTESTANTISM IN GREAT CITIES.

For a quarter of a century the flow of a non-Protestant immigration into our largest cities has reduced the relative strength of evangelical Churches until now Boston shows nine per cent. Protestant; New York, seven and two-thirds per cent.; Cleveland and Buffalo, seven and one-seventh per cent.; Chicago, six and two-thirds per cent.; Denver, five and two-thirds per cent.; and San Francisco, at the bottom, two and two-thirds per cent.—Exchange.

A NEW ADVANCE IN CAIRO.

Cairo, the home of the great Azhar University, is the intellectual center of Islam. To Egypt Moslems come from all over the world to study the tenets of their religion, and from Egypt men and literature are scattered to disseminate the religion of the Crescent in every land of the Orient, and even in the Occident.

Dr. Samuel M. Zwemer, one of the founders of the Arabian Mission, and the man on whom has fallen the mantles of Raymond Lull and of Henry Martyn, has been called to Cairo to establish there a center for the training of Christian workers among Moslems, to work directly among Azhar students, and to help prepare and scatter Christian literature to all Moslems through the Nile Mission Press.

Already the Nile Mission Press has proved its great efficiency to supply the needed literature for Arabic-speaking people. The tracts have been called for in some twenty or more countries, and they have found readers in Malaysia and in Central Asia and Africa, and in every province of China.

PRESBYTERIANS IN CHICAGO.

The Presbyterians in Chicago seem to be pushing ahead, and making every effort to cope with their work The hundred and two Presbyterian churches of that city are organized, and more determined than ever before to meet the conditions in which they are placed.

Dr. J. Balcom Shaw gives out the word that the characteristics of Chicago's Presbyterianism are "alertness, out of debt, up to date, sound in faith and laymen helping." Already work is being done among the Italians, Hungarians, Magyars, Poles, Russians and Spaniards.

Dr. Shaw, who spent nearly twenty years in New York, has been one of the summer preachers in the latter city, and making all due allowance for summer conditions, he declares that New York is behind Chicago in this kind of work. He declares that he notices in New York a marked growth in secularism, and wonders whether the churches have any considerable hold on the masses or any adequate plans to counteract conditions.—Episcopal Recorder.

CONDITIONS IN KOREA.

Recent letters from missionaries in Korea do not leave any doubt that hundreds of Koreans are already emigrating north to Manchuria, and that conditions of life are becoming more and more intolerable. The Koreans, generally speaking, are poor and ignorant, and the Japanese are skilled and thrifty, often unscrupulous. Thus, the former have little chance with the latter in the battle for existence.

To some observers it seems as if the plan of the Japanese invaders is the extermination of the Koreans. There is no evidence of a desire for amalgamation, or even for friendship of the races. The Korean is regarded as scum to be cleared away at once.

Striking instances of such efforts at "clearing away" the Koreans are reported. For instance, the government quite recently "condemned" a large portion of land for "naval exigencies," i. e., to make a naval station. Such action is justifiable in any country, though it is hard on the people who are dispossessed without remuneration.

But in this instance not all the land was used for the naval station. The unused portion was not returned to the Korean owners, but the government sold it at the nominal price of one cent per six square feet (the Japanese land measure) to Japanese colonists.

There was a riot among the Koreans, who were perhaps not yet sufficiently Christianized to "take cheerfully the spoiling of their goods" (many were Christians and the confiscated village site contained a church.)

The Seoul Press, in reporting the riot, stated that this was another instance of the "discontented spirit produced by Christianity," and the report sounded as if the Koreans should regard it as a favour when their overlords plunder them.

Little news is reported concerning the trials of those Christian Koreans accused of conspiracy and treason. The public examination is over and the prosecutor has turned to the examination of the evidence which has been secured—largely—by torture.

The situation continues grave, for all the questioning in the trial seemed to be for the purpose of proving that foreigners brought the Koreans into this trouble. It has been made very evident that the Japanese are still heathen, barbarians without any conception of Christians ideals or belief in faith between man and man or any real sense of justice.—Exchange.

PROGRESS IN JAPAN.

Not only has the material and intellectual progress of Japan been very great, but the moral progress as well. It is a matter of regret that this progress has apparently not reached the Japanese military police in Korea, where methods of torture in prison, that are worthy of paganism's darkest periods, have been used upon Korean Christians, to extort from them false confessions, and these confessions, although afterwards denied, used to convict them of conspiracy.

Rev. A. T. Wilkinson, a missionary there, writes, in the Missionary Outlook:—

"Compared to the Japan of only a few generations past, she certainly is a new land. Japan's code of commercial morals has changed for the better. The position accorded woman in society is gradually being elevated. Little more than ten years ago one-third of the marriages were divorced. Now the proportion is not more than one in six. The support of aged or poverty-stricken parents was considered a worthy motive for a young girl's entering a life of shame. Rare indeed is such an instance to-day.

No law or even a strong sentiment has ever condemned polygamy in Japan, for we cannot call concubinage anything else. But this custom is gradually growing ashamed and tries to hide itself in the presence of a loftier Christian standard.

How much the Emperor who has just come to the throne did for the purity of the home can scarcely be estimated when he refused to conform to the traditions of the past and crowned the commencement of his career as Crown Prince with taking only one wife. We have a right to feel that these are some of the fruits of contact with a Christian civilization and a Christian Gospel.

Great has been the change during this era in the attitude of Japan toward Christianity. I have seen in the National Museum at Tokyo "trampling boards" in which are set brass reliefs of the crucified Christ. Upon these thousands were required to trample every year in order to satisfy the government that they had renounced "the evil way."

But that despised cross now forms the blood red centre in a white field of the flag that is honored as a symbol of mercy and goodwill by a society which holds in its membership fifteen hundred thousand of the best men and women of the land.

Many of the despised sect (the Christians) rose to be the Emperor's most trusted cabinet ministers and army officers, his ablest judges and educators. Dr. Hale, of Osaka, says: "In great crises of the country her greatest preachers have been sought as advisers and co-operators by cabinet officers. Her incorruptible judges have received the most delicate and important judicial appointments."

Scarcely fifty years have passed since it was a crime punishable by death for a Japanese to declare himself a Christian. This year the Minister for Home Affairs invited representative Christian leaders to take their places alongside of those of Japan's old religions in a Conference called to devise measures for the purification of the national life.

And Japan will never turn back in her march of progress. She is asking still with a mind open to the truth as she did in the first days of her nationhood. What are "the more excellent gifts?" Conscious that she has missed the greatest gift of all, she is with greater seriousness than ever seeking to know the path that leadeth unto life.

ROME AND THE BIBLE.

Rome's attitude to God's Word is shown in a document preserved in the National Library of Paris, containing advice by the Cardinals to Pope Julius III. on his election to the pontifical throne, during the Reformation controversy in the sixteenth century. In reading it remember that Rome is "semper eadem." It contains the following:—

"Of all the counsels that we can offer your Holiness, we have kept the most necessary to the last. We must open our eyes well and exercise all possible force in the matter, viz.: To permit the reading of the gospel as little as possible, especially in the common tongue in all those countries under your jurisdiction. Let the very little suffice that is usually read in the Mass and let no one be permitted to read more. So long as the people will be content with that little, your interests will prosper, but as soon as the people want to read more your interests will begin to fail.

"This is the book which more than any other has raised against us the disturbances and tempests by which we are almost lost. In fact, if any one examines diligently and compares the teachings of the Bible with what takes place in our churches he will soon find discord, and will see that our teaching is very often different from it, and still more frequently contrary to it.

"And if the people understand this, they will never cease challenging us till all be divulged, and then we shall become the object of universal scorn and hatred. Therefore, it is necessary to withdraw the Bible from the sight of the people, but with great caution in order not to raise tumults." (Fol. B. No. 1088, Vol. 2, pages 641-650.) —"Protestant Observer."

FAMILY WORSHIP IN JAPAN.

The "Kirisutokyo Sekai" publishes a letter on family worship, written by a Japanese lady whose husband is a Christian.

She says that the family worship in her home lasts less than fifteen minutes. The whole family assembles at 6.45 a.m. around a table that will seat about ten people. Each person reads his verse of Scripture in turn, the little children and the servants often making rather amusing mistakes. Each member of the household has his or her morning for choosing a hymn.

After the Scripture reading is over, the master of the house explains the meaning of certain verses and chooses a text to be taken as a motto for the day, and makes a few simple remarks thereon.

Each member of the household takes it in turn to pray morning after morning. The children's prayers are very, very short, but impressive in many ways, and the way the servants repeat the same prayer day after day is rather funny.

Whatever happens in the house, family prayers are not given up. Every member of the household is prompt in getting ready for the meeting at the breakfast table to worship God.

PRESIDENT YUAN AND HIS TASK.

The task which confronts China's president is a gigantic one. It means:—

(1) The reconstruction of China. Construction is always far more difficult than destruction, just like the building of a house is a far more difficult work than that of tearing it down. The task which President Yuan faces is that of building a new nation and installing a new era.

(2) It means completing the great work of unification. At present the attitude of the outlying dependencies is still doubtful, and within the eighteen provinces peace has not been completely restored.

Thirdly, there is the great problem of general depression, famine, and poverty of the people. It takes time for a nation to recover itself from the shocks of war. Finance and commerce will remain deranged for some time.

Fourthly, several nations are interested in seeing that the republic fail, so that they may come in and fish in the troubled water.

All these are great problems and would tax to the utmost the abilities of the greatest statesman. To meet the present situation President Yuan is no doubt the most suitable man. He has great experience as governor, viceroy, grand councillor, and premier under the empire. Experience counts for much in political affairs as well as in commercial, engineering, and other lines.

He has constructive abilities which could never be taught in school nor learned from experience. It is inborn. Those who have it are extremely resourceful. Like inventors, they are always ready with projects and schemes to overcome this and other obstacles with grace and ease. He is, further, a good judge of men. The best talents in China will be asked by him to enter politics. Under the most capable leaders they could be utilized to their utmost advantage.

It is self-evident that no nation could depend upon only one man. China, fortunately, has many able men who would make great presidents, but at present no one is better qualified than president Yuan to assume the helm of the republic. Under him we hope that the new republic may soon become a mighty nation.—T. C. Clue, in Chinese Students' Monthly.

PAN-ISLAM IN RUSSIA.

The progress of Islam in Russia became apparent when the corner-stone of the first mosque in St. Petersburg was laid a little more than two years ago, in the presence of the highest Russian dignitaries, and the head of all Mohammedan priests in the Russian Empire.

Since the outbreak of the war between Italy and Turkey, a great Pan-Islamic agitation has ensued throughout Russia, caused, no doubt, by the friendly attitude of the Czar and his counsellors toward Italy. Mohammedan agents are travelling in the districts on both sides of the Wolga, proclaiming to the Mohammedan Tartars that Russia is the greatest enemy of Islam and is bent upon the humiliation of Turkey.

Other emissaries of Islam are travelling through the Crimea, the Caucasus, the Kirghiz Steppes, and Turkestan, and their inflammatory speeches cause much money to pour into the coffers of the Sultan for the continuation of the war with Italy.

In Bokhara, which is the very center of the Pan-Islamic movement, Russia's power has been almost broken. It no longer dares interfere in the administration of the internal affairs of the country, of which it is at least nominally suzerain. Slavery which is forbidden by Russian law, is now being carried on openly, and all the revolting crimes and evils which accompany it are openly permitted, yea, encouraged by the cruel and voluptuous Emir.

In Khiva, another vassal state of Russia, the youthful Emir is following the example of his dead father in his enmity against Russia, and has become the leader of the Pan-Islamic movement. Thus Pan-Islam in Russia is aggressive and threatening.—Missionary Review of the World.

DO ROMAN CATHOLICS NEED THE GOSPEL?

By Dr. Juan Orts Gonzales.

(Ex-Franciscan monk in Spain.)

I was reared a Roman Catholic; for years taught Roman theology and preached Roman dogmas, as a priest, a friar, and an apostolic missionary; have confessed by thousands members of the Roman Church belonging either to the low, the middle, or the high-class society; have been the spiritual guide of hundreds, yea, even of thousands, of priests, friars, and nuns—and ought to know something about the Roman conscience and needs. And because I know so thoroughly the inner and universal position of the Roman Catholic people, I am compelled to declare that they need the gospel exceedingly.

Let us examine them in regard to these two fundamental truths, Christ and the Bible. Let us know what they think and feel and do concerning these two bases of Christianity.

The Rosary.

The most universal and classic daily prayer among Roman Catholics; the prayer, indeed, of the pope himself down to the most common peasant; a prayer which at least once each day of the year is said by all friars in their convents, by all nuns in their nunneries, by all priests in their churches, by all bishops, and by archbishops and cardinals in their palaces is the prayer called The "Rosary."

And would you like to know what that prayer is and what it stands for? It is a set of hundred and fifty invocations to Mary; in which fifteen times, the Lord's Prayer is added; but even the Lord's Prayer is said and offered to Mary. Is not that the best and most convincing proof that the center of the Roman Catholic religion is Mary and not Christ, since in the most universal and classic of their prayers it is Mary who is given the most conspicuous place?

The Breviary.

The "breviary" is the official textbook of prayer. Every clergyman from pope to priest ought to pray more than one hour every day, using the words and prayers of the breviary. The prayers and services are distributed among the days of the year, there being a service for almost every day; and, mark well, God the Father has not a day, the Holy Trinity has one day, the Holy Ghost another, Christ some ten or twelve days, Mary about eighty, and some other saints the other days.

And yet to me the most significant fact is this: The Holy Trinity has an office which is called common or second-class, and the immaculate conception of Mary has an office which is called the most honourable first-class service, with the octave—that is, with eight days of exclusive prayer to her with all ritual privileges. In other words, according to the breviary, the Holy Trinity is four degrees lower than the mystery of the immaculate conception. And how can we call "Christian," a system in which Mary and not Christ is the center of thought, feeling, worship, love, and fear?

Bible Versions.

Let us study Roman Catholics in regard to the Bible. There is not and cannot be true Christianity where the words of men overshadow and are substituted for the infallible Word of God. Have the Roman Catholics a Bible? Yes, and it is as reliable as ours. The great difference between the versions is the presence in the Roman Catholic Bible of the Apocrypha. Whatever may be the merits or defects of expression in either, and however important may be the correction of textual errors by devout and enlightened scholarship, both versions contain the same and the complete message of the gospel of our Lord and Saviour Jesus Christ.

In Spain, France, Italy, and Mexico less than one family out of ten thousand has the Bible. Even in the United States among Roman Catholics less than one family out of one hundred has the Bible; and when they have the Bible, it is the Bible with notes, and the reader is warned time and again to be careful never to follow any other meaning but that of the Roman Catholic Church.

Conclusion.

Now, then, if the Roman Catholics do not worship Christ in the way taught by the gospel, if they trust more in Mary than Christ, if they do not read the Bible, and if the very few who read it give more importance to the notes than to the true meaning of the Bible itself, will you not agree with me that Roman Catholics need the gospel?—Mexico and Missions.

"It is said that the Pope has decided to suppress all the Sisterhoods that have sprung up within the Roman Catholic Church within the last ten years and have less than fifty members. The multiplication of these sisterhoods through feminine caprice, or the fulfilment of some special vow has been drawing complaints from the bishops in many localities."

There are 82,200 Shinto priests and 101,000 Buddhist priests in the Japanese empire; and 95 cities, each having a population of from 10,000 to 50,000, are without a missionary.—"Tokyo Christian."

Our Church Register

CALLS, INDUCTIONS, RESIGNATIONS.

Calls from

Lanark, Ont., to Mr. J. C. McLeod, of Port Hastings. Accepted.

Three Rivers, Que., to Mr. J. A. Clark, of Liverpool, Eng. Accepted.

Caledonia, P.E.I., to Mr. A. Miller, of Lake Ainslie, N.S.

Hopewell, N.S., to Mr. G. A. Logan, of Upper Londonderry.

Douglas and Chater, Man., to Mr. A. W. Churchill, of Holland, Man.

Arnprior, Ont., to Mr. Jas. Faulds.

St. Paul's, Calgary, to Mr. A. C. Wishart, of Brussels, Ont.

Lenore, Man., to Mr. J. S. Davidson, of Austin, Man.

Knox Ch., Caledon, Ont., to Mr. J. Burkholder, of Bradford, Ont.

Westboro, Ont., to Mr. W. H. Cramm, of Manotick, Ont.

St. Andrew's Ch., Lethbridge, Alta., to Mr. A. C. Bryan, B.D., of Nanton, Alta.

Melita, Man., to Mr. Forbes Robertson, of Ladysmith, B.C.

St. Columba Ch., Kirk Hill, to Mr. J. A.

Cooke's Ch., Toronto, to Mr. John McNeil, of MacDonald, of Bristol, Que.

St. George's Ch., Liverpool, Eng.

St. Paul's Ch., Prince Albert, to Mr. Jas. W. McIntosh of Kingston, Ont.

Inductions into

Dryden, Ont., Mr. Andrew Moffat.

Shelburne, Ont., Mr. G. R. McKean.

Strathlorne, N.S., Mr. R. McKenzie.

Guthrie, Ont., Sept. 24, Mr. H. H. Allan.

Dawn Centre, Sept. 29, Mr. Robert McDerment.

Upper Stewiacke, N.S., Oct. 17, Mr. J. H. Stewart.

Kintore, Oct. 1, Dr. G. H. MacDonald.

Resignations of

Woodville, Ont., Mr. A. J. Mann.

Maitland, N.S., Mr. A. H. Foster.

Cheltenham, Ont., Mr. J. E. Thompson.

Colborne, Ont., Mr. P. B. Thornton.

N. Portal, Sask., Mr. W. H. McEwen, D.D.

St. Andrew's Ch., Burnbrae, Rylstone, Mr. J. E. Smith.

"THOUSANDS OF DOLLARS."

Are they yours? This important notice is sent by Rev. Dr. Somerville to congregational treasurers.—"There must be many thousands of dollars for Schemes of the Church lying in the hands of Congregational Treasurers. The salaries of Home Missionaries have been guaranteed by the Church, and are now paid in full, in many cases monthly, at the longest quarterly. The money for the Foreign Mission Fields has to be sent quarterly in advance so that three quarters have already been remitted. The result is that the Church's indebtedness at present is very large, and has to be carried in the bank at heavy cost for interest. Kindly ask your Mission Treasurer to remit at once the money he has on hand for Schemes. The allocation can be made later."

There are twelve thousand foreigners around Sydney and North Sydney, C. B. They are of many tongues. Many are very ignorant. For the safety of our country it is necessary to do something for their uplift. For the sake of Christ, our Church owes them the Gospel. They come, mostly without a knowledge of Christ. We have that knowledge in trust for them. Are we fulfilling our trust?

After this issue is in press, word comes of Rev. Dr. Pollok celebrating his Diamond Jubilee in the ministry, by giving the opening lecture of the ninety-third session of the Presbyterian College, Halifax, of which he is Honorary Principal. May he be spared in health yet many days.

Westminster Hall, Vancouver, which holds its session in the Summer, for the sake of the mission fields in Winter, has closed its fifth year's work by graduating from its numbers six men for the ministry, all of them B.A. or M.A., showing the high standard of previous training.

Robertson College, Edmonton. starts its second session with seventeen students registered and more expected.

MEETINGS OF ASSEMBLY, SYNOD, PRESBYTERY.

Will Presbytery clerks kindly send to the RECORD *the date and place of next meeting as soon as decided; also notices of calls and inductions and resignations and obituaries of ministers. If not given in the* RECORD *it is because they are not received.*

The General Assembly,
Toronto, 1st Wednesday June, 1913.

Synod of the Maritime Provinces.
Sydney, 1st Tuesday October, 1913.

1. Sydney, Sydney, 7 Nov., 10 a.m.
2. Inverness, at call of moderator.
3. Pictou, New Glasgow, 5 Nov., 10 a.m.
4. Wallace, Amherst, 19 Nov., 2 p.m.
5. Truro, Truro, 17 Dec., 10 a.m.
6. Halifax, Halifax, 17 Dec., 10 a.m.
7. Lunenburg, Lunenburg, March.
8. St. John, St. John, N.B., 10 Dec., 10 a.m.
9. Miramichi, Newcastle, 19 Dec., 11 a.m.
10. P.E.I., Charlottetown, 5 Nov., 10 a.m.

Synod of Montreal and Ottawa.
Prescott, 2nd Tuesday May, 1913.

11. Quebec, Sherbrooke, 3 Dec., 2 p.m.
12. Montreal, Montreal, 12 Nov.
13. Glengarry, Alexandria, 5 Nov., 10.30.
14. Ottawa, Ottawa, 5 Nov., 10 a.m.
15. Lanark.
16. Brockville, Brockville, 3 Dec.

Synod of Toronto and Kingston.
Toronto, 2nd Tuesday of October, 1913.

17. Kingston, Kingston, 10 Dec., 10 a.m.
18. Peterboro.
19. Lindsay, Lindsay, 10 Dec., 10 a.m.
20. Whitby, Oshawa, 16 Oct., 10 a.m.
21. Toronto, Toronto, monthly, 1st Tuesday.
22 Orangeville, Claude, 12 Nov., 11 a.m.
23. Barrie, Barrie, 2nd Tues. Dec., 10 a.m.
24. North Bay, Burke's Falls, March.
25. Temiskaming.
26. Algoma.
27. Owen Sd., Owen Sd., 3 Dec., 10 a.m.
28. Saugeen, Palmerston, 10 Dec., 9 a.m.
29. Guelph, Guelph, Nov. 19, 10.30 a.m.

Synod of Hamilton and London.
Hamilton, Last Monday of April, 1913.

30. Hamilton, Hamilton, 5 Nov., 9.30 a.m.
31. Paris, Brantford, 10 Dec., 10.30 a.m.
32. London, London, 3 Dec., 10.30 a.m.
33. Chatham, Chatham, 10 Dec., 10.30 a.m.
34. Sarnia, Sarnia, 3 Dec.
35. Stratford, Stratford, 10 Dec., 10 a.m.
36. Huron, Clinton, 10 Dec., 11 a.m.
37. Maitland, Wingham, 17 Dec., 10.30 a.m.
38. Bruce, Paisley, 3 Dec., 11 a.m.

Synod of Manitoba.
Winnipeg, 2nd Tuesday of Nov., 1912.

39. Superior, Fort William, March.
40. Winnipeg, Man. Coll., bi-mon.
41. Rock Lake, Boissevain, 7 Feb., 4 p.m.
42. Glenboro, Nesbitt, 2nd Tuesday Feb.
43. Portage, Neepawa, 17 Dec., 3 p.m.
44. Dauphin.
45. Minnedosa.
46. Brandon, Brandon, 3 Mon. Feb., 7.30.

Synod of Saskatchewan.
Regina, 1st Tuesday of Nov., 1912.

47. Yorkton.
48. Abernethy, Abernethy, 11 Feb.
49. Qu'Appelle, Wapella, 2nd Tuesday Feb.
50. Arcola.
51. Alameda, Carnduff, 3 Tues. Feb., 1.30.
52. Weyburn.
53. Regina.
54. Saskatoon, Saskatoon, 18 Feb., 3.30 p.m.
55. Prince Albert.
56. Battleford, Battleford, 5 Feb., 10 a.m.
57. Swift Current, S. Current, Feb.

Synod of Alberta.
April, 1913.

58. Vermillion.
59. Edmonton.
60. Lacombe, Lacombe, Feb.
61. Red Deer.
62. Calgary.
63. High River.
64. Macleod.

Synod of British Columbia.
Vancouver, May, 1913.

65. Kootenay.
66. Kamloops.
67. Westminster.
68. Victoria.

Foreign Mission Presbyteries.

69. Trinidad, West Indies.
70. Honan, China.

The Church Funds, West.

SUMMARY OF RECEIPTS

	During Sept.	Mar. 1 to Sept 30
Home Missions	$2,385.17	$26,296.30
Augmentation	500.00	3,726.63
Foreign Missions	1,790.45	19,164.85
Widows & Orphans	123.00	998.00
A. & I. Ministers	216.50	1.197.68
Assembly Fund.	62.17	578.15
French Evangeliztn.	212.00	1,423.30
Pte-aux-Trembles.	76.00	2,763.76
Social Service, etc.	420.10	5,321.22
Jewish Mission	44.17	400.42
Deaconess Tg. Home	18.00	85.20
Knox College	41.00	456.50
Queen's College	25.00	250.08
Montreal College	111.00	289.08
Manitoba College	37.00	174.63
Westminster Hall	20.00	179.00
Alberta College	....	421.08

RECEIVED DURING SEPTEMBER

at the Presbyterian Offices, Toronto, by Rev. John Somerville, D.D., and divided among the Funds as directed by the Donors.

Ontario

Bolsover $42
Orillia 1,500
Hillier 14
Consecon 11
Camlachie 23 20
Brucefield Un 35 40
Aurora 18 56
Atwood 125
Unionville 9 45
Pinkerton 41 50
E. Puslinch 150
J. Shearer 2
Grand Bend 6
"L.J.S.", Guelph 2
J. Robertson, Tor 100
Tor. Dovercrt 250
English Setlmt 41
Mrs. A. A. McL 2
Moore 2 40
Port Arthur, Kx 47
do ce 5
Victoria Mines 5 50
Friends Map, Val 2
Rockland 21 35
Mrs. Robertson Milton 10
Rev. J. M. Nicol 9 15
Barrie, St. And 54
Fergus, Mel. 100
Lon. New St. James 23
Delaware 6
London, Chal 6
Hyde Park 3
Komoka 3
Mel. N. Caradoc 11 76
Port Stanley 2
London, St. And 30
Victoria Mine 8 50
Blackstock 20
Kenyon 77
Brantfort, St. And 100
Mainsville 10
Dundas, Knox 67 81
Iron Bridge 7 50
Hugh Walker 2
Beaverton 50
Ham. St. Paul's 1,000
Perth, Knox 15
Salem 48 05
Schreiber 11
Smith's Falls 275
Woodstock, Knox 103
Est. Isabella J. Skinner 2,350
Est. Mary Skinner 2,150
Glenmorris 45
Rev. Thos. Wilson 50 90
Wilbur 125
Hamilton 5
Winchester 100
Cornwall, Knox 1,400
Tor. Chinese 42 05
E. Oxford, wms 100
Miss C. T. Chiles 5
Dutton, Knox 75
Camden, Newburgh 30
Swinton Park 50
Warwick 15 50
Hawkesville, ss 2
Clinton 56 90
Beaverton 50
N.M.H., Dundas 5
Nipissing 2
Commanda 1
Guelph, St. And 200
Rylstone 24
Tor, Cowan guild 3 67
W. Bentinck ss 3
Langside 26
Miss Gillies Braeside 100
N. Mornington 48
Motherwell 41 70
Ayr, Knox ss 27 97
Mt. Hamilton, Chal 21
Mersea Tp. Con. C. ss. 3
Normanby, Kx 30 75
Newcastle 20
Durham Guild 20
N. Caradoc 25
Tor. Old St. And 300
St. Thomas, Knox 800
Ottawa St. Paul's 32
Vernon 7
Belleville, John 30 09
Tilbury W., Knox 59
Barton 8
Pembroke, Cal 74 10
Essex, St. And 37
Lyn 80
Collingwood 100
Dutton, Knox 10 82
"M. M. A." 10
W. J. White 5
Mrs. Helen McEwen 300
Miss Helen McEwen 20
Chatham Tp., Cal 21 50
Depot Harbor 8
Gravenhurst 105
Claude 95
" ss 5
Motherwell 25
Guthrie, ce 25
John Rodgers 5
Thames Road 72
Kintore 75
Caradoc, ypms 2 50
Stratford, Knox 400
Ayr, Knox 83
Thorold, ypg 10
Minden 7
Twelve Mile Lake 5
Haliburton 1 06
Allsaw 1 50
St. Thomas Branch 27
Braeside 118
Peterborough friend 25
Carling 10 25
Toronto, Emmanuel 114
Crawford, ss 5 10
Echo ss 3
Dover 22 50
Port McNicholl 1
Mrs. Watt 10
Brantford, Zion 1,000
Tor., Oakwood ss 3

Quebec

Rv. G. F. Kinnear 5
Rv. L. B. Gibson 7 20
Rv. L. B. Gibson 1 25
Kingsbury 107 07
Mr. & Mrs. H. Young, Quebec 62 50
Mont. St. Luke's 6
W. J. Clark 14 65
Lachute 200
Verdun ss 10 85
Quebec, Chal 500
David Ogilvie, Grenville 200
Beauharnois, St. Ed. 961
Marlow, Kennbc. Rd. 12
St. George 8
Leeds Village, ss 8 45
Rv. A. Henderson 8
Mont. Stanley, ss 40

Manitoba

Thos. Harkness 5
Daly 15
Souris, ce 10
Wpg, St. Giles' 400
W. Graham 2
J. B. McLaren 25
Oak River 79 50
Simon McKinnon 30
Est. Eliz C. Stronoch 200
J. H. Martin 21 30
Boulton 10
Mrs. Robert Monteith 10
Wpg. St. And 500
Strathclair, ss 7 65
Wpg. Robertson Mem. 10
Dauphin Plains 38 55
Cadurcis 31

Saskatchewan

Radisson 40
Tantallon 25
Davidson, wfms 6
Ogema-Amulet 14 35
Mr. H. McLean 20
Smithville 38
Regina, Kx. lad. cl 67
I. Sinclair 15
Welwyn 59
New Hastings 7 25
Davidson, wfms 7
Flett s Spring 10
Englewood 5
Caron 71

Alberta.

Seven Persons 15 35
Union 3 70
Mrs. Chas. Sinclair 5
Lougheed 3 80
Groveland 2 45
Three Hills, ss 6 80
Calgary, Hillhrst, ss 36 75
Beaver Lake 10 10
Glendale 3 50
New Lindsay 10
Mundare, Beaver Lake 18
Braeside 7
A Trained Nurse 20
Little Bow 31

British Columbia

Alberni 78
Hosmer 30
Field, ss 5
Clinton ss 10
Miss Brown 4
"L. W. S." 2
Glenemma 5
Wm. Smillie 50
Slocan 17 75
Bridesville 5 60
Rev. T. Reikie 2 50
H.W. & Mrs. Stevinson 5
Malakwa 1 10
Port Hammond, ss 8
Nanaimo 4
Midway, ss 4
South Arm 11
N. Vancr. St. And. ss. 12 50
Vancr. 1st ss. bc 29 90
Ladysmith 8
N. Vancr. St. And 14 45

Nova Scotia

Pr. Agent 47 12
" " 1,571 00
Wallace, Pres. wf. & hms 5

New Brunswick

"J. M." 80

Prince Edward Island

Rv. John Murray 10

Miscellaneous.

Friend 2
Moral & Social Reform Council 200
Dr. Wilkie 29 30
W. F. M. S. pr. Miss George 20,000
Miss Elliott, St. Louis 5
W. M. S. pr. Mrs. Stewart 613 69

The Church Funds, East.

SUMMARY of RECEIPTS

	During Sept.	Mar. 1 to Sep. 30
Foreign Missions.	$24,476.90	$31,425.97
Home Missions....	1,068.20	3,606.09
Augmentation.....	196.00	1,365.89
College.....	247.30	4,414.47
Aged Ministers....	64.00	1,763.50
FrenchEvangelizatn	51.00	396.86
Pte-aux-Trembles..	36.00	137.67
For North West....	2,034.67	2,124.67
Children's Day Col.	36.81	73.70
Assembly Fund....	23.40	89.04
Bursary Fund	1,057.92	1,796.54
Library Fund....	.....	226.94
Manitoba College...	.....	5.00
Widows' & Orphans'	18.00	393.50
Social Service and Evangelism.....	21.00	103.00
Total.....	$29,331.20	$47,922.84

RECEIVED DURING SEPTEMBER At the Presbyterian Offices, Halifax, by Rev. E. A. McCurdy, D.D. and divided among the Funds as directed by the Donors.

Acknowledged.....	$18591 64	W. F. & H. M. S..	...1047 92
Sydney, St. And., c.e.	25 00	Pugwash.....	1
New Annan	46	Bass River, N. B	12 50
Hugh Livingston	5	Kentville	66
Cariboo River	15	Cabano	16 43
Hampton, Hammond River, Rothesay.....	21 75	Southampton	14
Cross Roads, Guys. Co.	4	Pleasant Bay	3
Pugwash	8	Quoddy, Moser Riv....	8
Refund	30	Truro First Ch.....	500
Halifax, Park	85	Millerton, Chelmsford, Derby.....	80
Bay View.....	5	Waweig.....	6 60
Margaree.....	10	St. Martin's	7 60
Cabano	7 74	Lr. Pleasant Val, ss...	2 47
J. R. Cowans	137 50	Andover	26 01
North Salem.....	8 25	Shelburne	56
Chatham, St. And. ...221		SydneyMines, Matthew Wilson, B.C	9
Shemogue, Pt. Elgin..	20	Refund	10
Cape George.....	18 89	St. John, St. Davids...	300
Abercrombie	8 80	J. P. Hogan	10
Escuminac.....	8	New Glasgow, United.	850
St. James & Union...	10 00	Mid. Musqdbt.....	53
Dundas Annandale....	83	Quoddy, Moser River..	6
"A Friend"	100	Westville, Carmel.....	230
Barneys River.....	65 55	New Richmond.....	11
Neils Harbor, Ingonish	19 25	A Friend of Missions..	25
Richmond Bay E	80 10	Upper Golden Grove.	10
Lower Stewiacke.....	50 00	Lunenburg.....	8
Maitland	108 50		
W. F. & H. M. S....	24611 34	Total ..	$47,922 84
Newport	18		
Brookfield, N. S.	80		
Mabou.....	31		

A GODLESS COMMUNITY.

In 1893 a ship-load of Australians sailed for Paraguay to found a new settlement on communistic lines. All were to be "mates" and to share alike, but the ordinances of religion were rejected as effete and useless.

Mr. Stewart Grahame has just written the history of the movement, and he tells us that the experiment failed chiefly because "the men and women, who up to that time had worked industriously for themselves, would not work industriously for the community without wages."

But Mr. William Lane, who was the leader of the movement, soon after its failure declared that the project failed "because it was uncemented by that sense of God without which there can be no real trust between men."—The Christian Guardian.

THE FOUNDATIONS.

Some one, in speaking of the many-storied buildings in our great cities, wisely remarks: "It is well to notice that before it could go up so high such a building had to go down. Before it dared attempt to go up its hundreds of feet, it had to go down many, many feet into the earth. If there is to be a great superstructure, there is to be a mighty sub-structure. To build a great mansion or a great man takes a great foundation and good." But many are impatiently trying to build upward who will not take the trouble—the hard, underground work—of laying strong foundations.

The Presbyterian Record.

Published by the Presbyterian Church in Canada.
Edited by E. Scott, M.A., D.D.

PRICE, IN ADVANCE,

One copy, yearly, 75 cents.
Two in one parcel, $1.00; three, $1.25; four, $1.50.
In parcels of six or more, 25 cents each.
Postage abroad 15cts. yearly.

Subscriptions at a proportionate rate, may begin at any month, for part of the year, ending with December.

Names are not put on each RECORD in a parcel. The RECORDS for a congregation are not sent to different addresses at the same Post Office. All the RECORDS for a congregation should go to one address.

As the RECORD is furnished at cost there can be no discounts or commissions. Its distribution is church work in the congregation.

Many congregations place a copy in every family. This is the instruction of the assembly to all. There is no other way in which so much Home Mission work can be done for 25 cents.

Some churches pay for it from the Missionary Funds using it as an agency for raising these Funds and finding it helpful.

Payments should be made by money order. Do not mail money unregistered. Make cheques payable at par. Do not send stamps.

In sending renewal of order, be careful to give the name and address to which it was previously sent,

If parcels are not received in good condition or if orders are to be discontinued please send prompt notice.

The Regular Issue is now

67,000 Copies Monthly

Samples sent free to any who will distribute them.

Address all correspondence to

The Presbyterian Record,

Y. M. C. A. Building,

MONTREAL.

ASK YOUR DRUGGIST FOR **McCLINTON'S SOAPS**

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and **Shaving Soaps** are made **Solely** from **Pure Vegetable Oils** and the **Ash** of **Plants**, and are the **only** Soaps thus made. It is truly said :— **IT IS NATURE'S SOAP.**

McCLINTON'S Donaghmore, Ireland.

Canadian Agent:
Kenneth H. Munro, 333 Coristine Building, Montreal

Priestley's Dress Fabrics
Always Fashionable
Best Wear. Best Service.

See latest Cloths at the leading Dry Goods Stores.

"Every great work must really be a passion. The secret of power in the orator or musician is a passion. To kindle others we must be ourselves on fire."

"It is not necessary to be blunt and disagreeable in order to be frank and truthful. Truth should be garbed in tact, and strength in gentleness. These are the royal robes to which loyal hearts have a right."

'Camp' is a real refresher.

A cup of 'Camp' in the middle of the morning's housework makes a wonderful difference.

A minute to make — just 'Camp,' boiling water, sugar, milk — and you are ready, refreshed, to start again.

'Camp' Coffee is delicious!

'CAMP' COFFEE

Get a bottle to-day.

R. Paterson & Sons, Ltd
Coffee Specialists,
Glasgow

MANY brands of Baking Powder contain alum, which is an injurious acid. The ingredients of alum baking powder are never printed on the label.

Magic Baking Powder contains no alum and is the only baking powder made in Canada that has all the ingredients plainly printed on the label.

E.W. GILLETT COMPANY LIMITED
TORONTO, ONT.
WINNIPEG MONTREAL

"A large-hearted person can forget a wrong."

"Success comes in can's; failure in can't's."

Be true to your word, your work and your friend.

What oil is to machinery politeness is to everyday life.

Not what you read, but what you remember, will make you wise.

The ambition to excel is noble if it be to excel in helping others.

Cheerfulness has been called the bright weather of the heart.—Samuel Smiles.

Exactness in little duties is a wonderful source of cheerfulness.—F. W. Faber.

"The one who gets the most out of others is the one who gives the most to others."

Opportunity, sooner or later, comes to all those who work and wish.—Lord Stanley.

"Distinguish between robes and religion, the lace and the life, the trappings and the truth."

"If it takes ten beers to make a man drunk, one glass will make him one-tenth drunk."

Love comes and grows through serving, not through being served.—Henry Clay Trumbull.

I hate a thing done by halves; if it is right, do it boldly; if it is wrong, leave it alone.—Gilpin.

What else in life is so well worth while as showing a wanderer God's road?—Maltbie D. Babcock.

You have not fulfilled every duty unless you have fulfilled that of being pleasant.—Charles Buxton.

"Prayer is power; the place of prayer is the place of power; the man of prayer is the man of power."

If there is any person to whom you feel dislike, that is the person of whom you ought never to speak.

Find your purpose and fling your life out to it; and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—Phillips Brooks.

"Cultivate new patience with the faults of others and study your own with greater care."

"There is no investment that pays larger dividends, all things considered, than cheerful smiles and kind words."

Hearts are very much alike, and all take lots of patience to make them good and happy.—Louisa M. Alcott.

Recreation is not the highest kind of enjoyment; but in its time and place it is quite as proper as prayer.—Prime.

"Associate with your friends unselfishly, make allowances for them generously, and seek their happiness on every occasion."

It is not what one does, but what one tries to do, that makes the soul strong and fit for a noble career.—E. P. Tenney.

There's a better way of living than the way you are living now, if you are living the way you have always been living.

Unless our souls are living in communion with God, the Scriptures will not yield us their strength and nourishment.

Cheerfulness is like money well expended in charity; the more we dispense of it, the greater our possession.—Victor Hugo.

"Prayer is the nearest approach to God, and the highest enjoyment of Him, that we are capable of in this life."—William Law.

"Deal gently with the old, for they have come a long way; and be kind to the young, for they have a long journey before them."

"No matter how much of the Bible you may read every day, never let a single day pass without reading some of the wonderful words of Jesus."

"Begin by denying yourself, and by and by you forget yourself. The kindness which was at first just a duty becomes a pleasure and a joy."

Jesus is willing to bear and to help me to bear the pettiest, the minutest, and most insignificant of the daily annoyances that may come to ruffle me.

There is no fact more patent to any one of us who reads the book of his own life than that spiritual enthusiasms tend to evaporate, unless they are translated into obedience to every demand which they make upon us.—J. Stuart Holden.

VOL. XXXVII DECEMBER, 1912. No. 12.

The Presbyterian Record

CONTENTS.

SOME GREAT FACTS 531
TWENTY-ONE YEARS OF THE RECORD . . 532
THE MORMON INVASION OF CANADA, REV. WM. SHEARER 533
OUR WORK IN CANADA 534
OUR FOREIGN LETTERS 537
The Year in Our Mission Fields . . 537
Mr. J. B. Hattie, B.Sc., Honan . . . 538
Famine and Plagues,—Rev. Dr. Buchanan 538
Training Native Leaders,—Rev. R. Schofield 540
Selling Girls in Marriage,—Miss Herdman 541
YOUNG PEOPLE'S SOCIETIES 592
Honan, Results and Prospects,—Dr. W. J. Scott 543
Canada and the Peace Movement,—Rev. R. W. Dickie 545
LIFE AND WORK—
The New Creation,—Sermon by Rev. Dr. Hanson 548
The Twelve Apostles,—Mr. James Croil 554
WORLD WIDE WORK—
A Siamese Governor's Conversion . 558
Russia and the Gospel 563
THE CHILDREN'S RECORD—
Honan, Map and Questions 563
A Splendid Mission Band 564
The Missionary's Mail Day 567

"No man has done his duty until he has done his best."

What shall it profit a man if he gain the whole world and lose himself.

The only way to have a friend is to be one.—Ralph Waldo Emerson.

There is nothing more pitiful than a life spent in thinking of nothing but self. —Farrar.

Make all you can honestly; save all you can prudently; give all you can possibly.—John Wesley.

"The world looks not at your faith, but at the kind of life your faith causes you to live."—Lutheran Young People.

All the best work has been done by those who with difficulty found time for it in crowded lives."—Bishop Creighton.

Our character is but the stamp on our souls of the free choice of good and evil we have made through life.—Geikie.

"My life is a brief, brief thing, I'm here for a little space; but while I stay, I'd like, if I may, to brighten and better the place."

A man who lives only for himself has not begun to live. He has yet to learn his use, and his real pleasure too, in the world. —Woodrow Wilson (President elect.)

I am glad to think I am not bound to make the world go right, but only to discover and to do with a cheerful heart the work that God appoints.—Jean Ingelow.

Printed by JOHN LOVELL & SON, LIMITED, MONTREAL.

Ottawa Ladies' College

This College is owned and controlled by the Presbyterian Church and commended by the General Assembly.

Presbyterian parents seeking an Educational home for their daughters should write for a Calendar of the College and all information regarding it. This College is thoroughly equipped in every particular.

REV. W. D. ARMSTRONG, D.D., L.L.D., President.

St. Margaret's College, Toronto.

A Residential and Day School for Girls
Founded by the late George Dickson, M. A. former Principal of Upper Canada College, and Mrs Dickson.

University Matriculation. Thorough equipment for Music, Art and Domestic Science.
Supervised Athletics; Large Lawns, Swimming Bath.
MRS. GEORGE DICKSON, President;
MISS J. E. MACDONALD, B.A., Principal.

TWO LARGE EASTERN CHURCHES

had occasion to place Insurance on the lives of certain members in connection with financial re-arrangements.

The Policies of many Companies were most carefully considered.

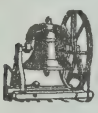
The Company chosen in each case was

THE GREAT-WEST LIFE

ASSURANCE COMPANY.

Head Office: - WINNIPEG

Lowest Rates . . Highest Prices



Church Chime Peal BELLS

Memorial Bells a Specialty.
McShane Bell Foundry Co., Baltimore, Md., U.S.A

SAINT ANDREW'S COLLEGE - Toronto

Boys prepared for the Universities, Royal Military College and Business.
Spring Term Jan. 20th, 1913
REV. D. BRUCE MACDONALD, Headmaster, M.A., LL.D.
Calendar sent on application.

It is time now to order
CONTRIBUTION ENVELOPES for 1913
Send for Samples and Price List
Our ILLUSTRATED CATALOGUE for 1913 contains many new things in which you will be interested. Gladly sent on request.
R. DOUGLAS FRASER, Presbyterian Publications
Church and Gerrard Streets, TORONTO

THOMAS INDIVIDUAL COMMUNION SERVICE

OUR SPECIAL SELF-COLLECTING Cushioned Tray is NOISELESS and DUST PROOF. Best for pew or altar communion. Uses short, shallow cup, glass or aluminum (indestructible) no tipping of head. Saves ONE-FOURTH cost other services. Over 14000 churches use. Send for catalog and "Special Introductory Offer."
Thomas Communion Service Co., Box 153, Lima, Ohio

"Our Task in Canada," by Rev. R. G. Macbeth, an excellent summary of the problems and work of our Church in our own land. Recommended and furnished by the Home Mission Board, Confederation Life Bldg., Toronto, as a Home Mission Text Book. Cloth 50c. Paper 35c.

"Sam Jones' Revival Sermons"—Compiled by his daughter. Published by the Flemming H. Revell Co. Pages 240. Price $1.00. These sermons do not deal with trifles, but in a plain, forceful, vivid way, with the great realities of life and death, sin and salvation, time and eternity. Blessed the preachers who "go and do likewise."

SOME BOOK NOTICES.

A book for ministers—and good for others,—small in bulk, but great in quality and value, is Dr. Jowett's Yale Lectures, entitled "The Preacher, His Life and Work." Hodder and Stoughton. Pages 250. Price $1.50.

"The Black Bearded Barbarian," (Mackay of Formosa) by Marian Keith,—a good gift book for the young. Cloth 50c. Paper 35c. By mail 59c. and 42c.

Also an excellent bird's-eye view of all our mission fields and their work, with illustrations and maps. 25 cents.

Both the above are furnished by the Board of Foreign Missions, Confederation Life Bldg., Toronto.

This same Board has also a catalogue of Publications and Supplies for Mission Study classes, S. S. libraries, and the home, which will be sent free on request.

Secrets of Sunday School Teaching" by Edward Leigh Pell. Suggestive, compact, terse. Teachers will find it practical and helpful. Flemming H. Revell Co. Pages 200. Price $1.00.

"Outlines of Missionary History" by Alfred DeWitt Mason, D.D. Published by George H. Doran Co., New York. Pages 340. Price $1.50. Dr. Mason has for several years led a class of students through the field of Christian Missions and this book is the result of his ripe study. It is clear, compact, readable, very good.

Presbyterian Record

VOL. XXXVII. DECEMBER, 1912. No. 12

SOME GREAT FACTS.

The first and greatest Fact of all human history is that Jesus Christ gave Himself to the death for the world's redemption from its sin and misery.

(2). Another great fact is that this Redemption, wherever known, has shown its power by uplifting men from their sin and misery, and it is the only thing in all the world that has ever done so.

(3.) A third fact is that Christ Himself has charged all who know of this Redemption, this only remedy for sin and misery, to tell others of it that they too may share its good; and this telling by one to another is the only way that these others can know of it.

(4.) The majority of all the people in the world are yet ignorant of that Redemption. They are vainly seeking uplift from other things. The telling of "that wonderful Redemption, God's remedy for sin" is not yet half done.

(5.) A fact of great moment is that to the people of our own Church, the present is a time of opportunity both in the Home and Foreign fields, greater than ever offered before and greater than can ever come again.

(*a*) There is special opportunity in our own land. Foreigners are pouring in. Sentiment and attitude towards right and wrong are forming. Settlements, like people, shape their characters in youth. Train up a community in the way it should go, and when it is old it will not depart from it. This generation has an opportunity that the next will not have. Opportunity of bringing the Gospel to bear on new settlement is passing and will never return.

(*b*) There is special opportunity abroad. Our great mission fields in India, China, Formosa and Korea are seething with change. The prairie sod of ages is broken up. Seed ideas of all kinds from more advanced civilizations are being sown and on this sowing depends the future. Many millions of these people are left to us. Their future depends upon our sowing of the Gospel NOW, telling the story of that Redemption from sin and misery. The generation now reading these words—has an opportunity that no other generation will have, to shape the future of these millions and those who come after them. It is grand to be living at such a time when we can make our lives tell so greatly upon the ages.

(6.) All these facts involve responsibility. No man can evade them. The question is is not—"Am I responsible"—but "Shall I accept and discharge my responsibility."

The ministers can do much. They are the key to the situation." Where a minister takes care to keep himself and his people informed on the Lord's work, they will respond by doing that work.

There never was a time when people spent so much upon themselves as to-day, or lived in such comfort, and the Master looks for corresponding activity in His work. Study this Record, every page.

NOTICE FROM DR. SOMERVILLE.

The attention of the treasurers of congregations and others remitting money for Schemes of the Church is called to the following resolution of Assembly, which goes into effect from March 1st, 1912, for the year 1912-13.

"That congregations be instructed to forward their contributions to each of the various Schemes of the Church in even dollars; and that in any case in which the allocation of its money by a congregation shows fractions of a dollar as contributed to any of the Schemes, the Church treasurer be authorized to re-allocate these fractions among the different Schemes, and to devote any remaining fraction to the Assembly Fund." See also page 573.

Allocating Funds.—The next few weeks congregations will be allocating their Funds. Do not dissipate them among other things. Remember that the Budget is our own work. For it we are responsible.

TWENTY-ONE YEARS.

This issue completes twenty-one years of the Record under the present management. On the part of that management these years call for grateful thanks.

Thanks to a kind Providence for the opportunity—through so long a time—of sending out so widely such a quantity of reading matter. Some of it should be seed in good ground.

Thanks to conveners, secretaries, missionaries and others, who have followed the instruction of Assembly and have used this, the Assembly's Monthly Bulletin, to keep the work of the Church before the people; thus showing loyalty to the Assembly, and at the same time promoting the intelligent support of that work by giving it a publicity so much wider than any other medium could offer.

Thanks to the ministers who, from month to month as the Record comes, call attention to it from the pulpit and lead the people to study it more carefully, making it so much the more helpful in the work of the Church.

Thanks to all who have helped to distribute it; men and women, in pulpit and pew, who have got subscribers or have induced their sessions or managers to order it for the congregation.

Thanks to the Church at large, for the way in which—with all its imperfections—they have received it, giving it a far larger circulation, in proportion to the church membership, than that of any other monthly church magazine on the Continent of America; and thanks too for the kindly and appreciative and helpful words that have come so continuously all through these twenty-one years, making this service pleasant though so constant.

---

(1) Its Object.—The Record was established by the Assembly as a monthly bulletin, for those in charge of the work of the Church to keep that work before the people. It has, therefore, first right to all matter for publication (officially belonging to the Church) which is not immediately urgent, while its wide circulation gives reason as well as right to that claim. Read this Record carefully.

(2) Its Contents.—No monthly can give church "news." Some of it must always be more than a month old. "News" is for dailies and weeklies. The contents of the Record are to be primarily—as directed by the Assembly—statements of church work by those who are doing that work, and who know it best.

But Life and Work are both included in the programme of the Church, and the aim of the Record is to help in both. Many thousands of homes to which it comes have but little fresh, helpful Sabbath reading, and for no feature of the Record has there been such warm and constant approval as for this one. To find matter which is at once the most readable—and will do most good when read—is the constant aim.

---

(3) Its Distribution.—The intention of Assembly in starting the Record was that congregations should take it in parcels, and distribute it among the families, for the price was fixed "per hundred." This ideal has since been repeatedly urged upon congregations by the Assembly.

The advantages of this method are,—(1) That the Record thus reaches many who might not have interest enough to subscribe, and who therefore need it most; (2) it saves all the work of collecting the "quarters" and addressing and delivering each copy every month.—(3) It costs but little more. Those who would subscribe can give their "quarter" into the church funds, and the only extra cost is for those who would not subscribe; and there is no way in which more Home Mission work can be done for twenty-five cents, than in placing a copy of the Record, twelve times a year, in a home that may have little other good Sabbath reading. It is hoped that in the coming year many more will join the number of those who order it for the congregation.

The Record is given by the Assembly to congregations at cost. Its distribution is work by the congregation for itself. Any who know of churches or stations not now receiving it, can help by forwarding names and addresses for free sample parcels, which will be sent at any time. For terms, see advertisement.

THE MORMON INVASION OF CANADA.

BY REV. WILLIAM SHEARER, CALGARY, ALTA.

Of all the persistent and persevering propagandas in the world not one can equal the Mormon hierarchy. It is so thoroughly organized, so utterly and self-denyingly devoted to its teachings, so unprincipled in its tactics, that its onward march is well nigh irresistible. From a mere handful of six members in 1830 it has grown to a membership of over half a million. In at least seven of the western States it holds the balance of political power.

Its leaders openly boast that the time will come when it will dictate its own terms to the United States Government. Already in a close presidential contest it can give the election to either party it chooses. Not long ago more than fifty-three thousand Mormons suddenly changed their votes from one party to the other party, at the command of this hierarchy. It is an ecclesiastical and political despot.

Twenty-six years ago this dangerous and obnoxious system planted itself on the choicest soil, in the sunniest belt of southern Alberta. To-day that feeble branch has become a solid trunk with deep roots and wide-spreading branches.

Note a few of its stages of development:

First.—The purchase of a large tract of land, 67,500 acres, to be settled by Mormons from Utah and other places. This move is in line with tactics adopted in the conquest of the States surrounding Utah. It has proved successful in other places beyond the hopes of the most sanguine Mormons. Why not prove as successful in Canada?

Second.—The erection of a Mormon Academy at Raymond, Alta., costing $30,000. The more advanced classes in the public school were removed to this Mormon Academy. Consequently advanced pupils who were not Mormons had either to attend an institution taught by imported Mormon teachers, or go to the expense and inconvenience of moving to another town.

This Academy is an out-and-out Mormon church school. Whilst it claims to teach all the branches usually taught in an advanced school, it makes a specialty of teaching of Mormon doctrines and principles. It has a chapel service every morning at 10 o'clock at which every pupil is supposed to be present, and there are always a large number of pupils in special training as missionaries.

Third.—The establishing of a "stake" at Lethbridge, with Brigham Young, a grandson of the late president of the Mormon church—of the same name—as bishop. This move is exceedingly significant. Lethbridge is a good deal farther north than Cardston, where the first Mormons settled, and is a large and influential city. The establishing of a "stake" here is evidence of the ambition of their aspirations.

Fourth.—The decision of president Joseph F. Smith, to proceed immediately with the erection of a Mormon temple at Raymond, Alta., in which all the secret rites and ceremonies of the Mormon ritual will be enacted. This temple is to cost between $200,000 and $300,000. This move also is exceedingly significant. When this temple is erected, Raymond—but I doubt whether Raymond will be the chosen site—will become the Salt Lake City of Canada, and Mormonism will wield an influence over the Dominion, second only to that which it wields to-day over the United States of America.

Fifth.—This very month it has been announced through the press that "three hundred Mormon missionaries from the Mormon towns south of Lethbridge, are to engage in what will be the greatest mission propaganda ever inaugurated in Southern Alberta. The work is to be conducted during the winter months and all the territory south of the main line of the C. P. R. will be touched.

The mission is under president Brambley, formerly president of the Swiss Mission, and he will have assisting him business men and farmers of the best ability procurable. The plan is one which has recently been adopted in Utah, where it was found to be very successful."

It is the urgent duty of all the Christian tian churches in Canada to adopt some concerted plan whereby non-Mormons will be prepared to meet the onslaught of the lying preachers of this pernicious system.

OUR WORK FOR CANADA.

By the Board of Finance.

Missions are one in origin and aim. There is no mistaking our Lord's command, "Go and disciple all nations," but there is a logical order. In the life of the Church and the nation, Home Mission work is fundamental: thus the commission, "Beginning at Jerusalem."

A missionary, serving the Church in a remote and pioneer field, in sending in his report, says: "Often workmen are found digging deep into the earth, and for many days and weeks without apparently making much progress, but when the sky-scraper appears to view, their work is seen to have importance; so it is to be hoped that when the now weak and struggling missions become strong congregations, it will be found that the efforts of the missionaries have not been in vain."

Home Mission work is basal to all the Churches, and to every philanthropic and Christian enterprise at home and abroad. All must depend on the Home Church for sustenance and leaders. Neglect the base and the superstructure cannot stand.

By the action of the General Assembly, the new Home Mission Board will have charge of all mission enterprises in Canada west of Quebec, except the work among the Chinese. The work of the Board now embraces the Departments known formerly as:—Home Missions; Augmentation; French Evangelization; Mission to the Jews; and Indian Work.

"*Home Missions.*"—In the vast territory between Quebec and the Pacific Coast, there are 817 mission charges, most of them weak, pioneer fields. With the development of the country, the number must increase. In Alberta alone last year 431 day schools were opened. The Sunday School and Church must follow. In the older Provinces of Canada, our fathers built their houses and schools, and the Church near by.

More complex than the task on the frontier is the problem of the cities. Into the various centres there are gathering strangers of many faces. A chief difficulty is the multitude of tongues. Foreign immigration is on the increase. "The experience of the United States has been that from 50 per cent. to 70 per cent. of crime, lunacy, illiteracy and pauperism is due to the foreigners, and 70 per cent. or over, form the slums of the cities." Should the Church lose ground in the city, she will become a waning power in the nation. That for which Home Mission enterprise stands—the preaching of the Gospel—is the hope of the city. "Legislation will not cleanse, libraries will not redeem, social improvement will not meet the need, only the Gospel of Jesus Christ can save."

"*Augmentation.*"—This department has oversight of, (1) Charges that were once self-sustaining but, because of the exodus of members, now requiring assistance. (2) The stronger mission charges that are nearing self-support. With the help of this Fund "more than 500 charges have received aid for longer or shorter periods, but have advanced to self-support, and not a few of them are among the strongest in the Church." The help, that the Church now receives from these helped congregations, it would be difficult to calculate. There are now 185 congregations receiving a supplement from the Church funds.

"*French Evangelization.*"—The following is in part the last report of this work to the Assembly:—

"The other Provinces of the Dominion cannot afford to be indifferent to what happens in Quebec. If they are, they will, sooner or later, realize that the health of the whole body depends on the health of every part of it.

"Operations have been carried on during the whole or part of the year in nine Provinces of the Dominion, by 28 pastors and ordained missionaries, 13 colporteurs and students, and 26 teachers in 37 mission fields and 7 colporteur districts. The average Sabbath attendance was 2,000, representing 916 families, and 1,196 church members. 75 Roman Catholics became Protestants during the year, and 650 pupils attended the mission schools, of whom 224 were Roman Catholic; 2,150 of the Scriptures (whole or in part) and 29,000 religious tracts and booklets were distributed.

"Mission to the Jews."—It is estimated that, in Canada, there are 100,000 Jews. "Of this number 55,000 at least find their homes in Montreal; about 25,000 in Toronto, and over 15,000 in the city of Winnipeg."

Among no class is work more difficult. The national bond is strong, prejudice against Christianity is deep-seated, but the testimony of our missionaries is "that the Jews at the present time are more willing to examine the claims of Christ than ever before."

The Jews in Canada are prospering. In numbers they are increasing. Their children are amongst the brightest in the city schools. They must be reached with the Gospel, for their own sake and for the sake of the nation.

"Indian Work."—This work for many years has been classed as Foreign. In future, while under the Home Mission Board, it will be in part cared for by the W.F.M.S.

In Manitoba and Saskatchewan, there are some 18 centres where missionary and educational work is carried on, and three in B.C.

If the work proves as fruitful in Canada as similar efforts on the part of the Church of the United States have done, we may expect to see eminent ministers, physicians, farmers, merchants, bankers and public men from among the Indian tribes winning honor and fame side by side with their white brothers. The Church can do more to educate and mould the character of these people than all the efforts of the Government.

What a field for missionary work opens out before us in the wonderful country God has given us as a home! Our Church must aim at nothing less than the preaching of the gospel to all the people in this broad and blessed land. This is our mission at home, and in fulfilling it we will best equip ourselves for our mission abroad.

Time is an element. Our nation is in the making. That which is to be done should be done soon, if Canada is to be won for Christ. The task is big. It challenges the Church and calls for consecration of personal effort and money by every true patriot and servant of Jesus Christ. If the Church does not measure up her task, she must face decay.

ESTIMATES FOR 1912.

At the General Assembly, which met last June, a Board of Finance was appointed, consisting of twenty-one members, of whom two at least are to be chosen from each Synod.

The duties of the Board, as defined by the Assembly, are as follows:

(a). To take the necessary steps to secure the revenue for all the Missionary, Educational and Benevolent Work, as set forth in the Budget for the current year.

(b). To receive the estimates from the different departments for the ensuing year, and adjust the same for submission to the Assembly.

(c). To have general oversight of all the expenditure of the Church as far as its ordinary revenue is concerned.

A detailed statement of the Estimates, West, for 1912 is as follows:—

ESTIMATES WEST, FOR 1912.

	Amount Required	Per cent. of whole
Home Missions	$325,000	32.50
Augmentation	80,000	8.00
Foreign Missions	310,000	31.00
French Evangelization	36,000	3.60
Pointe Aux Trembles	24,000	2.40
Mission to the Jews	12,000	1.20
Colleges:— Montreal, Queen's, Knox, Manitoba, Alberta, Westminster	86,000	8.60
Aged Ministers' Fund	25,000	2.50
Widows' and Orphans' Fund	25.000	2.50
Social Service and Evangelism	50,000	5.00
Assembly Fund	12,000	1,20
Emergencies	15,000	1.50
	$1,000,000	100

Whether this Record is helpful, can only be known by reading it. Try it and see.

MEETINGS OF ASSEMBLY, SYNOD, PRESBYTERY.

Will Presbytery clerks kindly send to the RECORD *the date and place of next meeting as soon as decided; also notices of calls and inductions and resignations and obituaries of ministers. If not given in the* RECORD *it is because they are not received.*

The General Assembly, Toronto, 1st Wednesday June, 1913.

Synod of the Maritime Provinces. Sydney, 1st Tuesday October, 1913.

1. Sydney, Sydney, 6 Feb., 10 a.m.
2. Inverness, at call of moderator.
3. Pictou, New Glasgow, 14 Jan., 10 a.m.
4. Wallace, Amherst, 19 Nov., 2 p.m.
5. Truro, Truro, 17 Dec., 10 a.m.
6. Halifax, Halifax, 17 Dec., 10 a.m.
7. Lunenburg, Lunenburg, March.
8. St. John, St. John, 10 Dec.
9. Miramichi, Newcastle, 19 Dec., 11 a.m.
10. P. E. I. Charlottetown, 4 March, 2 p.m.

Synod of Montreal and Ottawa. Prescott, 2nd Tuesday May, 1913.

11. Quebec, Sherbrooke, 3 Dec., 2 p.m.
12. Montreal, Montreal, 12 Nov.
13. Glengarry, Alexandria, 5 Nov., 10.30.
14. Ottawa, Ottawa, 7 Jan., 10 a.m.
15. Lanark, Renfrew, 17 Feb., 8 p.m.
16. Brockville, Brockville, 3 Dec.

Synod of Toronto and Kingston. Toronto, 2nd Tuesday of October, 1913.

17. Kingston, Kingston, 10 Dec., 10 a.m.
18. Peterboro, Port Hope, 10 ec., 9.30 a.m.
19. Lindsay, Lindsay, 10 Dec., 10 a.m.
20. Whitby, Bowmanville, 15 Jan., 10 a.m.
21. Toronto, Toronto, monthly 1st Tuesday
22. Orangeville, Orangeville, 2 Tues. Feb.,
23. Barrie, Barrie, 2nd Tues. Dec., 10 a.m.
24. North Bay, Burke's Falls, March.
25. Temiskaming.
26. Algoma.
27. Owen Sd., Owen Sd., 3 Dec., 10 a.m.
28. Saugeen, Palmerston, 10 Dec., 9 a.m.
29. Guelph, Guelph, Jan. 21, 10.30 a.m.

Synod of Hamilton and London. Hamilton, Last Monday of April, 1913.

30. Hamilton, Hamilton, 7 Jan., 9.30 a.m.
31. Paris, Brantford, 10 Dec., 10.30 a.m.
32. London, London, 3 Dec., 10.30 a.m.
33. Chatham, Chatham, 10 Dec., 10.30 a.m
34. Sarnia, Sarnia, 3 Dec.
35. Stratford, Stratford, 10 Dec., 10 a.m.
36. Huron, Clinton, 10 Dec., 11 a.m.
37. Maitland, Wingham, 17 Dec., 10.30
38. Bruce, Paisley, 3 Dec., 11 a.m.

Synod of Manitoba. Winnipeg, 2nd Tuesday of Nov., 1913.

39. Superior, Fort William, March.
40. Winnipeg, Man. Coll., bi-mon.
41. Rock Lake, Boissevain, 7 Feb., 4 p.m.
42. Glenboro, Nesbitt, 2nd Tuesday Feb.
43. Portage, Neepawa, 17 Dec., 3 p.m.
44. Dauphin.
45. Minnedosa, Strathclair, 2nd Feb., 3.15
46. Brandon, Brandon, 3 Mon. Feb., 7.30.

Synod of Saskatchewan. 1st Tuesday of Nov., 1913.

47. Yorkton, Yorkton, 10 Feb., 8 p.m.
48. Abernethy, Abernethy, 11 Feb.
49. Qu'Appelle, Wapella, 2nd Tuesday Feb.
50. Arcola.
51. Alameda, Carnduff, 3 Tues. Feb., 1.30.
52. Weyburn.
53. Regina.
54. Saskatoon, Saskatoon, 18 Feb., 3.30
55. Prince Albert.
56. Battleford, Battleford, 5 Feb., 10 a.m.
57. Swift Current, S. Current, Feb.

Synod of Alberta. April, 1913.

58. Vermillion.
59. Edmonton, Edmonton, 10 Dec., 10 a.m.
60. Lacombe, Lacombe, Feb.
61. Red Deer, Red Deer, Feb.
62. Calgary.
63. High River.
64. Macleod.

Synod of British Columbia. Vancouver, May, 1913.

65. Kootenay.
66. Kamloops.
67. Westminster, N. Vancouver, 14 Jan.
68. Victoria, Vic., last week Feb. At call.

Foreign Mission Presbyteries.

69. Trinidad, West Indies.
70. Honan, China.

THE YEAR IN OUR MISSIONS.

It is a notable year in the New Hebrides. It is eventide, the nearing end of our work there. The Maritime Synod, a few weeks before the beginning of the year, confirmed the understanding of many years ago, that when our present missionaries, Annands, Mackenzies and Robertsons, should resign, the work should be left to the Australian and other churches at work there.

About the same time Rev. J. W. Mackenzie, D.D., sent to the F. M. Board his desire to resign at the end of this year, after more than forty years of service there. During the year, Rev. Joseph Annand, D.D., has also intimated his intention of resigning, after more than forty years of missionary work.

That was our first mission field, the first foreign mission of any British colony. It has inspired nearly all our other missions; and now after sixty-one years we are beginning our farewell.

The year in Trinidad has also been a marked one, marked with sadness, yet with triumph, for Rev. John Morton, D.D., the founder of the mission, has passed away, after forty-five years as a missionary and fifty years as a minister of our church.

British Guiana, that hardest of our fields on the health of our missionaries, has this year secured, after long seeking and waiting, a third missionary, Rev. J. A. Scrimgeour, of Trinidad, to help in the work.

Our South China Mission, now ten years old, with its dozen out-stations, thirteen schools, four dispensaries and four hundred communicants, was marked locally by the formal opening of its first hospital, the Marian Barclay Hospital, and generally by the Chinese revolution, the importance of which can only be realized by those who know both the "Old" and the "New" China.

In our Central India Mission in Malwa, with thirty-five years of history, where over three millions of people are left entirely to our Church, one scarce knows where to begin, what specially to note. There has been progress all over, with several important features, and review must be left for fuller treatment.

North Honan—see map in Children's Record—cannot tell of its year in a brief item. Four events may be mentioned:

The greatest is the revolution—so quickly accomplished, so vast in its results and possibilities.

A second is the graduation of the first class of native young men for the Christian ministry, ten in all, and their call and settlement in native congregations, the first fruits—in the pastorate—of our mission, and the beginnings of that native church which it is hoped will soon be able—without our help—to minister to the spiritual needs of the eight millions there for which we are now responsible.

A third is the completion of the David Yuill Memorial Hospital at Wuan, a centre of healing and help for multitudes who can reach no other Bethesda, and which will open the hearts of tens of thousands to the Gospel.

A fourth is the opening of a new central station, in the Hwaiking prefecture.

Twenty-four years have passed since our Church began work there. Next year the quarter century will be celebrated in some fitting way. How great the change!

It is estimated that in another quarter century our work there should be finished, that is, that there should be no need for sending any more missionaries, but that there should be a native church, occupying the whole territory, self-supporting, self propagating.

In Formosa there is the near completion of the New Theological College at Taipeh, for training a native ministry,—the new Mackay Memorial Hospital with its benediction for the suffering,—the realization of the long effort for a "Middle School"—and the forward movement for work among the aboriginal savages. The wide range of general work has gone on prosperously.

Some points of note in Korea during the year are the definite occupation of the new field of the Western Section in Northern Korea, by settlement in Hoiryung (Kainei) as the first centre in that field; second, the persecution of Christians by the Japanese police, on false charges of plotting against the government; third, the meeting of the First General Assembly of the Presbyterian Church in Korea.

MR. J. B. HATTIE, B. Sc., HONAN.

In a private letter to Mr. Wightman, of Montreal, Mr. Hattie, one of our new missionaries in China, writes:—

I was at the coast for part of the Summer. It is a fine place to study and I was able to do a good deal at the language. The "spoken" is hard enough, but the "written"!! To adapt the words of the preacher in Proverbs, of the number of the Chinese characters, there is no end.

However, with all its faults, I like to study it and tackle my daily lessons with about as much appreciation as I do my breakfast. There is one satisfaction, that one's appetite for it need not lack material. An aged missionary said—"I have been studying Chinese for forty years and havn't got to the end of it yet." Studying Chinese characters is hard on the eyes, and one has to be careful.

One finds use for a good deal of technical knowledge out here in the necessary building, etc., and none of us could say where the line between secular and sacred comes in. Is it not all sacred when devoted to the one end, of saving and uplifting China's millions.

I remember you all very often in my prayers. Don't forget us out here on the "fighting line."

FAMINE, RATS AND FROGS.

Letter from Rev. Dr. Buchanan.

Amkhut, India, 8 Aug., 1912.

Dear Dr. MacKay:—

That was a grand battle song you sang in your sermon at the opening of the Assembly in Edmonton. May it be caught up and sung in every part of our church.

For the famine relief funds sent I want to thank you all very sincerely. Of course if more had come, more could have been done.

We have been training many industrially. We take advantage of the openings all around at every station. There are houses to be built, roads to be constructed, land to be farmed. By God's blessing we have by our industrial work saved, on necessary buildings, at least one quarter of the cost; many men have been trained to be capable workmen, have become Christians, and Christians have become better Christians.

I do want that we should go forward. If we stopped industrial work among the Bhils it would be a greater charge for buildings, and I fear less men and women won to Christ.

I am now busy with Bible drill for those taking the Theological course. We have just been revelling in Ezra, Nehemiah, Esther and Haggai. It is great food for these young Bhil Christian church builders. It just seems as if these books had been written for our time and our day, that we too might have unbounded faith in God, a holy courage and persistent determination to instruct the people, and build up the cause of Jesus Christ in our midst. "Not by might.....but by my Spirit."

Later, October 3rd.

It will be a month to-morrow since we have had any rain. The rains came on beautifully and we thought everything was all right for the year In that hope, and with thankfulness, twenty-three Christian small farmers here sowed twenty-three small fields, the produce to be given for the church work of sending out and supporting the thirteen teachers and catechists that the little Amkhut Bhil Christian church supports.

Though there may be not a pound of grain from those twenty-three little fields, so freely laid upon the altar at a time when there was every promise of a good crop, surely the offering is well pleasing to God. "It is accepted according to that a man hath and not according to that he hath not." The enemy will scoff saying: "God is not accepting your offering, he has not sprinkled it with a drop of rain."

Will God's blessing be so plain that his children may not be discouraged and the mouth of the opposer be stopped? It means a great struggle. Will faith triumph? The gran sown was samai, a small seed but very nourishing.

The Bhils about here sow the following grains, corn, rice, urdi, sami and ramtilli. The corn, where their bullocks were not too weak to get the grain in the ground in good time, will be a fair crop, but all the

other four will be almost a complete failure, i.e., four out of five gone.

In certain districts they sow tilli, from which sweet oil is made. As that is sown early and does not require much rain, it will give income to help people to pay their taxes. Taxes must be paid in these Native States, and I am told that when the taxes are paid many people will not have a "ser" (a quart) left for their families. There is plenty of grass for the cattle this year, but the people in some cases will be worse off this year inasmuch as all reserves are used up.

Rats! Rats!!

The year after the great famine of 1900-01 there was a plague of rats. Where they came from was a mystery, but they came like an invading army. They would come out of their hiding places just at dusk. One evening, in a few minutes I killed fifty in the grass in front of the house.

When they first began to come the Bhils were perplexed. They could fight thieves or a herd of wild boars devastating their crops, so long as they had their good bows and arrows in hand, but what could they do with these little enemies?

One man came to me from a village over the hill, bringing some of his corn nibbled off, and on a big green leaf a number of these young grey rats, with white bellies.

He shewed the pest of his fields and their work. It was pathetic. In his helplessness and ignorant superstition he seemed to say, "I hear you can drive out demons of disease, won't you with your powerful magic blast this plague or I and my poor children will die of starvation.

But I too was as helpless as Pharaoh's magicians. We had a splendid field of rice in the compound standing two feet high. As if in scorn of the white missionary, and his medical charms which smite the disease demon that brings law the people of the land, that Satan's army of rats came into the compound, and they mowed down that rice field, cutting it stalk by stalk as a beaver fells a tree, till there was nothing left but a layer of withered straw on the ground. Yet in spite of the demons' seeming triumph for the time, God's cause moves on. Superstition gives place to a firm faith in God.

Now Toads!

This year we are having a plague of toads. They don't seem to be destroying anything, and they may be doing good in the way of eating up insects of all sorts that abound. Still they are hard to bear.

One of the Christians said to me the other day, "Oh I think I know how it must have been in Egypt." The grass is full of them. I haven't found any of them in the kneading troughs yet, but they come into everything and anything they can get into. They get in among the medicine bottles. They crawl among one's papers and books. They get into the pigeon holes in the office. You tip them out of your boots or else find an obstruction when you put your boats on.

We try to keep the doors shut, but they even climb up the screen doors and crawl through the space at the top and then slide down the inside.

I had no idea they are such dirty, filthy creatures as they are. Perhaps it is the crowd of them that makes it noticeable, or is it the crowding together that spoils their habits as in the down town "unsoaped"?

Any way we have got them and they are among the Israelites too. O if we only had a Moses and Aaron here, not for the frogs alone, but to lead this people out of this land of plagues and demons and darkness into a land flowing with milk and honey, a land of light in the knowledge of the Word.

Mr. W. G. Russell has been in for the month of September taking the Theological class on the Psalms, after July and August with myself and Prof. Labba Mall of the Punjab United Presbyterian Church of North America, who kindly comes every year with Mr. Russell for September. Twenty-six of them in all are now going out two and two with new energy to bring in the people to the fold of Christ.

Since November 1st, 196 have been received by baptism. To hold a country is as difficult as to take it. Evangelizing is only half the job. The people must be discipled, taught, shepherded and trained to teach others also. We are too short handed. The Bhils not only sow but watch their corn fields by night and day. I hope the F. M. Board or W.F.M.S. or somebody else will send out more laborers at once.

TRAINING NATIVE LEADERS.

LETTER FROM REV. ROBERT SCHOFIELD, B.A.

Indore, Sept. 26th, 1912.

Dear Dr. MacKay,

Let me give our method of Bible Study, and the aims that we have in view in connection with the work in the School and College here at Indore. We put the study of the Bible on the same footing as the other university studies as regards time, that is, one hour a day is given to every class. This means that for a period of four years at least every student is carried through a course of five hours a week on direct Christian teaching from the Bible.

The students that come to us as a rule are practically absolutely ignorant of even the least conception of Christian thought and teaching. The only exceptions are those who come from our own mission schools. If the others have heard of Christianity at all in any direct way it is usually through the distortions that the opponents of our faith have put upon it.

It is not to be wondered at if those whose interest depends upon retaining the older religions should feel the wonderful progress made by the missions and should take means that are not altogether above board to put the new in an unfavourable light.

This evidences itself in the quantities of literature that is being produced from the Mohammedan and Arya-somaj presses. Yet in spite of all this it still remains true that the vast majority of our men are ignorant of even the earliest rudiments of Christianity. This is so among all classes, whether Hindu, Mohammedan or Parsee.

It is our first aim therefore to acquaint them with the real character of Christianity, in so far as it is given to us by the Spirit to interpret our faith. We hold therefore that the first and perhaps the only necessity is to teach Christ.

To this end the first year is taken up with the study of one of the Gospels, usually Mark. Here the salient facts of the life and teaching of Jesus are given in broad outlines.

We are fortunate in having this year Mr. Davidson to take this class; his knowledge of the people, obtained through his evangelistic work, and his wonderful sympathy with the student attitude, give him opportunities which the rest of us who have not been so favored cannot hope to have.

The second and third year courses are continuations of this first year's work, but in greater detail. The men have by this time begun to realize the place and value of the work of Christ; our purpose is to strengthen this impression by a deeper and more extended study of the Gospels, the Epistles, and works on the teaching and work of Jesus.

To this is added a short introductory study of the applications of Christianity to the problems of social and economic life of India. The students here very frequently raise the problems. This makes the discussions of great value both to the students and to us as Canadian teachers, giving us glimpses into their method of thought and life which we could not otherwise have.

It is a matter of common remark how intimately the Indian mind grasps the personality and ethical character of Jesus Christ in the application of His thought to these problems. If one needed any argument for the "universality" of Jesus it would not be far to seek here.

This introductory study is followed up in the fourth year by a definite course in the ethical teachings of Jesus and in the ethics of Christianity, if any distinction can be drawn.

While no attempt is made to contrast the prevailing thought with that of the ideals of Christ, but on the contrary the whole aim is to set forth as simply as may be the Christian position, it is inevitable that discussion and comparison should be made.

But not only is the ethical side taken: an even greater emphasis is laid on the religious elements, St. Paul's Epistles, and in particular, that to the Romans, are made the basis of careful and detailed study.

I do not know of anything that is better adapted to men who have been carried through the life of Christ in the Gospels, than Romans. It was with a certain amount of hesitancy that I accepted the suggestion of one of our native Christians

and took it this year. But the attention of the students and the opportunities opened up have more than convinced me of the wisdom of the advice.

As a second course of study the matter was left for a week for the consideration of the students themselves as to what they would like. They have in their hands, of course, the Bible. Their choice was the Psalms. This is the first of the books of the Old Testament that they will have directly studied, and it is not necessary to say that I was gratified with their choice. This then in outline is what we are doing in the Bible classes.

As to its results, I have more diffidence in speaking. There are not the direct evidences that one could wish although these are by no means wanting. Everything except the actual impress of the truth itself is against their coming out in profession of the Christian faith.

On the other hand it is no exaggeration to say that in thought and in moral life the majority of the men take an attitude to Christ and his work that are decidedly Christian, as one of them, who is qualified to speak for his fellows, said, "You need not be disappointed; you are doing much more than you think; two thirds of the boys on the compound and in the College are at heart Christian; you ought to compare the boys of the Mission Colleges with those in the other colleges, in their ideals and their way of living."

He went on to add, "Christ taught patience. Mr. Holland of Allahabad wrote that the time is not very far distant when the higher classes will come out in a mass; and perhaps he is nearer right than even he himself thought."

One can only take to oneself the implicit rebuke implied in this statement, and, up to the measure of one's faith, look to the fulfilment of these words through the power of the Spirit whose presence is so evident even where we have not realized all that we should like.

Our greatest problem in the near future will not be to combat Hinduism or any other religion in India, but the spirit of materialism and industrialism which is already beginning to show its power.

In the next twenty years India is bound to see an industrial and commercial development of immense proportions. She has economic resources that await only the new and practical attitude that is replacing the old contemplative one. The Mission schools and colleges are the only ones fitted to grapple with this new monster, the Government ones being tied by the acceptance of religious neutrality.

The demand for the Mohammedan and Indian Universities are the expression on the part of the Indian people themselves of a demand for something to meet the oncoming of this irreligiousness.

SELLING GIRLS IN MARRIAGE.

LETTER FROM MISS M. S. HERDMAN.

Dhar, India, 9 Oct., 1912.

Dear Dr. Scott,—

An Afghan, who probably had come down to sell camels, was sojourning near here when his daughter was a tiny child, and grew friendly with a neighboring Mohammedan. The latter said to him "When your little girl is of marriageable age, you will give her to me to be my wife," and the Afghan agreed, more in jest than earnest.

The girl is now sixteen or seventeen, and the old man—who is sixty years of age—holds the father to his bargain. I may explain that because she is of the Afghan race she has not been married so early as is customary here. They evidently have more sensible customs.

The girl is terrified at the thought of marrying this man of sixty and her family have got an offer for her which is in every way more suitable; a young Mohammedan whom she wishes to marry.

So Dr. Margaret O'Hara was asked to go there—a twenty-eight mile drive—to give a decision as to whether the girl was of marriageable age, for the case has gone to the native law courts. For this they agreed to pay twenty-five rupees—over eight dollars—to the Mission. The loser in the courts would have to pay this amount and the cost of the drive there.

Dr. O'Hara took me with her. We left at five o'clock in the morning and went north-east by a very good road till we came to the village of Sadalpur where is the celebrated old "water-palace."

The day was very hot, and we stopped at the palace—which is now used as a government rest-house—to eat some food we had brought with us; after which the caretaker expected us to rest inside out of the glare of the sun.

But as she might never see this famous building again, your correspondent, great as was the heat, tried to see everything. The woman in charge pointed out the inscription on a pillar, which recorded the halt of Akbar on his way to the Deccan, A. D. 1599. She then thought she had done her duty and that I ought to follow the senior missionary's good example and rest inside in the heat of the day.

But there was a fascinating old bridge on the old road from Bombay to Delhi—a Jain temple, some ancient wells, etc., and who could afford to miss all this?

So the caretaker went inside and told the missionary that the mem-sahib (we are all mem-sahibs to the natives; unmarried women are flotsam and jetsam for which they have no place) well, she told that the mem-sahib outside was mad—quite mad—for she went so fast that she—the caretaker—could not keep up with her; and if the mad mem-sahib fell into one of the many holes and broke her leg, she—the caretaker—would not be responsible. Or—as she quite clearly foresaw—the mem-sahib, who was at that moment disappearing from sight in the tall jungle grass, would be bitten by a snake, and, in that event, what could she do?

However, nothing happened. It was all very interesting—the solid masonry, the place where Akbar housed his retinue of servants, the native law-courts and offices, the massive pillars, looking good for another four hundred years.

These offices were open to the sky—thus evidently dating from before the time of "kerosene tins and corrugated iron"—which, as some one has recently said, "future archæologists will be certain to seize upon as the hall-mark of the period of English domination in India."

We learned from the Dhar Gazette that this old water-palace was built by Sultan Nasirane, A.D. 1500.

We resumed our journey, leaving the highroad and travelling by a very poor path, where we had to get out and walk at times, and at last reached our destination, the little antique village of Kesur, and were taken to the chief house in the village, adjoining the Mohammedan mosque.

The Afghan girl was adjudged to be sixteen or seventeen years of age and a fine, strong-looking girl she was. She and her mother and little brother were not at all dark skinned. They had grey eyes and were quite as white as I am.

I thought of Mrs. Steele's book "On the Face of the Waters," where an English lady escapes death in the time of the mutiny—-O horrors—by passing herself off as an Afghan's wife!

The chief business being accomplished, and the room being filled with neighbors who gathered to look at us, we sang some Gospel hymns.

When the message got to be more than the woman in charge—a Mohammedan—could stand, she declared we must stop, as she could not allow us to say any more.

The neighors expostulated, saying "We may never have another opportunity."

"Well," said the opposer, "you do not need another opportunity, and you will not get it.

It was getting late and we had to leave. We distributed, however, a quantity of Gospel literature.

As we were walking to the carriage, suddenly a rather terrific figure leaped down and confronted us. He literally fell down before us, his hands clasped in supplication.

This was the Afghan father, who had just arrived. Passionate entreaty to save his daughter—or was it his purse—was written all over him. The doctor had done all she could do. He was most grateful and we trust the result was what it should be.

We were disappointed that we were not allowed to speak more to the women of the village, but we hope some of them may be reached through the printed page distributed that day. So we left, taking refuge in prayer for them.

Stories like the above show the condition of women in heathen lands, and what women elsewhere owe to Christ.

Young People's Societies.

DECEMBER MISSIONARY TOPIC.

North Honan, Results and Prospects.

By Dr. W. J. Scott.

If results in the mission field could be tabulated as a business man balances his accounts, it would be a simple enough matter to review the work of a year or a decade. It would be easy to state that the communicants in North Honan, at the end of 1911, were 1,673, and that 130 were added during the year; to recount the catechumens; to estimate the adherents, more or less interested; to tell of the tens of thousands of treatments at the dispensaries, for those who have no other available help for their physical ills, and so on.

Bare statistics such as these, however, give one a correspondingly bare idea of the progress of mission work. For example, in a given time, the results may be represented only by seed-sowing, by the breaking down of barriers of prejudice, which are followed only at some later date by an outward increase in church membership.

Among many such instances is one of special interest in the Southern section of the field, where two very influential women of the official class had been believers for some years, but had delayed joining the church by public profession, in order not to ruin their sons' chances in the official world, and this from entirely unselfish reasons.

This year, however, they have identified themselves publicly with the Church, and are being used more than ever as a means of blessing to the women of their city. Now that these women have broken the ice of official aloofness and reserve in North Honan, it is expected that there will be many others to follow their example, as the leaven of the Gospel is working among them; but speaking in cold figures, the results cannot be tabulated as yet.

Another result along similar lines is the spirit of open-mindedness and approachability of certain classes besides the official, viz., merchants and students, who have in the past been hard to influence. This has been a development of perhaps more especially the last five or ten years; and although no great showing in figures can be made, the results have been none the less real, and are a cause of thanksgiving on the part of the workers.

During the past two years there has been made a beginning in definite work for young men, especially along Y. M. C. A. lines, and it has been found that this is being used as a means of influencing a large class of young men whom the regular stereotyped forms of work failed to reach.

In the educational department there has been steady growth, there being now three primary schools for girls at the central stations and three for boys, besides a number of country schools. The number of pupils constantly exceeds the accommodation at the disposal of the school boards, there being enrolled last year 261 pupils in the six boarding schools alone. The fact that these are drawn from the second generation of Christians is another result which does not figure in the statistics, but which represents not only sowing but reaping as well.

In addition to these primary schools there is the High and Normal School, which graduated its first class last year, with a very encouraging record. Of these graduates some are continuing university studies elsewhere with a view to medicine or the Christian ministry, while others are being employed in the Mission as medical assistants, as teachers in the primary schools, or as assistants to the foreign pastors.

Another fact of special interest was the completion last year of the six years' course of study in Theology, and the graduation of the first class of students. Among these are both young and middle-aged men—men who have been engaged for years in preaching the Word, and it is from among these men that the first Chinese pastors in North

Honan have been chosen by self-supporting Chinese congregations.

The seeds of self-government and self-support have been of slow growth in our section of the Foreign Field, but have of late years been developing more rapidly, the first formal step being the formation of a Chinese presbytery three years ago.

This was soon followed in several localities by the desire to have a settled native pastorate, a desire which the graduation of the first theological class made it possible to gratify, so that at the present time there are eight such centres, each supporting its own pastor, and supplying its own place of worship.

This is of course the ideal which mission work throughout China is aiming at, for the fact is thoroughly appreciated that as far as the human element is concerned, if China is to be Christianized, it is to be done finally, not by foreigners but by the Chinese themselves.

Arrangements have now been made with the Anglican mission in South Honan whereby union work shall be carried on in Arts and in Theology, so that our students can continue their advanced studies without having to go to some distant University, such as Peking or Shantung. Even now, however, the degree of efficiency attained by some of our Chinese preachers, medical assistants and school teachers, with but limited means of training, is evidence of the capacity of the Honanese.

The people generally are more open to the reception of the Truth, and though in some sections opposition has died hard, on the whole the friendly reception given to the preacher, both Chinese and Canadian, has been most gratifying. One hears "foreign devil" but seldom where only a short time before it was the rule. The door is open wider to-day than it has ever been before, and the call for the immediate evangelization of this field becomes more urgent every day.

Prospects.

The outlook is full of hope. It is almost a trite saying that China is at last awakening from her age-long sleep. China has already awakened, and to an extent which only those who have been in the country during the last ten years can appreciate.

The great problem before the Church of Christ to-day is—To what is China awakening? Is it to be a China of base materialism, such as is natural to a people who have largely lost faith in their idols and old religious beliefs, or is it to be a Christian China, with high ethical ideals and a people whose God is the Lord. As has been said, "The danger to the new China is not idolatry but agnosticism."

Another factor to be taken into consideration is the granting of religious toleration by the new republican government. This, while doing good in the direction of removing hostility to the Gospel and opening more doors of opportunity, will not be without its dangers as well, as has already been demonstrated in some sections.

In all ages "the blood of the martyrs has been the seed of the Church," and the danger is that Christianity may become not only too easy, but even fashionable, with the consequent weakening in moral fibre which one may see in our own land, where church-going is so often a mere formality, without any personal religious conviction or experience behind it.

While giving thanks for barriers broken down, for doors of opportunity opened, for new workers sent out, for prejudices removed, for the strength of bigotry and persecution weakening, and while praying for showers of blessing and large ingatherings, let us be mindful by our prayers to strengthen the hands not only of those of our own number who are labouring in this portion of God's vineyard, but also of our Chinese sisters and brothers in Christ, that their faith may not fail, but that whether in adversity or in prosperity they may be enabled to witness a good confession, and thereby bring honour to the Name of Him who has brought them out of their darkness into the marvellous light of His Gospel.

A boy who has not learned to say "No" —who has not resolved that he will take God's way, in spite of every dog that can bay or bark at him, in spite of every silvery voice that woos him aside—will be a weak and wretched man till he dies.

MONTHLY CITIZENSHIP TOPIC.

CANADA AND THE PEACE MOVEMENT.

BY REV. R. W. DICKIE, MONTREAL.

The times present a strange paradox with respect to international peace. During the past sixty years there has been more destruction of life and property by war than in any sixty years of the Christian era. And never were the nations paying such a heavy toll in taxes to war as at the present time. A year of peace to-day costs Britain more than a year of war with Napoleon, so great has the burden of armaments become. European nations as a whole are devoting two thirds of their taxes to war burdens. The average working man in Europe has to work one month out of every year to pay his share of the burden. For the past fifteen years there has been a general increase of armaments among the nations, unprecedented in history.

But there is another side. Never have the nations been coming so closely together as in the same sixty years. The railway, the steamship, the telegraph have contributed to this end. We in America are ten times nearer Europe than we were sixty years ago. Trade, travel and information have increased proportionately. National distrust, so far as it is based on distance and ignorance, is being surely removed. There are no longer national schools of art or philosophy. The great universities are the intellectual clearing houses of the world, and all those forces have been making for international good will. There never were so many organizations endeavouring to express and further the peace movement, never so much literature being produced on the subject or so much money being expended on the cause.

These same sixty years have witnessed a greater number of international differences settled by arbitration than ever before. More than a hundred such cases, touching almost every conceivable international difference, have been settled since 1890, and in this time there has been set up at the Hague a permanent international tribunal to which all the nations have become parties and to which they may submit their international differences.

The great need of the Peace Movement in Canada and every other country is reason and reflection. Wars are bred of hate, pride and greed; they live on passion and prejudice. They will come to an end only when it is seen how unreasonable they are. The swords will become plow shares and the spears pruning hooks only when the nations come to realize the wicked folly of war as a means of settling international differences. When that comes the nations will find a way, but not till then. Canadians can do nothing better for the Peace Movement than to do some hard thinking about the fruit of past wars and the present burden of armaments that is crushing the life out of the older nations. The time seems opportune, for we in Canada are likely to have a new national experience directly—spending thirty millions on warships when we cannot get money enough to develop our own resources.

We do not need to worry about how one nation is ever going to disarm in the armed camp of nations. This movement for peace is going on in all the nations. Let us give thought to it and leave them to give thought to it and when the world democracy comes to see it as it is then will be brought to pass the saying of the prophet.

Above every other reason in favor of the international peace idea is this, that war as a means of settling international differences is wrong. It is a sin against the eternal laws of God. Between two nations, locking in a death grapple over a market, or an area for increasing population, or a fancied insult, and two citizens fighting a mortal combat over a personal disagreement, there is morally not the slightest difference. The laws of God are as binding on a nation as on a man.

When two nations or two men have a dispute over any matter, there is always a right in the case. Their first duty is to find out the right and abide by it. In case they both think they are right, they should have sufficient sense to remember that a party to a dispute is never a com-

petent judge of it, and be willing to submit it to a more impartial tribunal; in the case of men—to the law courts, in the case of nations—to the International Tribunal at the Hague. To fight it out is to reurn to the pagan principle that might is right.

Happily all good citizens have come to accept this with respect to their personal differences. The advocates of international peace insist that citizens should demand the same thing with respect to their international differences. The day once was when it was the general rule for men to settle their contentions, or rather one another, with clubs and bludgeons, but it has passed. The day is when nations settle their differences, or rather settle one another, with dreadnoughts and big guns, and the same force that made the other day pass will make this pass likewise—the inherent might of right.

As Christians it is our duty to stand against the war idea. When we are sure that the whole system of settling international disputes by war is contrary to the will of God—and who will doubt that God looks with abhorrence upon this wholesale slaughter of his children, this unspeakable carnage, this carnival of evil passions which every war means—then by what warrant do we who claim to be the followers of His Son, the pacific Jesus, give our consent to this barbarous and unreasonable court of war in any case?

Unfortunately even the Christians, as a body, seem to be swept away from their principles in this respect when the war spirit sweeps over the nation, and the few who do stand up to their principles have to bear being taunted as unpatriotic. What the Peace Movement needs above all things is a sufficient strengthening of the sense of the iniquity of war among the Christian people of the nation that the jingo spirit cannot stampede them into the mad cry for force when international complications arise.

Paying the Price of War.

The nations are paying the price for breaking the laws of God—they are never broken with impunity by either man or nation. The best blood of the world—its strong, resolute, daring blood, is being lost. It has been said that the height of Frenchmen fell abruptly by almost an inch after the Napoleonic wars. War had taken its toll from the big men of France. Dr. Star Jordan says that the American Republic to-day, in its battle with graft and greed, sorely misses the unborn sons of the heroes who fell at Gettysburg. Famine and pestilence take their toll for the most part from the weaker blood of a country, but war from its strongest and best.

They are paying for it in loss of material wealth. Can any one point to a war in the past fifty years where the victor was recouped for the outlay of the war? It is generally granted now that war is financially disastrous to the victor as well as to the vanquished. The losses of both are in some measure felt throughout every nation economically related to them. But the ruinous cost of war goes on in time of peace by way of preparation as well. In 1904 Britain's army and navy cost her on a peace footing about four hundred million dollars. It has gone much higher since then. Industry carries no load so heavy as that imposed upon it by the war idea.

They are paying for it too in the coarsening of moral fibre and blinding of moral vision which always comes from transgressions of the laws of God. The advocates of war are accustomed to dwell upon the moral fibre which war develops in a people—the self-sacrifice, the heroism, the altruism which the trials of war bring to the front in our human nature.

There never yet was a great evil in the world which did not call forth some virtue. Earthquakes, shipwrecks, epidemics of disease, all discover and develop heroes, but we do not advocate them for that reason. Surely the evils of the world—the slum, the wronged, the unfit of our social life, the ignorance, the prejudice, the provincialism of our intellectual life, the cant, the indifference, the paganism of our religious life, the barbarities, the chauvinism, the barriers of our international life; in a word, the present disadvantages and ills of life, constitute enemies strong enough and real enough to call us to a war which will discipline human nature in the sterner and nobler virtues without calling upon the service of mortal combat.

The effect of war upon soldiers has another side. To learn to shoot their fellow men without flinching, to plunder and pillage and destroy until they have turned gardens into deserts must blunt the moral sense of the men. And to engage in war does in some measure the same thing for a nation. When our newspapers tell us every morning of the "sniping" of the sharpshooters, or the "bags" brought in by the various officers, or the "pigsticking" of the lancers, it accustoms us to regard suffering without pity and death without awe. But worst of all, this baptism of national hate and this glorification of force which war always means must of necessity leave the fibre of the nation coarser than it found it. And we must keep on paying the price so long as we disregard the immutable law of divine justice binding on men and nations alike.

"HIM THAT COMETH UNTO ME.

By Rev. Dyson Hague.

Not long ago I was preaching upon that wonderful text of the Lord Jesus; John vi: 37; and towards the close of the sermon I told the following story:—

During the days of the South African war, in a beautiful home in England, an anxious father and mother awaited daily the advent of the postman for news from their beloved son, who was fighting there as an officer in one of the English regiments.

One day their hearts sank low as the postman handed in a letter edged with black. With trembling hands they opened it. It was written in a strange hand, and signed by a strange name. In sympathetic language it conveyed to them the heart-breaking news that their beloved son had fallen in that field of battle and had passed away.

As their grief became almost uncontrollable, their eyes caught sight of a little piece of paper which they had not noticed before, and which had fallen from between the leaves of the letter. This was just a torn sheet with a few words scribbled in pencil upon it, evidently by a feeble and dying hand. But its words cheered and have ever since cheered the hearts of those parents; for upon it was written the last message of their dying boy, and these were the words:—

"Dying, father and mother, happy, for Jesus said: 'Him that cometh unto Me, I will in no wise cast out."

The tears were wiped, as by an invisible hand and though their hearts were sad at the separation, they felt it was only for a little while.

While I was telling this story I noticed that a gentleman, a perfect stranger, in the congregation, was greatly moved by it.

At first I attributed it merely to a sympathetic interest; but I had scarcely finished the service before he entered the vestry, and grasping my hand with evident emotion, he said:

I cannot tell you how deeply impressed I was by that story of yours. I worked in South Africa during the war; and I want to tell you that that verse which brought life to that young officer was the verse which was the means of my conversion."

Then he said to me: "Now I want to tell you another South African story," and he spoke as follows:—

"While I was ministering to a dying soldier, I asked him if he had any message for his mother.

'Yes,' he said, 'tell her I am dying happy!'

Anything else? 'Yes,' write to my Sunday School teacher.'

And what shall I say?

'Tell her I die a Christian, and I have never forgotten her teaching.'

"A few weeks afterwards" said this gentleman, "I received a letter from this Sunday School teacher, one of the most remarkable I ever received in my life. I have forgotten the details of the letter, but this was the substance of it:—

"God have mercy upon me! Only last month I resigned my Sunday School class, for I felt that my teaching was doing no good; and scarcely had I, through my coward, faithless heart, given up my appointed work, than I get a message from you telling me that my teaching had been the means of winning a soul to Christ. Oh, that I could speak to Sunday School teachers all the world over and say: 'Go on! go on! You are sowing seed. God only knows what fruit it is bearing."—The Evangelical Christian.

WHO CAN HURT US?

No one can really hurt our life but ourselves. Men may rob us of our money. They may injure us in many ways. They may cut our bodies to pieces. But they cannot touch our real life. All the wrongs they can inflict upon us will do us no actual injury.

But if we give way to anger, if we let bitterness creep into our hearts, if we grow unforgiving or resentful, we have hurt ourselves. If, on the other hand, we keep love in our hearts under all the human wrong we suffer we have won the victory over every wrong.—Ex.

Life and Work

THE NEW CREATION.

(From notes of a sermon preached by Rev. Geo. Hanson, D.D., in Erskine Church, Montreal, on Sabbath, October 26th.)

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

The wolf and the lamb shall feed together and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord. Isaiah, 65; 17-25.

Such is the prophet's vision of a regenerated society, a new Jerusalem.

Here all conflicting interests are harmonized, all feuds cease;—"the wolf and the lamb feed together:"—Here brute force is changed to gentleness, cunning transformed into simplicity;—the lion eats straw like the ox and dust is the serpent's food. Here brotherly love, not selfish rapacity, reigns supreme;—they neither hurt nor destroy in all God's holy mountain. Here life is worship and every breath a prayer, man walking with God in closest sympathy, God answering the heart's desires with instantaneous blessing;—before they call He answers, while they are yet speaking He hears.—Here Capital and Labour respect and help each other, Labour receiving the due reward of its toil, Capital receiving the faithful service that honesty and industry, fairly recompensed, will render;—"they shall not build and another inhabit. . .they shall not labour in vain nor bring forth for trouble." Here life shall be so guarded and happy from birth that infant mortality shall be reduced to a minimum, and men shall not became prematurely old and broken but live to a green old age and die full of years and honors;—"there shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old."—Here blessedness was to rule, no shadow on its pure delight, the city to be a joy to God and a blessing to the world; "behold I create Jerusalem a rejoicing and her people a joy." Here the unspeakable happiness of the new era was to blot out every memory of ancient wrong;—"the former things shall not be remembered nor come into mind."

Brethren, is this only a dream; or may it be made a reality? If a dream it is surely worth cherishing. At any rate I would rather be a visionary with such an ideal than a bond slave to an ignoble real.

"Oh! trust me every thought that yet
In greatness rose and sorrow set,
That time to ripening glory nursed
Was called an idle dream at first."

Could you wish better for Canada than something like this Utopia? I can join with you heartily in thanking God for her material prosperity. The progress made is phenomenal; nor may any one set bounds to Canada's greatness. Her possibilities are limitless, and nothing can keep her back but her children's neglect or ruin of their heritage.

But if her possibilities are great, her perils are equally great. She is now in the formative stage. The set she now gets will determine her future. It is for us, while the national character and life are still plastic, to see to it that the country is fashioned after the fairest models, before she becomes hardened into fixity of temper and habit.

The next ten or twenty years will decide many things, among them, whether Can-

ada is to be predominantly Roman Catholic or Protestant, predominantly secular or religious, predominantly materialistic or God-fearing; and we are helping to settle those very questions. You and I by our example and the whole spirit of our lives are, whether we realize it or not, determining the destiny of the country To the full measure of our capacity and opportunity, we are making indelible impressions for good or for evil. No man of us can be a blank; every one must be either a blot or a blessing.

What is your ideal for the country? Are you supremely concerned about material prosperity, industrial ascendancy, political supremacy; or does the moral well being of the people command your chief thought and hope?

A socialist, in "Clarion," writing of England, uses these words:—

The wide world pays thee tribute;
Thy fame is told in song;
Thy glory is defence of Right,
And triumph over Wrong.

Some praise thee for thy conquests,
Thy feet with thunder filled,
Thy warriors invincible,
Thy generals, iron-willed.

Some bow in wond'ring homage,
Where mammon throned on high,
Turns kings to pawns and men to fiends
And love to enmity.

But not for these we praise thee.
No conquering battle cry,
No piles of gold or treasures vast,
Shall tune our eulogy.

For kindly ministration
Of strength to weakness shown;
For gracious service, freely given
To those who walk alone.

When purity and virtue,
Proclaiming loud thy worth,
Unfold their stainless standard wide
And bear it o'er the earth.

For these alone we praise thee;
And for that brighter day,
When swords shall rust and feuds shall cease
For this we work and pray.

Such is the poem in "Clarion" a most radical, revolutionary and infidel publication, edited by that arch unbeliever, R. Blatchford. If unbelief can write so fervently in praise of the moral, what should faith say?

Let me to-day lay before you some general principles, with some practical applications of Christian truth, which I conceive to be of importance in bringing our own country nearer the prophet's glowing picture of the better day to be.

I. The Primary Duty of Church.

We are told that the Church should devote herself less to the preaching of repentance and faith, and more to the work of social reform;—should speak less about salvation from sin and more about salvation from poverty;—talk less about a life of holiness and more about education and culture;—dwell less upon the sweet bye and bye and more upon bitter here and now.

God forbid that I should even seem in the slightest measure to disparage efforts made for the redress of wrongs that defile and burden the earth. In this city, with its incessant struggle and teeming population, the gin palaces, music-halls, gambling hells, and other rendezvous of vice call for concern and attention. No one can hold aloof from the battle against intemperance, destitution. disease, overcrowding, and all social and commercial unrighteousness, or from philanthropic efforts for the improvement of surroundings, the easing of burdens, the ending of tyrannies. No life can be truly Christian without self-denying labors for the common weal.

But useful as are reforms, desirable as is improvement in external conditions, these things are only the rolling away of the stone from the sepulchre where Lazarus lies. The dead must hear the voice of the Son of God in order to live.

Behind all that needs changing is the man himself. The human heart needs renewal. The human conscience needs cleansing. We must go deeper than reformation of manners or culture of intellect and taste or alteration of environment, if we would get at the real source of weakness, and sadness, and shame. Change the man, and you solve every problem that con-

cerns him. "If any man be in Christ he is a new creature, old things have passed away."

M. Zola had little sympathy with the Gospel; did everything to discredit it. Writing with regard to the salvation of humanity by a programme based on the idea that external conditions could accomplish the work, he asks in the course of his inquiry—"Would the transfer of a brutalized man from the slums to a Paris salon work necessarily a change? Would the tiger cease to be a tiger, if taken from the jungle and set free to roam in Eden?" And he makes this grudging admission;—"After all, mankind nowadays is simply what life has made it, and nothing in that life would again make it other than it is. To begin afresh? Ah, yes! But to attain another result? Could that other result ever come from man? Is it not rather man himself who should be changed?"

"Man himself should be changed." Precisely! Zola unconsciously confirms the declaration of Christ:—"Marvel not that I said unto you, ye must be born again" If the stream would be pure the fountain must be cleansed.

Whatever else comes to us through Christ, "through this Man is the forgiveness of sins." Whatever else the Church is at liberty to advocate and pursue, her main business is, to put man right with God, right with the moral law, right with conscience, right to the innermost core.

Whatever success the Church may achieve in the amelioration of man's external condition, it is because she first speaks to conscience and to heart, deals earnestly with man as immortal being, whose chief end is holiness, whose supreme need is a new heart.

II. Christianity Should Pervade and Govern the Entire Life of the Church Membership.

The distinction between secular and sacred is a fatal one. All actions of a spiritual being are spiritual.

Too many are content with receiving the Gospel into the mind. They may even derive a measure of comfort from it, but they do not deem an exhibition of the self-denying spirit an integral part of discipleship. What is the real benefit of Christ to us unless we become like Him "Who saved others" rather than "save Himself."

True, Christ has put away sin, once for all, but not merely that I should be saved from the fear of woe or shielded from penalty. "Christ was crucified for me" must have its counterpart in "I am crucified with Christ." With heart reception of Christ there is always the reception of the sacrificial spirit of Christ. Trust in Jesus not only saves from dispeace, it kills selfishness.

I am always very sceptical of any raptures not associated with life. I am persuaded that any one satisfied to derive consolation from the Word of God, without a life of tenderness, helpfulness and love, is only deceiving himself with self originated hope. A man may say that he has great happiness. What is it worth if there be not great helpfulness? Man is "saved" from what? If saved at all, from selfishness, uncharitableness, hardness. If right with God, he will be right towards man. The true conception of the Christian life is its expression of Christ's pity to man.

The Rev. and Hon. James Adderly in his book "Stephen Remarx," says:—"When men look at me, what ought they to see? They should see Christ. They should see a man full of compassion and long suffering, a man honestly indignant at hypocrisy and sham, hating evil, wholly devoted to righteousness. Everywhere in the Christian Church there should be Christs, men and women, boys and girls, separate from the devilish world spirit; employees of labour with clean hands, statesmen honest and single eyed, women pure and kind, artists and labourers diligent and truthful, everyone living and everyone working."

Such principles, in detail, would mean the consecration of wealth to God and the needs of the world, and would mean the consecration of poverty as well; would mean that the employer of labour would not compel the employee to live under conditions that make decent lives impossible; that business men would not draw income from trades that help in any way to degrade

men; that men investing would refuse even a penny that has the slightest suspicion of stain; that the author or artist will not sully the production of pen or brush with anything that might minister suggestion of grossness; that the politician would not sacrifice any interest of his country to interest of self or party.

If the Christians of Montreal were to live for one month in accordance with these ideals, the face of the city would be changed and unbelief's strongest argument would be nullified. The best Christian evidences are Christian lives. The surest proof of the reality of our Christianity is the possession of the Christian spirit. The mighty moral miracle of transfigured manhood or womanhood no one can discount or long resist.

George Macdonald tells the story of a poor apple-woman in the east end of London. One night she found three orphan boys huddled in an ash-bin. Her great mother heart was touched. She had only two rooms in a humble lodging but she said "I will give them one of my rooms, and share what I have, until they can manage for themselves."

During forty-two years she thus sheltered and fed and clothed twenty-one homeless children, until they were old enough to care for themselves and then helped them to get work or to emigrate.

George Macdonald says:—"She had misshapen features but an exquisite smile on her face" as she lay at last still in death.

Who could resist the argument of such unselfish philanthropy? By such lives our Lord is vindicated before the world.

III. There Must be Unceasing War Against Wrong.

It is not enough that we live blameless lives and do good as we have opportunity. There are clearly defined obstacles that lie right in the way of the world's moral and spiritual welfare; huge stones that we can and therefore ought to roll away, to prepare the way for Lazarus' resurrection.

There are temptations, legalized, which must be reduced to the vanishing point, so far as enlightened public opinion can do it. There are evils tolerated which no political expediency should hinder exposing. There is the liquor traffic, destructive physically, pernicious morally, yet pampered, boasting that it can make and unmake governments. Its reign of terror must end, and Bacchus be dethroned and exiled. There are trades, with deadly consequences to the employed, which might be rendered innocuous, but for greed. Unwholesome occupations may and must be changed, unsanitary conditions improved; "sweaters" dens razed to the ground.

There is the "social evil," the white slave traffic, a cancer in the body politic. The Bishop of London, at a meeting in London, quoted from "Daughters of Ishmael" by Reginald Wright-Kauffman:—

"He told Violet of hundreds of thousands of girls that are annually caught in the great net; of how 5,000 new ones are every year needed to maintain Chicago's standing supply of 25,000; of how Boston, Philadelphia, New Orleans, San Francisco, and all the cities and towns are served proportionately, and of how, above all, from the crowded East Side of New York there are dragged each week hundreds of children and young women, no one of whom, if sold outright, brings as much as a capable horse."

It is appalling. And it is here in our midst as elsewhere. The trade of the procurer must be punished as it deserves. Lost men must be as marked as lost women. Here is a work to do, a battle to fight. No one can pretend that vice, injustice and misery are brought within the lowest possible limits, so far as the strong arm of the law or external influence can repress them. I appeal to you.

In the Name of Christian Patriotism to take up the burden of our country's regeneration. The elements of national stability are moral, not material; not fiscal reform, but industry, integrity and simplicity of life; not armies and navies, but national character, honor, purity and truth.

Our Empire has no prescriptive right to exist apart from these virtues. Others as mighty have fallen through extravagance

and vice. Righteousness alone exalts and sustains in power.

If we put accumulation of gold before justice and truth; if we make conscience subservient to worldly interest; if we do not grapple with and overthrow the giant evils that stalk abroad so defiantly, our decline has begun, our doom is on the wing. I appeal to you.

In the Name of Christian Altruism.

It is a law of Christ that those who have, are debtors to those who have not. The more gifted few have a duty to the one-talented many; the believer to the unbeliever; the rich to the poor; the strong to the weak.

There are deep chasms between class and class, between wealth and poverty, between the virtuous and incorrigible, the thrifty and improvident, the capable and useless. There is always room and need for brotherly love, kindness, sympathy.

No man can justify the possession of more than he can use, unless on the principle that his wealth is a trust and he a steward. His means are an instrument placed in his hands by God.

A similar responsibility rests upon all who are more favored in any way. Christ denies to any man exclusive right to any blessing

---

It is a common sentiment that the higher one gets, the further he is removed from the necessity of burdening self with the needs of others. God's law expresses exactly opposite conclusions, and teaches that the greater the possessions, the larger the sphere, the higher the intellectual capacity, then the greater the debt of service to mankind.

Men think that they can hedge around their lives and be happily free from intrusion, so that no rude foot shall disturb. God says:—"Love your neighbor as yourself." "Weep with them that weep."—They "that are strong ought to bear the infirmities of the weak."

It is a denial of the Gospel; it is godless disobedience to Christ's rule, for any man to appropriate to selfish use any gift. Time, talent, money, influence are a sacred trust. The obligation to serve is as broad as the wide expanse of human need, as ceaseless as the endless round of day and night.

Do not, on any pretext, hold aloof from the fight for the wronged, the weak, the outcast. Hard knocks are certain. There will be inevitable conflict with vested interests. They will fight hard and smite pitilessly, but you will only endure what all men have undergone in this war.

If we men and women stood firm in society, in the world, in commerce, in politics; for truth, integrity, humanity; it might mean, would mean, some loss. But it is the only way. The Kingdom of God can be built up only by resolute, unflinching goodness

---

Canon Horsley after hearing the cantata, "The Holy City," wrote the following:—

We carol our praise of a city on high
Where streets are golden and robes are white,
And for angels and men no tears, no night,
All wills and hearts in unity;
Where the joy of work and the peace of rest
Forever are one and the same.

But our litany sighs from our cities below,
Where the greed of the cheat and the sloth of the slack
And the stye of the foul and cruelty's rack
Forbid life its fulness to know;
And hope and fruition, desert and reward
Forever are never the same.

Yet ever the vision of purity
Is only for eyes that tears have wet,
For the Master's path to Olivet
Lay through the gloom of Gethsemane;
To labor for earth, to win the sky
For ever are ever the same.

This is the law of Christ from which there is no escape.

"If any man see his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

THE LOVE OF HOME.

BY DANIEL WEBSTER.

It is only shallow-minded pretenders who either make distinguished origin a matter of personal merit, or obscure origin a matter of personal reproach. Taunt and scoffing at the humble condition of early life affect nobody in America, but those who are foolish enough to indulge in them, and they are generally sufficiently punished by public rebuke. A man who is not ashamed of himself, need not be ashamed of his early condition.

I did not happen to be born in a log-cabin; but my elder brothers and sisters were born in a log-cabin, raised among the snowdrifts of New Hampshire, at a period so early that, when the smoke first rose from its rude chimney, and curled over the frozen hills, there was no similar evidence of a white man's habitation between it and the settlements on the rivers of Canada.

Its remains still exist; I make it an annual visit. I carry my children to it, and teach them the hardships endured by the generations which have gone before them. I love to dwell on the tender recollections, the kindred ties, the early affections, and the touching incidents and narratives, which mingle with all I know of this primitive family abode.

I weep to think that none of those who inhabited it are now among the living; and if ever I am ashamed of it, or if ever I fail in affectionate veneration for him who reared it, and defended it against savage violence and destruction, cherished all the domestic virtues beneath its roof, and, through the fire and blood of a seven years' revolutionary war, shrunk from no danger, no toil, no sacrifice, to serve his country, and to raise his children to a condition better than his own, may my name and the name of my posterity be blotted forever from the memory of mankind.

THE LITTLE SHOES.

A little child of three years of age heard his mother speak of the sunlight as God's smile, and when the light flashed through the window and fell upon the floor, he went and stood in it, exclaiming, "Me standing in God's smile." The mother died, and the child grew into a man, and became prosperous in business, burdened with life's cares.

One day, in looking through some curios which he had preserved, he found a pair of little worn shoes, and on their bottom were written in his mother's handwriting, these words: "My child wore these little shoes when he said, 'Me standing in God's smile.' May he so live that he shall always be in God's smile."

The strong man shook with emotion, fell upon his knees, and surrendered to his mother's God. It was the association of love that did it. The little shoes were suggestive of the mother whose heart yearned for his salvation. And so the promises of the Bible, our daily fellowship with God, are suggestive of the love which he showed in dying for sinners.—Sel.

ANTIDOTE FOR MEANNESS.

When Frederick Arnold was writing the life of F. W. Robertson, he went to Brighton, to talk with Robertson's friends, to find incidents for his biography.

Among other places, he went to a bookseller's shop, and learned that the proprietor had been a constant attendant upon Robertson's ministry, and had in his parlor a picture of the great preacher.

The bookseller said to Mr. Arnold: "Do you see that picture? Whenever I am tempted to do a mean thing, I run back here and look at it. Then I can not do the mean thing. Whenever I feel afraid of some difficulty or some obstacle, I come and look into those eyes, and I go out strong for my struggle."

If the picture of a great preacher had such power over this humble man, how much more will a vision of the Christ have in helping us to overcome temptation! Such a vision should be constantly kept before the young people, in the home, in the shop, in the storeroom, in the bank, in the market, everywhere, let the Christian hold up Jesus, and thus make it easier for the young people to meet temptation and struggle.—Sel.

THE JOY OF WORK.

Industry promotes hopefulness. Labor tends to keep the mind active and the spirits buoyant. It is the unemployed who sit morosely on the doorstep. The sweat of the brow is no longer a curse. To the toiler it is one of his richest inheritances.

It is a pleasure to any man who has aided in some notable achievement to look upon it and say: "I had a hand in that." The greatest joy of many a life is in recalling what has been accomplished in other days. Bishop Hall says: "I have known a man come home from a funeral in high spirits because he had the management of it."

There is a delight in service which the idle knows nothing about. We sleep better because of it, we have better appetites, the blood flows more freely, we feel that we are accomplishing something. Labor gives one a place in the community. It enables him to pay his debts and bestows numberless blessings which the unemployed cannot share.—United Presbyterian.

THE TWELVE APOSTLES.

By James Croil, Montreal.

(This is a bird's-eye view of the Apostles by a patriarch—of ninety-one years.—Ed.)

These brief notes, abridged from a series of articles on this subject in the "Presbyterian Record" of 1887, are based on the Lives of Christ and his disciples by Geikie, Farrar and Stalker, and the Bible Dictionaries of Schaff and Fairbairn, who in turn derive their information from the writings of Josephus and the Fathers of the Christian Church, among whom are Polycarp, Irenaeus, Origen, Eusebius and Jerome, A. D. 37-420. The names of the Twelve are here arranged in the order given in the Gospel by Matthew, Chap. X. In the first three Evangelists, the name standing at the head of the list is that of

Simon Peter,

by common consent the leader of the Apostolic band, son of Jonas, and brother of Andrew, a fisherman by occupation.

Amid the uncertainty as to the scene of his labours, it is generally supposed that these lay among the Jews in Asia Minor and the East, and that he died a natural death and was buried in Babylon. The story that he was crucified in Rome, head downward, is generally discredited; indeed some authorities assert that Peter was never in Rome at all.

Andrew,

son of Jonas and brother of Peter, a native of Bethsaida in Galilee—by trade a fisherman, and originally a disciple of John the Baptist, whom he left to follow our Saviour. Tradition says he preached the Gospel in Scythia, Greece, and Asia Minor, and as far as the Volga in Russia, and was crucified in Achaia on a cross known as *crux decussata*. His remains were afterwards removed to Constantinople, and it is recorded that a portion of them, consisting of an arm-bone, three fingers, three toes and a tooth, were taken to Scotland, A.D. 370, by St. Regulus, a Greek monk, and interred in the cathedral which bears his name, when the king directed that the Cross of St. Andrew should become the emblem of the country. About the middle of the eighth century, St. Andrew was recognized as "the patron saint" of Scotland.

It may be added that he also became the a patron saint of Russia, and a picture of St. Andrew and his cross occupies a prominent place in the arms of Russia to-day.

James,

son of Zebedee and Salome, and brother of John the Evangelist. Spaniards hold to the tradition that this Apostle spent several years in Spain. In Acts XII: 2, it is stated that "Herod killed James the Brother of John with the sword." He thus became the first martyr among the Apostles, A. D. 44. He was buried in Spain amid the scenes of his labours.

John,

"The Evangelist" son of Zebedee, brother of James, and a fisherman. Having preached the Gospel in many cities of the Samaritans, he returned to Jerusalem. After this his movements are obscure. It is generally believed, however, that John accompanied Peter to Mesopotamia, where he remained a number of years, and eventually made Asia Minor his home. He was banished to the Island of Patmos by Domitian, and there he had the visions recorded in the Book of Revelation.

This apostle, known as "the Beloved Disciple" died at Ephesus about the end of the first century, full of years and honours.

Phillip,

the Evangelist. It is only in the Gospel by John that we learn anything about him. Here we are told that he was a native of Bethsaida. In all probability he too was a fisherman. Schaff says that according to tradition, he preached in Phrygia and that he died at Hierapolis.

Bartholomew,

Supposed, by many writers, to have been identical with Nathaniel. He seems to have been a Galilean, having his home in Cana, and spent his later days in preaching to the Jews in Arabia The date, the place and the manner of his death are alike involved in obscurity, although tradition, with its morbid love of Martyrology, has made him die a variety of deaths, some saying that he was flayed alive and beheaded at Albanapolis in Armenia; others that he was put to death in extreme old age at Urbanapolis in Greater Armenia.

Thomas.

Very little is known of his personal history. When the apostles separated to preach the Gospel, Parthia was assigned to Thomas. Tradition, quoted by Origen and Eusebius, makes him labour in Persia, and later authorities, in India, where he suffered martyrdom at Calamina by being thrust through with a lance. To this place the Portuguese gave the name of St. Thomas.

Matthew,

"The publican," by occupation a tax gatherer, residing near the Sea of Galilee. There is little reason to doubt the testimony of early writers that he followed the eastern course of the other Apostles into the bounds of the Parthian Empire. The tradition of his martyrdom in Ethiopia is legendary. The opinion of the Fathers is almost unanimous that the Gospel by Matthew was written in the Hebrew language.

James,

"The Less," son of Alpheus, author of the Epistle that bears his name. Though little is known of his history, the testimony, so far as it goes, gives to him a status second only to Peter. By some of the Fathers he has been styled "the Bishop of Jerusalem" where he remained to the end of his life, as a pillar of the Church. Josephus, a contemporary of this apostle, gives a clear account of his martyrdom, who, he says, was stoned to death by the order of Ananus the High Priest, about A. D. 61-62.

Lebbaeus.

"Whose surname was Thaddaeus" is generally supposed to be the same as Jude, the writer of the Epistle that bears his name, concerning whose missionary labours history is silent. Tradition says he suffered martyrdom in Mesopotamia, shot to death by arrows.

Simon,

"The Cananite" otherwise called Simon Zelotes, (The Zealot), is not to be confounded with Simon "the Lord's brother," though some of the old writers consider him to be a brother of Judas, one of "the Lord's brothers" so called, and speak of them both as missionaries in Persia and Mesopotamia. Some have it that he suffered martyrdom in Britain, after preaching along the Northern Coast of Africa.

The reference in Matthew XIII: 55, to the "four brothers of our Lord" is open to various conjectures. The simplest explanation, mentioned by Schaff and Stalker, is that they were younger children of Joseph and Mary. A second theory held by the Greek and Roman Church is that they were the children of Joseph by a former marriage. A third opinion, favored by Lange, is that they were the sons of Alphaeus, the brother of Joseph, and hence that they were first cousins of our Lord.

Judas,

Iscariot, "who also betrayed him," Matthew X; 4, is supposed to have been a native of Kerioth, a town of Judah. He is called the son of Simon, John VI: 71. His executive ability led to his appointment as treasurer of the Apostolic band. The circumstances in connection with the betrayal of Christ and the death of Judas are fully narrated by the four Evangelists.

Matthias was appointed by lot to supply the vacancy in the company of the twelve Apostles, occasioned by the apostacy of Judas, Acts I: 21. This disciple had been a constant attendant on Christ from the commencement of his ministry until his ascension. Of his after life and ministry nothing is known with certainty. According to one tradition he preached in Ethiopia and suffered martyrdom there; according to another authority he laboured in India and was stoned to death by the Jews.

Paul,

"The missionary to the Gentiles," born at Tarsus B.C., 2; studied under Gamaliel. In all his Epistles he claims to be "a servant of Jesus Christ, called to be an apostle." His miraculous conversion on the road to Damascus, A.D. 37, is described in Acts chapters IX and XXII.

His first great missionary journey was in company with Barnabas to Cyprus, Antioch, Iconium, Lystra and Derbe, A.D. 45-49. In Acts XXVIII: 30, we are told that "Paul dwelt two whole years in his own hired house in Rome." All authorities agree that he was beheaded in the near vicinity of Rome, by order of the tyrant Nero, A.D., 67 or 68, when he would be about seventy years of age.

WHAT THE "COLLECTION" SHOULD REPRESENT.

One of the world's greatest curses is unconsecrated wealth. It may be used as an instrument of oppression and extortion: it may be used to overthrow righteousness and to establish iniquity: it may be used to protect evildoers and make evildoing safe and easy; and in every nation to-day it is being used in just this fashion.

Against this use of wealth the church must ceaselessly contend, and it must ever insist upon the fact that God has a first claim to all our wealth, and every Christian man should be made to feel that whatever of wealth he may possess is his only in trust for the race.

Rightly understood the collection should teach this truth. Giving is part of our worship and an essential part, and our weekly offering should be a weekly acknowledgment that all we have belongs to our God and is subject to His call.

Then the collection should represent our thanksgiving. The Christian should have many Thanksgiving Days upon which he pours out his soul in fervent thanksgiving to the Giver of all good. Our every offering should be a thankoffering. This would mean cheerful giving. How many people are glad to see the collection plate? How many are there who really enjoy giving to God? We know there are some, but we question sometimes whether they are in the majority.

And yet the collection plate is sometimes the only safety valve against a soul-destroying commercialism. In all the history of the church it seems to have ever been the case that commercial prosperity and spiritual declension went hand in hand. The man who is hard up is more likely to listen to the voice of his God than the man who has more than he needs.

And the collection should not be merely a matter of course, but it should vitally represent the man back of it. The value of our offering depends not upon its size, but upon the spirit that prompts it. The widow's two mites still outweigh the other gifts, for they represented a complete abandonment of self and they were all she had.

In every congregation, as one considers the gifts to the church, one is struck with the strange disproportion of those gifts. The man worth $20,000 gives $20; so does the man worth $2,000. The inequality of this is very striking, and the man who can lead any congregation to adopt proportionate giving will be worthy of great praise.

The adoption of tithing does not meet the case, for the tithe of the poor means vastly more than the tithe of the rich. Possibly some plain, kindly preaching upon this point would improve matters.

And the collection should in some worthy degree represent the earning power of the community. But to make it so in most cases requires rather a lengthy process of education. Here, again, the preacher comes in. To him largely the church must commit the task of making the collection what it ought to be—a cheerful, intelligent and worthy expression of the spiritual life of the congregation.—The "Christian Guardian."

BEAUTIFUL THOUGHTS MAKE BEAUTIFUL LIVES.

The most important business in life is the re-fashioning and re-building of character after the divine ideal. Fail here, and you fail everywhere. Succeed here, and you succeed everywhere. So vital, and hence important, is the work of character-building.

Not that we are saved by character, but character is the exponent of the spirit that is within. By their fruits ye shall know them. This is at once a most natural and infallible test. It holds good always and everywhere. Character is the fruitage of the soul's thoughts.

Christ is the divine ideal. This is fixed and unalterable. It is never raised nor lowered. It ever remains the same for every individual in every generation.

We have also the plan and specifications. The Holy Spirit has in his infinite wisdom caused them to be written in a Book called the Bible. The words are so humane, clear, bold and distinct, and the plan is drawn so carefully and with such a remarkable delineation that any one who really desires to know them can do so. We have thus the ideal, the perfect pattern, the full plan and complete specifications of what God would have each of us to be. We are to be like Him—now.

But no one can be like Him unless he has beautiful thoughts. Here the wonderful process of re-fashioning and re-building begins. It begins with our thoughts, for as a man thinketh in his heart, so is he. Our heart-thoughts make us. This is the vital principle which underlies and gives strength, and shape, colour and beauty to the whole work of reconstruction. It is found in the nature and vitality of our thoughts.

Thought is the vivifier of all human affairs, the creator of beauty and the inspirer of joy. Other things may endure for a while, but it is the triumph of thought that determines the progress of the race.

This is the teaching of Christianity, as well as of all human experience. When the soul awakes and begins to think, it begins also to grow, taking its shape and colour from the thoughts on which it feeds. Beautiful thoughts make beautiful lives, and ugly thoughts make ugly lives. Every thing depends on a man's thoughts. Such is the philosophy of all character-building.

A gentleman who was looking for a place in which to locate with his family, is said to have gone to the post-office and secured a list of all the magazines and newspapers taken and read by the people of the community, then to have visited the public schools and library and the churches, and from the data thus gathered he formed his opinion as to the character of the people. He judged them by their thoughts.

No thought is beautiful, unless it is pure and true even as the Christ is pure and true. Let this mind be in you which was also in Christ Jesus. What a mind Jesus had. How true, and pure, and loving; how patient, and gentle, and kind; how strong, and brave, and helpful, were all the thoughts of Christ. My thoughts are not as your thoughts, saith the Lord. This is just another way of saying we have not reached our ideals. There is still room for growth. We are to be like him, not only in our destiny, but also in our character.

Can a man change his thoughts? Can he lay down one book and read another? Can he solve a problem in higher mathematics one moment, and repeat the Lord's Prayer the next? Nothing is more evident than that man has more or less control of his thoughts. Hence, character-building is a matter of mere choice. He can put into it pure or impure thoughts—thoughts that are crooked or straight; beautiful or ugly, uplifting or degrading. Each one in the last analysis must choose for himself.

God not only commands us to think, but he commands us to think on whatsoever is true, honest, just, pure, lovely and of good report. To build these most excellent things into our character is to make it pure, bright, beautiful and strong.

This, however, can be done only in one way. It is by thinking seriously and deeply on these things. The great need of the hour is more serious thought on the bright, pure and beautiful in life.

The unrighteous man is urged in Scripture to "forsake his thoughts." Why forsake them? Because they are not what they ought to be. They are not helpful, but harmful; not liberating, but enslaving; not like the thoughts of Christ, but like those of the prince of darkness.

The habit of looking on the bright side, taking short views, trusting God, and gathering up the beautiful sunbeam thoughts scattered all along our paths, is worth millions. To build these things into your character is to make it heavenly.

Now, heaven's gate swings inward, not outward. It is for admission, not expulsion; ingress, not egress. Those, however, who enter there, leave all unkind and impure thoughts behind, for there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie.

Pure, bright and beautiful thoughts make us the kind of people we would be if we were in heaven. We are going there some day. Shall we not, by cultivating beautiful thoughts, get ready for an abundant entrance?

Enoch, the man who practiced the presence of God and walked with him day by day, did not need any special preparation at the last moment for his glorious entrance. For years, he and God had been perfectly agreed, they had thought the same thoughts and talked about the same bright and beautiful things as they walked along the same path of the just, which is as the shining light that shineth more and more unto the perfect day.

This life has reality. It must be true, as well as pure and bright. The soul that will not think of things beyond the stars is a descending rather than an ascending soul.

In the library of modern thought, there is none more uplifting and beautiful than the thought of God in Christ, reconciling "all things unto himself." No laugh can be loud enough, nor sarcasm acidic enough, nor skepticism violent enough, to destroy the stimulating and transfiguring influence of this great historical fact.

Spiritual wisdom does not come by the way of a hearing ear, or seeing eye, but by a complete self-surrender to the uplifted and enthroned Christ. I will draw all men unto me. How? By the attractive power of true, pure, bright, and living thought "Remember me" I am yet to be the lode-star of all eyes and the lodestone of all minds and hearts. When that time comes, all lives will be most beautiful, because they have been touched and crowned with the unfading beauty and the inexhaustible fragrance of the Rose of Sharon and the Lily of the valley.—Selected.

"An act of goodness is itself an act of happiness. No reward coming after the event can compare with the sweet reward that went with it."

World Wide Work

A SIAM GOVERNOR'S CONVERSION.

By Rev. Howard Agnew Johnson, D.D.

Down in the Malay Peninsula a Christian missionary was preaching the Gospel to the multitudes who gathered to hear his message. For more than thirty years he has been a missionary in that country, and he loves the blessed work of traveling over the various provinces on long itinerations, often lasting six months. When I saw him in his home in Bangkok he was just starting on a journey of this sort. From his own lips I heard the following story:—

Some years ago he was in the Malay Peninsula in a region where he had never been before, and was very much surprised to hear that the governor of that province believed in Christ He inquired if any missionary had ever been there, and was told that no preacher had visited the place, but that once a man was selling copies of a book. The governor heard of this book, and bought one of the volumes. Now the teachings of this book, according to the report that came to the missionary, were very like his preaching. He expressed a desire to see the governor, and was told that a messenger had gone to announce the stranger's coming. Soon he received a request to visit the palace, which he did, accompanied by his wife.

As they entered the beautiful grounds about the palace, they saw through the trees an old man with a gray beard, clad in white, standing on the veranda of the house, and by his side his wife, also in white. When they caught sight of the approaching visitors, they exclaimed: "Hosanna! Hosanna!"

When they were all seated together on the veranda, the old man told of their remarkable experience.

Thirty years before, when he and his wife were one day mending some of their broken idols, he suddenly stopped and called her attention to the wonderful character of the human hand, capable of making so many things. He said that his hand was a greater thing than these lifeless mages they were mending.

Then he declared that human beings, intelligent and creative, were greater than these pieces of wood and stone that they shaped into images and worshipped. "How absurd it is for us to worship these dead things, as if they could do anything for us!" he exclaimed.

His wife agreed with him, saying that she had often thought the same thing. They decided that they would worship these creatures of their own hand no longer, but would destroy them. This they did, and returned to the empty room from which they had taken the idols, wondering what they should worship now.

The governor said to his wife: "There must be a Being greater than man, who made man and the earth and the stars. We will worship him, the greatest Being in the universe." For thirty years they had been going together into that empty room to bow before their God, "feeling after him, if haply they might find him," as the Apostle Paul said to the Athenians.

It was a striking instance of Paul's statement, in his letter to the Romans, that even thoughtful heathen are led to believe in a great Being because of the evidence of his intelligence and power revealed in nature. Paul said: "The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his eternal power and divinity, so that they are without excuse."

Through all these years these two children of God lifted up their hearts to him in worship, striving to obey the law of God written upon their hearts. But they needed more light, and anxiously hoped for it day after day and year after year.

The governor sad that at last he heard of a man in his province who was selling a book. A sudden thrill of confidence came into his heart that this book was what he had waited for so long. In eager haste he sent for the man and asked about the book.

The man said: "This is the greatest book that tells about the greatest Being in the universe." With trembling hands the governor took it. It was a copy of the Christian Scriptures, translated into his own language.

As he read the Old Testament, he said, the pictures seemed very familiar, for they were just the pictures of the life of his country. When the governor and his wife came to Paul's sermon to the Athenians on Mars Hill, where he spoke of the people worshipping the "unknown God," he said: "Wife, we have been living in Athens thirty years."

Through this word of God alone, without a human voice to help them, taught by the Holy Spirit of truth, they came to know the true God and Jesus Christ whom he has sent.

When the governor ceased to worship idols, he told his people of his convictions and practices, but he could not tell them much about any other religious life. When he came to know his Bible, however, he was prepared to teach them and help them to know the truth and obey it.

The people had asked him for a statement of his faith, and he told the missionary that finally he had written it down. Going to a little box he took from it his confession of faith and read it aloud. With keenest anticipation the missionary listened to learn what a man thus taught only of God would formulate as his creed.

It began thus: "I believe in God the Father, who made all things. I believe in Jesus Christ, the Son of God, as my Saviour. I believe in the Holy Ghost as my Comforter and Teacher." The statement contained the fundamental essentials of the faith that is accepted by the Evangelical Christian Church, with no addition of false views.

The missionary said farewell to the aged couple, telling them that he soon expected to go home to America to visit his parents. The governor looked appealingly at his newly-found Christian brother and said:

"Missionary, I am an old man, and may not live until you come again, but I wish to ask one favor. When I die I will go to heaven, but I will be far back among the unworthy ones, for I have been an idolater and have done so little for my Lord. But you will be close up to the throne, for you have had a long life of blessed service. Please promise that you will tell Jesus that I would love to be allowed to come near to him just once that I may see his glory."

This man was the only person who had the right to present any of his people to the king, and he had not appreciated the difference between the kingdoms of the earth and heaven in some of these things. Like a little child he believed and loved his Lord, and in his humility he counted himself one who would sit far down at the feast.

With tears of joy they separated. More than a year later the missionary visited the place again. The governor had gone to behold the King in his beauty, and to realize that he would not have to wait for any special introduction by any man. The governor's wife was living, and was teaching her people the truth as it is in Jesus.

There are many instances of the people who have been led to know the true God and to find peace and joy in Christ simply through the reading of the Bible, without any person to teach them. The Holy Spirit has been their teacher, leading them into the light of life.

It is a striking evidence of the sufficiency of the Word of God to give all men everywhere the light they need to make plain the way of salvation.—Sel.

THE FIRST PROTESTANT MISSION IN SOUTH AMERICA.

The earliest Protestant missionaries were two ministers and fourteen students, who were sent out by John Calvin of Geneva, in company with an expedition of more than three hundred souls, whose destination was an island colony in the Bay of Rio de Janeiro.

This island had been colonised by a learned and adventurous knight, Nicholas Durand de Villegagnon, with the permission of Henry II of France. The double purpose of the founder had been to establish an asylum for persecuted Huguenots, and to open up commerce between Europe and America.

The Genevan missionaries were cordially received by the seemingly zealous Protestant chief of the colony, and for a time all went well.

Very soon, however, this chief's real character manifested itself in acts of barbarous cruelty towards the natives, and, in a measure, towards the colonists. Then he threw off the mask and sided with the Catholics. The persecuted Huguenots were now forced to flee for their lives. Some escaped to the shore and some to French ships. Those who fled to the Portuguese were forced to profess the faith of Rome.

A Portuguese fleet was sent out at the instigation of the Jesuits, to prevent the 10,000 French Huguenots, about to leave France, from entering the colony. This fleet burned the French forts and seized the colony for the Roman Catholics.

Thus the first Protestant mission in South America was brought to an end through the treachery of a villainous chief. If this chief had remained true to the Huguenots, Brazil would in all probability have been an enlightened Protestant country to-day, as is North America.—"South America."

RUSSIA AND THE GOSPEL.

By Pastor Wilhelm Fetler, St. Petersburg.

Supdt. of the Russian Evangelization Society.

At last, at last, the great Empire of the Czar has been opened for the Evangel. The spell of centuries has been broken, new light has begun to shine: the year 1905 ushered in some degree of religious toleration.

Two centuries ago, Peter the Great proclaimed liberty of conscience. I have in my possession a copy of his remarkable manifesto in which unmolested freedom to every subject of the emperor in matters of religion is proclaimed; and both civilians and soldiers are included. Peter was not only a shipbuilder, a warrior, a Czar, he was also a seer, and, because of that, a reformer.

But he was very much alone, as prophets usually are. He was fully two centuries ahead of his times. It was a hard thing, even for an iron-minded Peter. "Everybody is dragging down, I alone am pulling uphill," he once exclaimed. Hence it is not more than five decades since the simple Gospel began to be preached in Russia.

It was a crime, even then. Those who preached, and those who accepted the preaching were placed in jail with murderers and thieves and traitors. The State and Church—these twain were one spirit. To believe otherwise than the Holy Orthodox Church, and to leave that Church, meant treason to the State.

Would you know what this meant to those who chose to follow the Lamb? Then ask the weary exiles, journeying thousands of miles from their homes—and the clank of their chains and shackles will answer you. Inquire of the frozen steppes of solitary Siberia, and they will tell you. Tarry awhile with the bitterly crying orphans, and widows—over the open graves of fathers and husbands, crushed under their exile burden—and you will have seen the end of the story.

When liberty was proclaimed in 1905, a number of the sufferers for the faith were permitted to return from their exile. I shall never forget my first meeting in the city of Kieff with these veterans four years ago.

That was, indeed, a long polar night in about by the dawn? The great change is Russia. But changes have been brought that, by the Czar's manifesto of 1905, the largest nation of white people in the world has been made accessible to the Gospel.

It is a fact that the Russian people are the most naturally religious of any people in Europe. They seem to be born that way. And if hundreds of thousands of them in the last few years, especially from the educated classes, have turned aside from belief in God, it has been because that form of faith to which they had been accustomed to adhere, was too shallow to satisfy the deeper longings of their souls.

This fact is especially noticeable, when you come in contact with the student life of Russia. What a field full of hope and promise that is! In St. Petersburg and in Moscow alone there are over 100,000 students. When you include the other university centers of Russia, the student force will appeal to you as a small nation by itself.

When noticing the number of cases of suicides among the student circles, I was deeply moved to do something definite for the men and women of our universities and colleges. Thus I began to hold special meetings for them each Thursday night in one of my halls in St. Petersburg. My first lecture was: "Is life worth living?" I was led to choose the subject because of the general feeling of emptiness of purpose, and consequent despair present with many of our young people.

A case or two will illustrate this.

A few months ago at St. Petersburg, on the Vassili Island, three lady students met in the house of one of them. They were educated, members of good and well-to-do families, and with bright prospects, as the world reckons it, for the future. It would seem that they should have been able to enjoy life.

But when the door was broken open by the police, all three of them were found poisoned. A slip of paper—left on the table—gave the mute message: "We have found no aim in life, therefore, we have chosen to die." A laconic epitaph, characteristic of the larger part of our students!

Since I began my lectures for students, my joy has been to have numbers of them come to hear the story of Him who died for them.

Among them was a student of one of the women colleges, called the "Bestusheffsky Institute." I have seldom seen a young woman so sad-looking. She had seen great sorrow in her life, and she had lost all interest in the affairs of the world. The only escape for her was poison, until she heard about the Cross. The Atonement dawned upon her as a new, glorious day—and although, when she first came to our hall, she believed neither in God nor Christ, nor heaven, nor the Bible, to-day she can sing:

"I know that my Redeemer liveth!" She has left the poison and grave.

At my first lecture a student rose to oppose me. He seemed to be a gifted and energetic fellow, and his history was an interesting one. As a lad he had been a worshipper in the State Church; growing up he became an ardent disciple of Count Tolstoi. His next advance was on the path of socialism; soon he was in the ranks of the revolutionaries, and when he first attended our religious meeting, he was an avowed nihilist.

Three or four weeks later this very man stood in my student's meeting at my desk. The first sentence that he uttered, as he faced his former companions and sympathizers, was this: "Brethren, fellows, let us pray!" And at this he was the first to kneel, and offered a most passionate prayer, mingled with praise to his new Master.

Then he told, in simple but exceedingly impressive words, the story of his conversion. His very presence at our meeting, he said, was by a misunderstanding. He had come to hear a lecture, by Mr. Tshertkoff, the prominent Russian nobleman and disciple of Count Tolstoi, and he found a Gospel preacher instead.

Then, as he rose to oppose this preacher, his intention was to speak until he should succeed in dragging the preacher down from his Gospel platform, and in making of him a nihilist. Instead of that he himself had been pulled up to the Gospel platform. "And the two cords to draw me up, were," said he, "the texts, 'God is Love,' and, 'They crucified Him.'"

In order to give the utmost possible help, we are not satisfied with simply public lectures. At the close of each session we give an invitation to join our intimate student circle "Ebenezer." We do not ask them whether they believe in anything or not.

Nor do we trouble them with questions whether they want to believe. We simply ask them to be polite and reasonable enough not to judge nor to criticize the Bible before they have really studied it themselves. And all we ask of them on joining the "intimate circle," is to gather once a week, each bringing his own Bible, that we may read it together. Questions then can be freely asked and answered, difficulties raised, and without difficulty removed.

These have been wonderful meetings. The Lord has been in our midst in a marked degree. At our first intimate circle meeting about a dozen came; in three months' time we had a half-hundred or more.

I scarcely knew how I should open the first meeting, for I am accustomed to begin with prayer. But it was a gathering of atheists and materialists, spiritualists and nihilists, and there was scarcely anybody to join with me in prayer. At the last meeting, and even before that, they were almost all reverently on their knees, and a number of those present were praising God for what they had experienced.

I have been gladly surprised at the enthusiasm with which our converts take up the private study of the Word of God. If we should compare the Bible with bread, I would have to say—to give a true picture—that the converts do not eat it, but literally devour it.

To illustrate this let me mention again both the cases I have already referred to. The pessimistic candidate for suicide, three months after her conversion, wrote an article on religion. You remember she was a perfect atheist, and she knew the Bible only by name. But if you should read her articles, you might well think them to have been written by a theologian of some importance and of many years' standing. They are full of the Gospel, and reveal an intimate knowledge of the Book.

The other friend, the ex-nihilist, has shown equal results. The Word of God so much impressed him, that he not only studied it day and night, but bought a number of portions of the New Testament, and went into the streets of St. Petersburg, giving them away to other students whom he met in the streets (the Russian students wear a uniform by which they are recognized).

Then he went to the cheap lodging-houses and spent hours after midnight with these outcasts, reading to them about Jesus, and praying with them and for them. Now he has gone to the far east of Siberia, where his people live, and whom he had deserted, and is telling to them and to everybody of the love of God and of the Atonement of Christ.

Others of the converts are serving their fellow-men as they can. On the whole, there is no work at the present moment, which appeals to me more strongly than this movement among the students—for they are the future Russia. Before many years are gone they will be known as the leading element of the nation. As lawyers, doctors, diplomats and judges they are bound to influence the people one way or another.

Here, then, is our opportunity, here is a great nation awakening from the sleep of a thousand years. A new day has come for the 150,000,000 of Russia.

We have but one thing to preach to them, and that is the same as of old—Christ and Him Crucified. If some venture to tell us that that is the antiquated theology of a hundred years ago, we reply: that if by that old theology we can get hundreds of souls to Christ—as the case has been these years of our Russian ministry—then we will stand by this teaching, and we promise to accept any new belief or practise that is proved in the lives of the advocates to be more successful in the winning of souls —but never until then.

The Great Opportunities.

Let me now indicate briefly the manifold opportunities and the crying needs of Russia at the present hour.

Here is a powerful call for evangelists and preachers. Among our number are but a very few who are free entirely from other occupations so that they can give their whole time to the service of the Gospel. Most of our brethren can do it once a week —on Sunday—others occasionally on some week-nights. The whole of the great harvest field—a sixth of the area of the globe —is waiting for reapers.

Another, and almost equally pressing call is for mission and Gospel halls; there are still tens of thousands of villages and towns in Russia where the Gospel has not entered. We have to rent rooms or halls, and where a group of believers has been gathered, a cheap wooden or iron hall could be erected if there were the means.

Great good could be achieved by the publishing of good Christian literature. The need for that is very much felt at the present time.

We need also Christian teachers and schools. I think I shall not be far from the truth if I say about 70 to 90 per cent. of all our school-teachers and professors of our colleges and universities have parted with their faith in God and Christ.

Materialism and atheism are predominating. Tolstolism—that shortsighted system of naked, freezing morality—is still rampant. We have scarcely a single school with definite evangelical teaching. Our children come in their tender and impressive age under the blighting influence of men without faith, and they leave the school poorer than they entered, miserable to the utmost, without a God and without hope in the world. But this must change.

Features of the Work.

Lastly, may I be permitted to refer to several features of the work and opportunities, as the Lord has very graciously opened to us at both of the capitals of Russia, St. Petersburg and Moscow.

We began at first with St. Petersburg. The first meeting under the auspices of the Pioneer Mission (now Russian Evangelization Society) for the Russian people was held in December, 1908.

During these four years we have witnessed what we might call almost one continuous revival. From one hall we had to go to another until now there are about a dozen mission halls in connection with this work in various parts of St. Petersburg and surroundings.

But even now, we have touched but a fringe of the opportunities in this city. All of the halls where meetings are held are filled to overflowing. From thirty to forty brethren, converts themselves, are helping me to preach the Gospel, some of them superintending the work in the halls.

On Monday nights the preachers come together, and we endeavour to instruct them, as well as possible, in successful means and methods for the ministry. But we chiefly occupy ourselves with examining our own spiritual state, and with intercessory prayer. We find that in spite of the virgin soil and prepared hearts, it is only by unceasing prayer to God we can make headway.

But we can praise God that He is faithful. We have reason to believe that not less than two thousand souls have been led to Christ during the four years, and perhaps many more; whereas many thousands throughout the Empire have been influenced through the work at St. Petersburg.

One pressing need in connection with the abundant growing of the work was that of a large mission hall, as the central place for the preaching of the Gospel. With every week, our halls, holding from 200 to 800 people were becoming too small. Two years ago we hired the large hall of the City Duma, holding some 2,000 people, and even then hundreds were turned away.

Last year the Czar gave us permission to purchase a site for our Gospel Tabernacle. Our numbers were small, the believers themselves were very poor, most of them being factory workmen, but trusting in the Lord we went forward in the difficult work. The land alone cost $22,500. The building to hold 2,000 people, will cost $50,000 more. By the grace of God we have been enabled to go on. Christian friends, in England, America, and even Australia have been coming to our help. The hall was opened January, 1912, the Russian Christmas.

To assist the Gospel that is preached, as well as to spread it among those who can not reach our meetings, the printed Word is used. We are publishing a monthly spiritual journal which has been much blest. We desire to send free copies of this journal to every priest in the empire, as well as to all the national public schools, hospitals and prisons.

The Children's Record

MAP OF CHINA.

The Shaded Spot is North Honan.

MAP OF NORTH HONAN.

The Shaded Spot of the First Map Enlarged.

CATECHISM ON HONAN.

Study these maps, and then the following questions.

The upper map represents all of China, with its eighteen great provinces and perhaps four hundred millions of people, one fourth of the population of the whole world. The small dark spot a little above the centre of that map is our mission field, North Honan.

The lower map is that small dark shaded spot enlarged.

Question.—What is Honan?

Answer.—One of the eighteen provinces of China.

Q.—What is the population of this one province of Honan?

A.—Over forty millions, or five times the population of Canada.

Q.—How much of this province is our mission field?

A.—About one-fifth, the part lying north of the Yellow River.

Q.—What is the size of our own field, North Honan?

A.—Say about 150 miles from N. to S. and 200 miles from E. to W.

Q.—What is the population of our own field, North Honan?

A.—About eight millions, as many as all Canada.

Q.—Into how many prefectures is North Honan divided?

A.—Three, Hwaiking, Weihwei, Changte.

Q.—What is the capital city of a prefecture called?

A.—It is called a Fu city; hence, Hwaikingfu, Weihweifu, Changtefu, are the capital cities of these prefectures.

Q.—What is wrong with the map of North Honan on this page?

A.—The three fu cities should have the word "fu" at the end of them. Thus,—"Hwaikingfu," etc.

Q.—When did our Church begin mission work there?

A.—In 1888. The quarter-century of work is to be celebrated next year, 1913.

Q.—Into what great periods are these twenty-four years divided?

A.—Into two great periods of twelve years each, the first ending with the Boxer uprising in 1900, when all the missionaries were driven out; the second ending with the great Revolution in the present year, with a new China and full religious liberty.

Q.—How many stations have we in North Honan?

A.—Three older centres, one in the Fu city of each of the three prefectures; and three newer stations, one in each prefecture. From these centres the missionaries tour the whole country, preaching the Gospel.

Q.—How many out-stations are there?

A.—Nineteen.

Q.—How many organized congregations?

A.—Twenty-two.

Q.—How many of these congregations have settled native pastors?

A.—Eight.

Q.—How many missionaries have we there now?

A.—Last published Report gave twenty-three missionaries and their wives, two unmarried men, and ten unmarried women, fifty-eight persons in all.

Q.—How many communicants?

A.—One thousand six hundred and seventy-three.

Q.—How many scholars in boarding schools, or more advanced schools, training as future leaders?

A.—Two hundred and sixty.

Q. How many students in our Theological College there?

A.—Forty-two.

Q.—Do the eight millions of people in Honan, equal to the population of all Canada, live scattered through the country on their farms as do the people in Canada?

A.—No; they live in twenty-two thousand towns and villages, scattered over the country and go out to work their farms.

Q.—How can each one of us help to uplift and save China's millions?

A.—By giving to missions and by prayer for the missionaries and for the Chinese Christians.

A SPLENDID MISSION BAND.

How They Used Their Talent Money.

For the Children's Record:—

Be sure to read this story. It is one of the best things the Children's Record has ever had for you. The most of it is written by youngsters. Perhaps that is what makes it so good.

It was in the Humesville church, in the Presbytery of Brandon, Manitoba, that this Mission Band was organized, 8 April, 1912, about eight months ago. The minister's wife, Mrs. Andrew Hood, was chosen president. The Band has twenty-two members.

At the beginning Mrs. Hood suggested that each one get twenty-five cents as talent money; getting from their parents or friends or earning for themselves twenty-five cents, or its equal in value, and then trying what they could make out of that twenty-five cents for missions during the Summer.

Thanksgiving evening was decided upon by the Mission Band as the time when they should give an account of their stewardship, in a public meeting to be held in the church. At the meeting, the minister, Rev. A. Hood, presided. After a nice programme of music and addresses, the children told their story and gave their offerings, and the talent money and collection will amount to sixty dollars for missions.

They had their stories written, and read them. Here are some of the papers they read, which the pastor has kindly forwarded for the young readers of these pages.

"With my twenty-five cents I bought thirteen hen eggs, which I set. When they came out I had twelve chickens. But a skunk took five of them. When the seven that I had left were ready, I sold them for sixty-five cents apiece, thus making a total of four dollars and fifty-five cents, which I bring to-night.

"I bought fifteen cents' worth of cucumber seeds. The ground was made ready and I planted them one Saturday in May.

At first the weather was very dry so they did not grow well, but after awhile we had lots of rain and they grew very fast, so fast that they did not spread along the ground and I thought they were going to

be trees. However, they gradually spread out, blossomed and bore fruit. I had three and a half pails and would have had more only the frost spoiled the vines. I sold them for 60 cents a pail, so I have two dollars and ten cents to show to-night."

"I set fourteen eggs and had ten chickens come out. Three of them died when quite small. After they had grown up some I could not tell which was mine, and as there was a good many died afterwards I am claiming five, which I sold for fifty cents each, making two dollars and a half as talent money."

"For my talent money I bought one dozen of eggs and set them under a Nova Scotian hen, expecting her to bring out twelve chickens at the very least. But much to my disappointment she only brought out seven. The turkey killed one of these, but the other six survived. I have for my talent money three dollars."

"I set thirteen eggs and nine came out but one died in the nest. Eight grew up but some of them died before their mother left them, so I am calling five mine, which I sold for fifty cents each, making a total of $2.50."

"With my quarter I bought thirteen eggs and set them. Only one chicken came out and then Mrs. Gibbons gave me five duck eggs, and I set them, and the hen ate four of them and brought out one duck, and it died. So I went to work after school and earned fifty cents a week for four weeks. Sold my chicken for fifty cents, so I have for my talent money two dollars and fifty cents."

"The members of our Mission Band were each given twenty-five cents or its value. I was given twenty-five eggs. These I set under two hens. Seventeen chickens came out. I gave them meal and bread soaked in water for them to eat. I put their drinking water in a small pail and three got drowned, so I changed it to a flat dish. Three more of them gave up the ghost, so I just had eleven left. Eight of them were cockerels and three pullets. My aunt came out on Saturday and went back on Monday. I sold her a few of my chickens and mamma bought the rest. They sold for three dollars and twenty-five cents, which I have for my thank-offering to-night."

"Mrs. Gibbons gave me seven duck eggs, and I set them. Only two ducks came out and they both died, so papa gave me a duck, and I sold it. So I have for my talent money fifty cents."

"How I used my talent money. At the time the Mission Band was formed I was stopping at Mr. Reid's, so I bought potatoes from him for my talent money.

"Mr. Reid kindly planted and looked after them for me. I went down this fall, and with the help of Gertie and Robert and Gordon Reid we picked them. I sold the potatoes to father at fifty cents a bushel. I got four and a half bags. My total is three dollars and forty cents."

"With my twenty-five cents I bought thirteen hen eggs. Then I made a nice little nest of straw, and placed my eggs in it, and mamma lent me one of her hens, which I put on the eggs. Every morning I went out to feed and water my hen; but to my surprise one morning I found I had twelve healthy little chicks and one bad egg.

"Then I took them out of their cozy nest to give them a sun bath. They all gathered around me and I tramped on one and Mr. Cat thought he would enjoy one for his lunch. Then six took sick and died. The other four grew to be fine big chickens, which I sold for sixty cents apiece, making two dollars and forty cents. Then a visitor gave me ten cents to make it $2.50. And I am able to give to-night two dollars and fifty cents as my talent money."

"You have not heard a great deal from me this summer, so now I hope to be able to tell you all my summer's work. It has been pleasant work to me, at least part of it was. Papa gave me one bag of potatoes for my talent. I planted almost half of them and the boys planted the rest. It was great fun planting those potatoes. We were all telling stories and taking turns at throwing mud at each other. I thought I was badly treated, but oh, you should have seen my apron. The color of the apron was at one time a light blue, but when I came to the house from the potato patch it was

much the same color as the potato patch. I will not tell you the consequences of the dirty apron as I do not want your sympathy to-night when everybody is so happy. Mike and Sam helped me dig my potatoes. Papa bought them—he knows a bargain when he sees one—and so I have three dollars for my potatoes.

"I also planted a few onions, but I didn't have very good luck with them; they only brought me thirty-five cents. In my summer holidays papa gave me some money to spend. I saved twenty-five cents, so I am also giving it. So I have for my talent money three dollars and sixty cents.

"Will close now, wishing our Mission Band a continuation of the blessing we have enjoyed this year."

HOW GUE FOUND GOD.

Gue was a rosy, plump little Chinese girl. All day long she played with the other children, dressed in gay, loose coat and wide trousers, and most of the time she was happy. She did not go to school, she never had heard of Sunday school, and soon she would be married to some little boy and go to his home to be a hard-working little slave for his family; but she thought that all little girls everywhere were like that, and she did not worry about the hard times that were coming because she was too little really to know about them.

One day she could not go out to play. She lay on her hard bed, with her poor little body burning with fever. Gue's mother said an evil spirit was angry and was making Gue ill so they made terrible noises and did all sorts of things to frighten away the spirit.

They sent for their doctor. But he knew no more than they did. He said, as they had, that it was all caused by an evil spirit, and the things that he did to drive away the spirit are almost too dreadful to tell.

Not one thing was done to help Gue or to make her comfortable. There were terrible noises to frighten the spirit; there were medicines which she had to take—dreadful stuff that was not really medicine at all—and at last the doctor even burned the poor little head with a hot iron. No wonder that Gue grew worse and worse. She was too ill to do anything but lie and feebly moan.

"Why don't you take her to the hospital that the missionaries have?" asked a neighbor who came in.

'Oh, no," cried Gue's mother. "They would kill her and kill me, too!"

'No, they would only help her," insisted the neighbor. "They helped me, and they help everybody who asks them."

At last when she saw that Gue could not live much longer, she said that she would go to the hospital. It was a long, long walk across the city, and they took turns carrying poor little Gue in their arms.

The missionary doctors and nurses had been very busy all day, but they did not turn Gue away. They bathed her tired, hot little body and put her in a clean, cool bed with fresh white sheets, and they comforted the tired mother by telling her that Gue could be cured.

When the mother came back in the morning Gue was better. Day after day she came, and day after day the missionaries taught her of Jesus. It seemed very strange to her that people should leave their homes and come away over to China just to tell the people about their God, but they were loving and kind and were helping Gue, so she listened.

When at last Gue was well, both she and her mother believed and trusted the Saviour. They no longer feared the evil spirits or prayed to the idols in the temples, for they had found the true God.—The Sunbeam.

It is for this that you send missionaries to China and India and other countries, where there are many little girls, such as Gue was.—Ed.

ST. THOMAS LEARNED HIS LESSON.

There is a quaint legend which tells how some years after the event? St. Thomas was again troubled with agonizing doubts as to our Lord's resurrection. He sought the Apostles, and began to pour his soul's troubles into their ears.

But first one, then another, looked at him in astonishment, and told the unhappy doubter that he was sorry for him, but really he had so much to do he had no time to listen to his tale.

Then he was fain to impart his woes to some devout women. But they, as busy as Dorcas, and in like employment, soon made him understand that they had no leisure for such thoughts as these.

At last it dawned upon him that perhaps it was because they were so busy that they were free from the doubts by which he was tortured. He took the hint, went to Parthia, occupied himself in preaching Christ's Gospel, and was never troubled with doubts any more.—Pittsburg Christian Advocate.

Can we, whose souls are lighted
With wisdom from on high;
Can we, to men benighted
The lamp of Life deny?

THE MISSIONARY'S MAIL DAY.

A Picture from the Mission Field.

(Note.—Here is a picture—adapted from the U. F. Missionary Record—which, with variations, gives a glimpse into many a home on the foreign field, where our missionaries, our substitutes, are doing our work for us.

Think what the coming of a letter from a passing ship—not mail-day for they had none—meant to our earlier missionaries in the New Hebrides, where, not for months, sometimes not for a year, did they hear from friends, perhaps from children, who had to be sent away at an early age from the heathen surroundings, and sent to school. Think what it meant to our earlier missionaries in China and Central India and our other mission fields, when for weeks no word came from the outer world! These times are passing. The world is getting nearer together, thanks very largely to missionaries pioneering the way, but the picture has still its living and real interest. —Ed.)

It was mail day, the red letter day that came once a fortnight, bringing letters from Canada, with news of children and friends, of church doings, and of public events in the great world beyond the little white station planted high among the tropical hills.

From early morning one felt that there was a difference in the atmosphere of the house. On the face of the missionary and his wife was a look of expectancy curiously commingled with exhilaration and anxiety. She was very busy about household matters when I appeared, as was the missionary with his work.

As we came back from a visit to the school, Jeremiah, the negro servant, overtook us.

"Well, Jeremiah?" said the missionary.

"The mail steamer arrive this morning, ministah, and letters will be up by nine."

"Good; I am riding down myself tonight."

"Yes, ministah."

The evening came at last. It was a clear, starlit night; the air was cool and sweet, and there was not a breath of wind about. Along the white, hard road we clattered; past small trade settlements now deserted for the night, past huts with the light streaming through cracks in the mud walls, over running streams, until we reached the post-office six miles away.

It was a wooden building, wedged between a number of wayside stores. Grouped in front were a number of natives, men, women, and boys, messengers from planters in the district, while several horses were fastened to the pillars.

The missionary unslung his post-bag and passed it through to the postmistress. For a quarter of an hour nothing was heard save the low talking of the natives, with an occasional laugh from the boys. Then through the still air came a faint sound and one of the latter jumped up with the cry of "The mail."

Presently, to the long wail of a horn, the light government mail-cart drawn by two mules dashed up. The negro who drove it threw a bag at the feet of the postmistress, and, cracking his whip, was off again on the next stage of his lonely journey.

To the impatient missionary, the sorting of the mail took an age, but at last his bag was handed out and we headed for home.

As we came up the slope we saw in the doorway the form of the mistress silhouetted against the light. The missionary strode into the sitting-room and sat down with his wife at the table. I placed myself in a corner outside the range of the lamp and watched.

He sorted out the contents of the bag, and handed a bundle of letters to his wife. When I saw her face I averted my gaze in sheer pity. Her hands trembled as she sought out familiar handwritings, and for a moment she hesitated, then opened the first. Her husband had begun his. Both glanced hurriedly through their missives, and for some minutes I heard broken exclamations.

"Thank God . . . James is better . . . Mary has passed her final . . . Poor little Dick! . . . Oh, John!"

But the missionary had become oblivious to everything.

"John, dear."

"Yes, wife," came at last, very quietly.

"You know Mr. ——, who was so kind to us the last time we were home? He is dead."

"Ah . . . I am sorry. So, dear, is my sister," was the grave reply.

The tears sprang to her eyes.

And so it went on until all the news had been taken in and they had adjusted themselves to the new outlook the mail had brought.

The missionary turned to me. "Life always seems full of happenings on a mail night," he said, "but it is because so many separate items come at once."

He rose and walked through the open window to the verandah and stood looking

out upon the night. The sky was aglow with the haze of starlight; in the pasture the pulsations of the fireflies came and went, while far below and beyond lay the great space of shadowed land and sea.

I glanced towards his wife. She was sitting with folded hands gazing before her with unseeing eyes. She was thinking of her children—that brave company who had once filled the home with happy activity, and were now grown up and scattered.

The missionary looked up at the Southern Cross and saw by its position that it was long past midnight, and he turned again and entered the room, gathered up the letters, and swept the papers and books into a heap on the couch.

We knelt down, and in a low voice, surcharged with feeling, the missionary relieved his heart and ours, committing our loved ones, far away, to the keeping of Him who is the Father of us all, and giving thanks for the lives that were now at rest." —"Missionary Record" of the U. F. Church of Scotland.

TONAL McTAVISH.

A story is told of Dr. Norman McLeod, that when, many years ago, he was about starting on a visit to India, an old lady of his congregation said to him: "When you go to India, you'll be seein' my Tonal', that went away to sail to India ten years ago, and never wrote a scrape of his pen to his mother since."

"But, Katie, India is a very big place, and how can I expect to find Donald?"

"O, but you'll shust be askin' for Tonal', what for no?"

So the Doctor promised. At various ports en route, he made enquiries among British ships without result.

As his steamer went up the Hoogli, an outward bound ship passed close by, and Dr. McLeod, who was standing at the bow, seeing a sailor leaning over the bulwarks of the other vessel, shouted out, "Are you Donald MacTavish?"

To his surprise, the man replied that he was, and the Doctor had only time to shout, "You're to write to your mother," when the vessels drew apart. The old woman was in due time rewarded by receiving a penitent letter from her neglectful son.

Large numbers of young people are away from home. In a totally new environment, they are strongly tempted to relax interest in the long-cherished associations of home, and to abandon some of the high ideals of life which they there revered. Happy is the young man or woman who holds a course steadily upward toward the old high levels, the tried and hallowed traditions of the Christian home.

There are strong bonds between those at home, and the son or daughter who is away. That absent one is the subject of much thought, of pleasant talk when incidents of the past are recalled, often of bright hopes and sometimes of fears. The prayers that ascend from the family altar, or the individual heart, are many and fervent. The love that grows in the family life, is of the most unselfish and enduring kind, and cannot but invoke for its object the protection of a stronger than human arm and the guidance of wiser than human counsel. If only the absent one loves back as loyally and devotedly, a happy issue may be well assured.—Presbyterian of the South.

"IT'S MY MOTHER."

By Jerome K. Jerome.

I remember watching a scene in Whiteford Street, London, just off Tottenham Court Road, one winter's Saturday night.

A woman—rather respectable-looking—had just been shut out of a public-house. She was very dignified and very drunk.

A policeman requested her to move on. She called him "fellow," and demanded to know of him if he considered that was the proper tone in which to address a lady. She threatened to report him to her cousin the Lord Chancellor.

"Yes, this way to the Lord Chancellor," retorted the policeman. "You come along with me," and he caught hold of her by the arm.

She gave a lurch and nearly fell. To save her the man put his arm round her waist. She clasped him round the neck, and together they spun round two or three times, while at that very moment a piano-organ at the opposite corner struck up a waltz.

"Choose your partners, gentlemen, for the next dance," shouted a wag; and the crowd roared.

I was laughing myself, for the situation was undeniably comical—the constable's expression of disgust being quite Hogarthian—when the sight of a child's face beneath the gas lamp stayed me. Her look was so full of terror that I tried to comfort her. "It's only a drunken woman," I said; "he's not going to hurt her." "Please, sir," was the answer, "it's my mother."—Ex.

A boy who has not learned to say "No" —who has not resolved to that he will take God's way, in spite of every dog that can bay or bark at him, in spite of every silvery voice that woos him aside—will be a weak and wretched man till he dies.

The Church Funds, West.

SUMMARY OF RECEIPTS

	During Oct.	Mar. 1 to Oct 31
Home Missions	$5,765.50	$32,061.80
Augmentation	156.00	3,882.63
Foreign Missions	4,917.63	24,082.48
Widows & Orphans	65.00	1,063.00
A. & I. Ministers	138.00	1 335.68
Assembly Fund.	227.70	805.85
French Evangeliztn.	377.00	1,800.30
Pte-aux-Trembles	318.50	3,082,26
Social Service, etc.	193.00	5,514.22
Jewish Mission	788.00	1,188.42
Deaconess Tg. Home	1.00	86.20
Knox College	87.00	543.50
Queen's College	57.00	307.08
Montreal College	61.00	350.08
Manitoba College	5.00	179.63
Westminster Hall	....	179.00
Alberta College	....	421.08

RECEIVED DURING SEPTEMBER

at the Presbyterian Offices, Toronto, by Rev. John Somerville, D.D., and divided among the Funds as directed by the Donors.

Ontario

Grand Valley ss	$ 6
Eversley ss	10
Rockwood ss	4 30
Fenelon Falls ss	3
Elgin House	10 30
Dorchester ss	16 31
Drayton ss	9 60
Drummond Hill ss	15
Cookstown	7
Brantford, Balf	7 50
Gananoque ss	10
Beeton ss	13
Thamesville ss	10
N. Kinloss ss	4 75
Underwood, &c. ss	7 11
Clearwater ss	17
St. Cath. Kx. ss	10 31
Palmerston ss	13 88
Kirkton ss	8 80
Shakespeare ss	16 00
Lavant Sta. ss	2 80
Petrolea ss	10
Thornbury ss	3 72
Tor. Old St. And. ss	8 50
Westboro' ss	5 73
Seaforth, 1st ss	14
Lakeport ss	7
Kilbirnie ss	4
Delhi ss	3 75
2nd W. Gwilbry ss	7 94
Trenton ss	75
Wyoming	21
Owen Sd. Div	440
Harriston	59
Seaforth, 1st	62 90
E. Zorra	53
Carlow, Mayo	30
Angus	20
Rv. A. J. Mann	17 25
Bear Creek	20
Wardsville ss	4 30
Newbury, Kx. ss	3
Cottesloe ss	5 25
Moretown ss	3 25
Ridgetown ss	3 17
Latchford ss	4 76
Woodbridge	40
Allandale ss	6
St. Ann's ss	6 76
Pt. Edward ss	2 20
Brooke ss	2 28
Beechwood ss	10 28
Lamon ss	6
Tor. Dovercrt	260
Hawkesville ss	7 25
N. Bruce ss	9 50
Culloden ss	8 50
Peterboro Pres	204
Mt. Forest	77 30
Caledonia	114 50
Barrie	84
Winchester	100
St. Mary's 1st	144 15
Campbellville	59
Mount Pleasant	55
Florence ss	2 54
Burnstown ss	6 50
Merriton ss	6 70
Windham Cent. ss	5
Queensville ss	4 70
Crumlin ss	10 45
Bellville, St. A. ss	20 24
Fenwick ss	5
Deseronto ss	8 50
McKillop ss	3 31
Duntroon ss	2 88
Brampton ss	12
Waldemar ss	7 75
Coboconk ss	4
Beeton ss	1
Coldwater ss	5 55
Ham., McNab ss	5
Braeside ss	11
Maxville ss	7 93
Winthrop ss	5
Campbellvl ss	20
Port Carling ss	5
Avoca ss	5 40
Little Rapids ss	3 50
Cache Bay ss	11 75
Mansfield ss	5 23
Meldrum Bay ss	3 73
Nipigon ss	1 56
Dunchurch ss	1
Warren ss	2 52
Elizabeth Bay ss	2 65
North Bay ss	2 69
Tor., Parkdale	2,000
Culloden ss	25
Bala	4
Wingham ss	8 11
Black Bank ss	3 67
Norman ss	5
Zephyr ss	11
Zephyr	13
Ely ss	1
Silverwater ss	3 49
Mrs. G. B. Rennie	1
Deer Park ss	50
Clifford ss	10 30
Leamington ss	8 69
Ballinafad ss	5
Hampden ss	7 75
Berlin St. And	200
Wmstown, St. And	60
Leeburn	13
Collins' Bay ss	4 25
Owen Sd., Div ss	24 28
Longford Mem. ss	7 36
Ayton ss	9
W. Adelaide ss	8 07
South River	1
Kippen ss	16 28
Fitzroy Hrbr. ss	6
Hespeler ss	21 55
Port Hope ss	14 74
Paris ss	11 65
Belleville ss	7 27
Lonsdale ss	6 80
Walkerville ss	15 26
Wilton ss	5
Napanee ss	10
Galt, St. And. ss	4 25
Galt, Central ss	16
Sunderland ss	7 20
Gordonville ss	6 75
Auburn ss	3 87
Moonstone ss	3
Saltfleet ss	4 25
Tweed ss	9 30
Sulphide ss	5 70
Tweed ss	37
Ottawa Bank	70
Perth, Knox	193
Coldwater ss	1
Hymers ss	1 75
Kearney ss	7 80
Tor., Alhambra ss	20
Kinmount ss	1 50
Bothwell ss	1 45
Breadalbane ss	3 10
Sutton West ss	6 60
Roy's ss	13 40
London, Chal. ss	2
Newtonvil ss	2 30
Camilla ss	3 75
Markham ss	8
Airlie ss	4
Kellaloe ss	3
No. 2 Floss ss	9
Calabogie ss	3 60
Edenvale ss	8 05
Roslin ss	6 85
Fuller ss	3
Omemee	26 71
Rodney	23 63
Bervie	20
Pickering	57
Ottawa, St. Paul's	300
Strabane	31
Muncey Road, 1, aid	12
Korah ss	4 50
Ham. Laidlow ss	10 05
Manitowaning ss	3 15
Stewartvl. &c. ss	15
Spence ss	1 70
Poltimore	5
Tor., St. Jas'. Sq	300
Dwight ss	2 42
Sutton West ss	4 60
Blind River ss	2
Mar ss	2
Thedford ss	12 33
Collingwood ss	7
King ss	11 50
Branchton ss	12
Tavistock	100
Bowmanville ss	6 50
Ashburn ss	5 85
Bayfield	4 50
Braeside ss	4 40
Lon., St, Paul's ss	2 23
Molesworth ss	8 30
Dover ss	10 85
Rocky Lake ss	11
Blackstock ss	5 84
Rainy River ss	5 77
Exeter ss	26 53
Melrose ss	2 30
Rosseau ss	3 75
E. Zorra, 10th, No. 2	7 20
Shebeshekong ss	3 75
Carling ss	1 30
Novar ss	3 50
Cedar Grove ss	3 70
Arkona ss	4 31
Goderich ss	7 15
Port Sydney ss	3 53
Riversdale ss	8 90
Berkeley ss	2
Fergus, St. And. ss	8 01
Lion's Head ss	2 30
Inwood ss	8 50
Ham., Central	1,000
Avonbank	101
Thamesford	105
Tor., Cooke's ss	25 45
Bridgeburg ss	6
Stratford	101
Victoria Mine ss	7 56
Pefferlaw ss	8 01
Alton, 1st ss	4 28
Beattie's ss	2 69
Burgoyne ss	6 75
Tor., St. Enoch's ss	10 80
Moose Jaw, Minto ss	12
Bradford ss	4 12
Allansville ss	1 10
Brussels ss	17 57
Heathcote ss	3 05
Baxter ss	11
Hawkesbury ss	7 65
Chatsworth ss	3 81
Craigleith ss	2 55
Brethour ss	2
Gamebridge ss	2 83
Cowal ss	10
Raymond ss	2
Yarmouth ss	3
Severn ss	2
Pickering ss	5
Eramosa	46
McConnell	17
Niagara Falls,	400
Kemble	50
Kilyth	53 50
Blenheim Tp	19 25
A. Friend	10
Spencerville	100
Rv. J. Hamilton	13 80
Brussels ss	1
Magnetawan ss	3 30
Lock's ss	1
Allenford ss	2 20
Meaford	100
G. W. Gibbard	100
Kirkfield ss	7 20
Mt. Brydges ss	7 15
Egypt ss	4 13
Tor., Dufferin ss	5
Burford ss	6
Bobcaygeon ss	3 25
Tor., St. Paul s	5
N. Easthope ss	10
E. Nottawasaga	5 25
Lefroy ss	5
Zorra ss	
Winchester ss	10 25
Thurlow ss	12

Lochwinnoch ss	3	10	St. Thos., Forest ss	3	35	Maitland ss	3		Sunnidale Cors. ss	4	04
Goshen ss	3	10	Camlachie ss	4	21	Komoka	6		Dalnousie ss	2	08
Aurora ss		9	Muncey Road ss	7	40	Ross ss	10		Poland ss		5
Durham ss		6	Arnprior ss		5	Lakeville ss	6	30	Hensall ss		14
Ottawa, Stewarton ss.		26	Alexandria ss.		8	Sarnia, St. And.	10		Dunnville ss		5
Athens ss		3	Metz ss	2	47	Centre Road ss	4	02	Sydenham		41
Monkland ss		3	Ennotville ss	5	16	Grattan	4		Castléford		50
Belmore ss		6	Emo ss	1	21	S. Branch ss	4		Saltfleet ss		5
Rocky Saugeen ss		3	Waterdown	62	20	Jamestown	4		Smith Hill ss		5
Niagara ss		9	Molesworth	175		J. Rodgers, Tor	3		Ham., Chal. ss		9
Listowel, 3rd line ss.		2	Anonymous	1		Parry Sound ss	9	25	Ashton ss		3
Grimsby ss		18	Kirkhill	70		Guthrie ss	3		St. Mary's, 1st ss		13
Pt. Dalhousie ss		7	Goderich	650		Galt, 1st ss	6	30	Verschoyle ss		6
Seymour, W. ss		8	Brooksdale	53		Eldorado	3	15	Eden Mills ss		3
Strathroy	198	95	Sand Point	6		Monkton ss	6	40	Esson ss		8
Holstein	59	70	Est. Mrs, D. Irvine.	54	90	Churchill ss	10	40	Ayr, Stanley ss		24
Dundas	98	20	Dr. Appelbe	200		Eldon Sta. ss	10		Crowland ss	5	40
Shannonville	4	20	Ferguson Mem.	2	35	Billings ss	3	01	Mayford ss		6
Egmondville	100		Gov't Road ss	1	30	Pine River ss	11	33	Molesworth ss		2
Cushing	16		Milberta ss	1	1	Norwood ss	5	4.	Pt. Arthur, St. Pa. ss		20
Preston	65	55	Copper Cliff ss	4	40	Ballyduff ss	2		Pinkerton ss	7	10
West Adelaide		8	Sunbury ss	4	45	Nottawa ss	3		Stirling		29
Appin		50	Dungannon ss		5	Ventnor	8		Melbourne ss		2
Carleton Pl., Zion	322		Ottawa ss		17	St. Mary's, 1st	9		Nichol ss		2
Merrickville	50		Caledon E. ss.		4	Gordonville	25		Flesherton		20
Jasper		5	Burlington ss		8	Ham., St. John	200		Ham., McNab		800
Minister's widow		10	Queensboro' ss		5	Hills Green	25	35	Clinton		17
Moore Line ss		7	Malta ss		6	Cornwall, St. Jns	10		Bury's Green, St. Jns	30	60
Port Sidney		23	Muskoka Falls ss		3	L'Orignal ss	1	10	Cold Springs ss		8
Utterson	4	50	Camlachie	24	30	Gravel Hill ss	3		Kingston, St. And. ss	10	15
Haymond		5	Courtright	6	50	Cannington ss	5		Kilsyth ss		4
Harwich ss		5	Myrtle ss		4	Fort Frances ss	11		Islay, Glenarm ss	3	82
Brucefield	23	25	West Lorne		3	Berridale ss	4		Oakdale ss	6	25
Ingersoll ss	14		Stayner ss		6	Cedar Valley ss.	1		Egpyt ss		6
Dunblane ss		6	Newburgh, etc. ss.	14	55	Cumberland ss	4		Dundas ss		27
Winterbourne ss		5	Bruce Mines, etc. ss.	8	26	Curry Hill ss	5		Nassagaweya ss		12
Valens ss		2	Laurel ss		5	Lancastr, 2 Con. ss	12		Metcalfe ss		3
Logan ss		2	Woodbridge ss		11	Bethel ss	7		Ventnor ss		7
Wellesly ss		4	Beaverton, Kx. ss		8	Matawatchan ss	2		Big Fork ss	5	20
Ivy ss	10	20	Haileybury ss.		10	Rv. Hugh McLean	10		Campbellford	306	48
Desboro' ss	4	20	Forest Hill ss.		2	Sundridge ss	3	13	Morewood		11
Oro ss		5	Rv. M. N. Bethune.	18	20	Atikokan ss	3		Bruce Mines ss.	2	11
Paisley ss	5	30	Laird ss		1	Mindemoya ss	2		Little Current ss.		6
Casselman ss		7	Peterboro, St. A	525		Berlin ss	10		Almira ss		5
S. Indian ss		5	Woodville	115	35	Parbert ss	4	45	Strabane ss		8
Mildmay ss		6	" ss		16	Chesley ss	7	40	Monkton		37
Bury's Green ss		5	Spanish Mi ls	200		Brighton ss	10		Deseronto		50
Almonte ss		10	Tor., St. Giles' ss.	8	65	W. Flamboro' ss.	6		Pleasant Val. ss		5
Carlingford ss	2	03	Baden ss	3	31	Guelph, Knox ss.	20		Alliston ss		7
Cornwall, Kx. ss.	20	05	Tiverton ss.	3	45	E. Adelaide ss	2	18	N. Erin ss	2	25
Embro ss	2	40	W. Huntingdon ss.		6	Spragues Rd. ss.	4	30	Eramosa ss	6	25
Cresswell ss		3	Lieury ss	7	47	Atwood ss	8		Keewatin ss	17	30
Rosedale ss		5	Smith Falls, St. A. ss	7	35	Bayfield ss	7	16	Wyoming ss		15
Dunnville ss	2	30	Linwood ss		3	Culross ss	4	15	Lon., New St. Jas. ss.	12	28
Brantford, Zi. ss	35	42	St. Thos., Alma ss.		10	Elmsley ss	2	10	Lancastr., 2 Con. ss.		1
Adamsville ss	1	43	Kingston, Cooke ss.	2	44	" ss	4	20	Crofton ss	2	27
Hanover ss		10	Oro ss		4	Mandaumin ss.	12		Cotswold ss		4
McIntyre ss	4	30	E. Puslinch ss.		15	Tor., Kew ss.	18		St. Columba ss.		5
Tor., High Park ss.	14	29	Guelph, St. And.		12	Eganville ss.	4	25	Annan ss		5
Caledon		13	Wyevale ss	9	40	Carp ss	10		Chalk River ss.		7
Moore	4	30	Van Vlack ss,	3	20	Appleton ss.	5		Norwich ss		4
Walkerton	400		Gibson ss		6	Oxford Mills ss.	8	40	Rv. James Taylor.		18
Unionville ss	9	48	Ham., Knox	350		Osgoode Sta. ss.	5		Rv. G. D. Campbell		50
Cotton Beaver ss		9	Dracon		30	Orono ss	3	25	Berlin, St. And.		25
Douglas ss		5	St. Cath., 1st		100	Brown's Cor. ss.	4	25	Alvinston ss		5
Farran's Point ss.		4	Greenbank ss		8	Ham., St. Paul's ss.	46		Sixteed ss		4
Mt. Pleasant ss.		4	Garafraxa ss.		7	Hornby	7		Lake Charles ss.		1
Southampton ss.		8	Barr's ss		8	Omagh	12		Newmarket ss.		4
Yearley ss		3	Fallowfield ss.		6	Paisley	152	14	Kirkwall ss		3
Glen Morris ss.		12	Omagh ss.		4	Napier	50		Shallow Lake ss	3	25
Elmira ss		4	Hornby ss		3	Chesterville	2	25	Ethel ss		7
Ospringe ss		7	Bonfield ss		8	Gorrie ss	8		Clydesdale ss.	3	35
Ottawa S. ss.	7	10	Richard Land. ss.	12	30	S. Luther ss.	4		St. Thomas ss		15
Blake	53	50	Mrs. A. Jamieson	7	50	Clifford ss.	3		Whitney ss	3	17
Blake ss		7	Northcote ss,		8	Lyn ss	6		Hagersville ss.	5	45
Snow Road ss.		3	Burn' ss		4	Ravenswood ss.	10		Cedarville ss.	8	25
Dalhousie ss.		5	Schreiber		12	S. Nissouri ss.	2		Elma, ss No. 2 ss.		3
Black Heath ss.		5	Colinville ss		3	Jeanie R. Scott	5		Eden, Union ss.	4	43
Sprucédale ss.		3	Tomstown		3	Clifford	51		St. Elmo ss		9
Bleuheim ss		5	Tor., Chal	1	250	N. Bruce, St. And.	200		London, 1st ss.		15
Matheson ss	4	30	Ripley ss	9	25	Harriston ss	6		Brockville, St. Jns.	200	
Kent Bridge ss.	4	40	Aberdeen ss		3	Cockburn Is. ss.	4		Rv. A. J. Manu		60
Ailsa Craig ss		5	Tor., Knox	700		Plum Creek ss.	2		Harrow ss		3
Port Dover		7	Brougham ss.		7	Dunblane.	11		Acton ss.		10
Rodney ss		15	Brantford, St. A. ss.		5	Woodville	90		Sebright ss.		5
Dorset, Knox ss, Paint Lake ss.		5	N. Pelahan ss.		8	Levendale ss.	4		Ham., Calvin ss		9
Campbellford ss.		22	Moore ss	12	12	Harwood	4	20	Rv. W. G. Gilmour.		8
Mono Mills ss.		5	Chatham, 1st	354	15	Nashville ss	5		E. Oxford ss		2
Winterbourne		20	Woodstock, Kx.	236		Temple Hill ss.	4		Cornwall, Frnch ss		2
Aylmer, Knox ss	3	07	Barr's		8	Guelph, St. And. ss.	2		St. Vincent ss	3	17
Markdale ss	9	15	Drummond Hill ss.		1	Brooksdale ss.	11	11	Guelph, Chal. ss		10
Richmond Hill ss.		5	Corbettou ss		6	Westport ss.	7	44	Maple Valley ss		10
			Warwick ss		7	Kenmore ss.	7	10	Middleville ss.	2	15

Sturgeon Falls ss..... 3 45
Fort Wm, St. A. Miss, ss..... 7
Sowerby..... 2
Little Rapids..... 1 25
Pembroke..... 150
Pleasant Val..... 10
Newcastle ss..... 2
Elderslie, etc. ss..... 2
Pt. Colborne, 1st ss..... 6
Keady ss..... 9
Kincardine ss..... 19
Louth ss..... 7
Kemble ss..... 7
Elmvale ss..... 7
Carholme ss..... 5
Vasey ss..... 11 30
Mrs. M. J. Wilson..... 25
Mrs. E. L. Gordon..... 25
Utterson ss..... 2
Uxbridge ss..... 9
Midhurst ss..... 5
Celedon E. ss..... 2 13
Brucefield ss..... 10
Alberton ss..... 5 35
Golspie ss..... 2
Centreville ss..... 7
Teeswater ss..... 15
Lansdowne ss..... 10
Erin..... 106
Wingham..... 235 67
Burnstown..... 101
Port Credit..... 50
Streetsville..... 50
Durham..... 85
Norval..... 140 20
Kilsyth ss..... 9
Singhampton ss..... 5
Crysler ss..... 5
Woodville..... 200
Tor., Knox..... 750
Tor., St. Enoch's..... 69 55
Sarnia, St. Pa..... 27
Parkinson, &c. ss..... 1 40
David Jack..... 15
Vaughan ss..... 8
Scarboro' ss..... 11
N. Nissouri ss..... 2
Tor., Emmanuel..... 78
Glencoe..... 500
Bethel ss..... 3
Calvin ss..... 2 45
Vars, Knox ss..... 2
Yonge Mills ss..... 2
E. Seneca ss..... 6
Hyde Park ss..... 2
Dewar ss..... 4
Nestleton ss..... 4 45
Walkerton ss..... 11 25
Mayfield ss..... 5
N. Lunenburg ss..... 11
Swinton Park..... 50
Rv. Alex. Wilson..... 9 15
Rv. T. O. Miller..... 10
Rv. R. MacNabb..... 8
N. Luther ss..... 6
Keldon, Gandier ss..... 8
Stittsville ss..... 4
Erin ss..... 3
Strangfield..... 15
" ss..... 2
Princeton ss..... 1
Port Arthur..... 170
Tilbury, 1st ss..... 10
Wellandport ss..... 2 10
Walker ss..... 1
Beamsville ss..... 8
N. Derby ss..... 4
Ham. St. And..... 700
Preston ss..... 10
Janetville ss..... 2
Wolftown ss..... 13
Cobden ss..... 12
Chatham, 1st ss..... 7
Winchestr. Spgs..... 2
Heckston ss..... 7 30
Pakenham ss..... 7 30
Port Albert ss..... 2
Sunnidale Cor..... 13
Exeter..... 87 18
Guelph, Chal..... 1,000
Mt. Hamilton..... 10
Rv. H. Bolingbroke.. 12 88

E. Oxford ss..... 3
Bishop's Mills ss..... 3
1st Essa ss..... 5
Vittoria ss..... 4
Brooklin ss..... 12
Smithville ss..... 2
Perivale ss..... 1 25
Nassagaweya..... 84
Tor., Dale..... 25
Sarawak ss..... 3
Floss..... 13
Lake Charles..... 10
Glenburnie ss..... 4
Wmster., 1st ss..... 11
Chesterfield ss..... 3
Scarboro' ss..... 15
Barrie..... 12 50
" ss..... 6
Claremont ss..... 8
Moncrieff ss..... 15
Demorestvl. ss..... 5 30
N. Mornington ss..... 11
Doon ss..... 4 15
Granton ss..... 5 16
Carp..... 62 35
Otto., Stewarton..... 400
Arthur, b.c..... 50
Dresden ss..... 9
London, Kx. ss..... 19
St. David's ss..... 6
Corbett ss..... 3
Grand Bend ss..... 5
Sand Hill ss..... 6
Victoria Mine..... 8
Lonsdale..... 17
Sonya ss..... 20
Crinan ss..... 12
Strong..... 3
Mimico ss..... 6
E. Gloucester..... 40
Ramsayvil. ss..... 12
Aspdin l. aid..... 3
G. A., Mrs. Gillespie.. 10
Esquesing ss..... 11
Port Credit ss..... 17 68
Hampden..... 24
Finch ss..... 6
Roebuck ss..... 3
Reid's Mills ss..... 2
S. Plympton..... 17 70
Galt, Knox..... 200
Brown's Cors..... 20
Westboro'..... 5
S. Mountain ss..... 10
Elora, Chal. ss..... 4
Rylstone ss..... 6
Tor., Old St. And... 300
Tor., Mem. Wmstr.... 5
Cochrane ss..... 4
Bar River ss..... 3
Turin ss..... 6
Tor., Rhodes ss..... 21
Little's Cors. ss..... 3 25
Hillsdale ss..... 7
Minesing ss..... 2
Amherstburg ss..... 1 10
Pleasant Val. ss.. 5 25
Mt. Forest ss..... 11 38
Essa ss..... 3
S. Bentinck ss..... 3
Vyner ss..... 4 09
Sparrow Lake ss..... 4
Balderson..... 120
Kingston Prs..... 23 15
Napanee..... 100
Ottawa, Bank..... 400
Tichborne..... 23
Kenyon..... 100
Coburg..... 380
Carlisle..... 100
Ailsa Craig..... 175
Woodstock, Chal..... 150
Carleton Pl., St. A.... 300
Bracebridge ss..... 13
Bethesda ss..... 21 25
Warsaw ss..... 6 10
Rv. F. Ballantyne..... 8
Rv. James Black..... 8
Rv. R. M. Dickey..... 8
Rv. J. G. Greig..... 8
Rv. Jas. Hastie..... 8
Rv. J. A. Matheson... 8
Priceville..... 50

Rv. A. H. McFarlane. 8
Rv. N. H. McGillivray 8
Rv. Dr. Neil..... 13 80
Rv. Dr. Talling..... 8
Tor., Bonar..... 300
Chalk River..... 32
Rv. S. MacLean..... 16 30
Columbus ss..... 7
Goderich ss..... 7
Binbrooke ss..... 9
Latona ss..... 10
Stirling ss..... 7
Manotick ss..... 5
Caledon ss..... 7
Rv. T. A. Bell..... 8
Rv. J. W. Cameron..... 3
Mary Kirk ss..... 7
Lobo ss..... 8
Springville ss..... 4
Milverton ss..... 5
McDonald's Cors. ss.. 4 23
Laggan..... 6
Indian Lands..... 75
Pakenham..... 128
Brooklin..... 39 50
Scarboro'..... 400
Tor., St. Paul's..... 7 0
Markham, W. G..... 13
Collingwood..... 110
Seaforth..... 48 15
Petrolia..... 200
Cranbrook..... 100
Clinton ss..... 2
Aberarder ss..... 8
Walton ss..... 14
Colborne..... 80
Rv. J. R. Bell..... 10
Rv. W. M. Grant..... 11 46
Rv. A. A. Laing..... 8
Rv. Archibald Lee..... 8
Rv. J. U. Stewart..... 11 13
Rv. T. J. Thompson.. 18 90
Rv. W. D. Turner..... 8
Rv. E. G. Walker..... 10
Rv. W. S. Wright..... 8
Rv. G. Yule..... 13 24
Oil Springs..... 3 43
Williamsburg..... 115
Winchester Spgs..... 60
Seymour..... 50
Rv. H. J. McDiarmid 8
Rv. Joseph White..... 18 20
Rv. S. A. Woods..... 8
Tor., Cowan ss..... 10
Rv. A. B. Winchester 8
Rv. L. W. Thom..... 10
Caintown ss..... 15
Woodlands ss..... 12
Felton ss..... 1 05
Sunnidale Cors. ss..... 2 21
Tor., Emmanuel ss.. 3
Tavistock ss..... 11 18
N Mornington..... 20
Palmerston ss..... 135
Thedford ch..... 40 75
Corunna..... 11
Camlachie..... 22 45
W. Flamboro'..... 100
Rv. J. M. Duncan..... 8
Rv. John Matheson.. 8
Rv. F. A. MacLennan 8
Rv. D. G. MacPhail... 8
Rv. Peter Nicol..... 8
Rv. J. Richardson..... 11 85
Rv. T. H. Rogers..... 8
Rv. James Ross..... 8
Rv. W. H. Smith..... 12 16
Rv. J. L. Small..... 8
Rv. R. McIntyre..... 16 90
Rv. Orr Bennett..... 18 90
Rv. D. N. Coburn..... 20
Primrose ss..... 6 10
Oro..... 20
Reay ss..... 1
St. Thomas..... 2
Bothwell Cors. ss..... 4
Dunbarton..... 60
Waterdown ss..... 13 07
W. Ft. Wm., 1st ss..... 6 36
Rv. A. U. Campbell.. 8
Rv. A. R. Linton..... 8
Puce..... 18
" ss..... 4

Maidstone ss..... 3
Rv. A. W. Shepherd.. 8

Quebec

Fairmount ss.....$ 4 31
Potimore s..... 5 67
Bristol ss..... 2 48
Rockfield ss..... 1 50
Rockfield ss..... 25
Three Rivers ss..... 5
Wyman ss..... 1
Mont. St. Mark ss..... 4 50
Mont, West ss..... 8 14
Lake Megantic ss..... 8 57
Oak Bay ss..... 3 48
Gould ss..... 1 78
Rv. J. R. MacLeod..... 5
Mont., Calvin..... 200
Riverfield ss..... 4 30
Mont., St. Luke..... 6
Joliette ss..... 5 20
Wakefield ss..... 6
Masham ss..... 6
Buckingham ss..... 12
Valleyfield ss..... 11 05
Lachute ss..... 3 40
Desert ss..... 3 30
Westmt., Mel. ss..... 14
Holten ss..... 6 25
Quebec, Chal. ss..... 4 45
The Gore ss..... 4
Massawippi ss..... 2
Pt. Fortune..... 13
Mont. West..... 125
Ormstown..... 256
Escuminac Flts. ss.... 2 25
" Riv. ss.... 1 05
Mont., Erskine..... 1,000
Grand Mere ss..... 14
Chateauguay ss..... 9 11
Windsor Mills..... 10
River aux Pines ss.. 4
A Friend..... 3
Mort., Wmstr. Chin.. 16
Russeltown..... 8
Silver Creek ss..... 2
Huntingdon ss..... 8 35
Desert..... 36
Barbara Marlin..... 100
St. Lambert ss..... 21 40
Mont., St. Matt. ss... 20 30
Verdun ss..... 16
Aylwin, &c. ss..... 6
Dewittvil. ss..... 3
St. George, Kennebec Rd..... 12
Marlow, Kennebec Rd 12
Lachine ss..... 10
Campbell's Bay..... 11
Hemmingford ss..... 11 40
Bristol Cors. ss..... 3 25
Mrs. A. N. MacRae... 10
Dundee Centre ss..... 9
Hillhurst ss..... 3
Mont., Taylor..... 400
Athelstan..... 110
Rv. W. C. McLeod.... 8
Lowr. Litchfield..... 3
Aylmer, St. And..... 94
Rv. G. W. Mingie..... 8
Westmount, St. A. ss. 18
Gould Station..... 23
E. Templeton..... 33
Westmount, St. And. 3,000
Rv. J. Macalstr..... 8 40
Rv. D. Paterson..... 8
Rv. A. G. Rondeau... 6
Georgetown..... 200
Rv. J. E. Menancon.. 8
Rv. W. J. Hewitt... 12
Mont., 1st..... 900

Manitoba

Graysville ss.....$ 7 05
Whitemouth ss..... 5
Arden ss..... 12 55
Westbourne ss..... 4 05
Binscarth ss..... 10
St. Louis ss..... 3 05
Morden ss..... 22
Roland ss..... 11 20
Austin ss..... 12 88
Stonewall ss..... 16 32

Gilbert Plains 37 20
Rv. J. D. Fleming ... 12 20
Souris ss ... 6 91
Napinka ss ... 5
Belmont ss ... 14 40
Swan Lake ss ... 4 75
Kingsley ss ... 8 20
Shoal Lake ss ... 9 80
Shellmouth ... 11 2
Russell ss ... 7 20
Arrow River ss ... 6
Kelloe ss ... 5 85
Carberry ss ... 5 40
Rathwell ... 25
Indian Rd. ss ... 3 85
Arbroath ss ... 2 40
Rathwell ss ... 11 35
Rapid City ss ... 4
Ethelbert ss ... 3 60
Morris ss ... 1 60
Pierson ... 4
Avonlea ss ... 2 90
Rosebank ss ... 11
Klondyke ss ... 3 10
Elgin ss ... 9 55
Melita ss ... 13
Kinsmore ss ... 3
Holland ss ... 6 35
Oakner ss ... 1 80
Ogilvie ss ... 10
Winnipegosis ss ... 3 10
Spruce Creek ... 14 45
Burrowes ... 11 30
Mount View ... 27 25
Plumas ss ... 9
Sharon ss ... 6 20
Mekiwin ss ... 5 40
Daybreak ss ... 3 50
Oak Lake ss ... 10
Breadalbane ss ... 15 50
Swan River ... 2 55
Bay View, &c. ss ... 4 2
Woodville ss ... 16 15
Birdtail Ind. ss ... 11 75
Caduceis ss ... 13 25
Rossburn ss ... 8 3
Silverton ss ... 10 75
Hope ss ... 3 70
Tilston ss ... 1 85
Lenore ss ... 5
Oakburn ss ... 4 15
Camille ss ... 7
Pine Creek ss ... 8 35
Grandview, St. A. ss ... 12
Assessippi ss ... 6 35
Tenterfield ss ... 4 30
Cypress Riv. ss ... 4 15
Greenway ss ... 8
Glenville ss ... 8 45
Bertha ss ... 3
Wpg., Wmstr ... 1,293 85
Pettapiece ss ... 5
Cartwright ss ... 16 25
Little Britain ss ... 5
Pilot Mound ... 86
Floral ss ... 27
Broomhill ss ... 4
Selkirk ss ... 14
Alexander ss ... 14 12
Fairmount ss ... 8
La Riviere ss ... 10
Hamiota ss ... 10
Ranchville ss ... 4
Hazelridge ss ... 5
Brandon Hills ss ... 5 25
Brandon, St. A. ss ... 9
Newdale ss ... 11
Kenville ss ... 3
Wellwood, Oberon ... 32
Oakland ss ... 7 25
Olive ss ... 6
Gleneden ss ... 2
Lyleton ss ... 11
Inkerman ss ... 10
Sifton ss ... 6
Mountain Gap ss ... 2
Pt. Douglas ss ... 7 33
Berton ss ... 9
Beresford ss ... 11 11
Ravine ss ... 7
Elphinstone ss ... 16
Blyth ss ... 7
Sperling ss ... 2 30
Stony Mtain, ss ... 3 15
Rosehill ss ... 8 30
Plum Coulee ss ... 4
Alma ss ... 12
Stuartburn ss ... 4
Wpg., St. John's ... 100
Lauder ss ... 6
Birnie ss ... 6
Oak River ss ... 11 05
Franklin ss ... 15
Eden ss ... 18 35
Rosedale ss ... 7
Coatland ss ... 4
Starbuck ss ... 7
Manitou ss ... 11
P. la Prairie, Kx. ss ... 36
Dauphin ss ... 20
Ogilvie ss ... 1
Orr ss ... 9
Findlay ss ... 2 40
Rosenfeld ss ... 3 15
Holland ss ... 3 45
Plum Coulee, &c. ... 25
Wpg., Robertsn, yps ... 19
Weston ss ... 4 02
Clegg ss ... 7 15
Marney ss ... 13
Emerson ss ... 7 10
Gilbert Plains ss ... 14
Wpg., St. Paul Chin ... 10 20
Wpg., Riverview ... 50
Rv. J. D. Fleming ... 12
Wpg., St. Paul ss ... 12
Palmerston ss ... 14
Wpg., Elmwood ss ... 10
Dauphin ... 109

Saskatchewan

Gracie Turner ... $ 1 5
Wolseley ss ... 9 29
Perdue ... 10
Hanley ss ... 2
Redvers ss ... 7
Rocanville ss ... 15
Summerside ss ... 20 25
Warmley ss ... 6 80
Lansdowne ss ... 14 8
Prince Albert ss ... 17 25
Banks ss ... 2
Orkney, &c ... 5
Martin ... 1
Zelma ss ... 6 6
Glen Valley ss ... 7 25
Girvin ss ... 4 50
Grand Coulee ss ... 6
Tuxford ss ... 13 25
Fleming ss ... 7 50
Bryceton ... 39 30
Lawson ... 36 70
Central Butte ... 16
Amazon ss ... 7 40
Maymont ss ... 9
Welwyn ss ... 11
Saskatoon, St, A ss ... 10
Weyburn Kx. ss ... 15
Mervin ss ... 2
Atwater ss ... 4 75
Gull Lake ss ... 5
Carnduff ss ... 20
Norquay ss ... 3
Lincoln ss ... 2
Grand Central ss ... 2
Avonhill ss ... 4 50
Fort Qu'. Appelle ... 17
Bradwell ss &c ... 16 17
Pengarth ss ... 12 50
Balgonie ss ... 6 35
Warman ss ... 6
Outlook ss ... 7 35
Saltown ss ... 8
Hope ss ... 5
Wells ss ... 3
Francis ss ... 8 05
Glenavon ... 7
Lumsden ss ... 9
Milestone ss ... 2 20
Wallace ss ... 11
Southcote ss ... 8
Wiseman's ss ... 3 05
Foam Lake ss ... 3
Indian Head ss ... 12
Mt. Forest ... 30
N. Portal ss ... 8 20
Carlyle ss ... 10
Bienfait ... 11
Kipling ss ... 16
Spring Lake ss ... 2
Regina ss ... 59
Brookside ss ... 13
Innis Mission ... 2 30
Saskatoon, St. Thos. ss ... 55 10
Weyburn, St. And. ss ... 7 40
Caron ... 46
" ss ... 32
Strassburg ss ... 4 40
Wapella, St. A., St. Jno ... 35
High View ss ... 9 3
Kennedy ss ... 1 35
Littleville ss ... 10
Tuffnell ss ... 2 10
Dobson ss ... 2 10
Khedive ss ... 5 15
Balcarres ss ... 13
S. Alameda ss ... 6
Rv. W. S. Moore ... 30
Langham ... 29 28
Mayfair ss ... 15
Taylorton ss ... 5
Grenfell ss ... 2
Qu'Appelle ss ... 9
Bonnieview ss ... 11
Ednaburg ... 12 50
Fiske ... 13
Fielding ... 31
Forrest ss ... 32
Battleford ss ... 11 15
Albany ... 6 50
" ss ... 6
Regina Kx ... 50
Forest Grove ss ... 4
Cana ss ... 8
Tantallon ss ... 9
Hubbard ss ... 10
New Hastings ... 9
Fletwode ss ... 3 45
Melfort ss ... 6
Frobisher ss ... 6
Yellow Grass ss ... 12
Radisson ss ... 30
Maple View ss ... 5 40
Pr. Albert, E. ss ... 1
Stoughton ss ... 10
Morwick ss ... 4
Stevenson ss ... 1 20
Lipton ss ... 6 25
Avonhurst ss ... 9
Perdue ... 20
Brownlee ... 20
Loon Creek ss ... 22
Moosomin ss ... 16
Winlaw ss ... 5
Crowstand Ind. Sc ... 14
Drinkwater ss ... 15
Shellbrook ss ... 1
Kingsland ss ... 3 30
Summerberry ss ... 2
Millbrook ss ... 6
Verigin ss ... 3
Dalesboro ss ... 5 3
Senlac ... 10
Buffalo Lake ss ... 12 20
McDonald Hills ss ... 6
Carlevale ss ... 11
Perley ss ... 8
Kamsack ss ... 17 2
Disley ss ... 5 2
Saskatoon, Kx. ss ... 9
Crystal Spgs. ss ... 3
Willoughby ss ... 3
Arcola ss ... 11 0
Oldbury ss ... 2
Cottonwood ss ... 4
Broadview ss ... 11
Whitewood ss ... 5
St. Clair ... 10 50

Alberta.

Strathcona ... $ 125
Tristram ... 4 45
Rv. R. A. Whillans ... 1
Exshaw ... 6 70
Mountain Mill ss ... 6
Lakeford ss ... 1 50
Claresholm ss ... 7 50
Lethbridge ss ... 12
Cowley ss ... 2 30
Carstairs ss ... 6
Mannville ss ... 4
Provost, McLeans ... 13 10
Sunnydale ss ... 2 15
Islay ss ... 1 20
Trochu ss ... 1 40
Lougheed ss ... 5 50
Stanton ss ... 4 40
Annie McKenzie ... 10
Granum ss ... 5 20
Vermilion ss ... 5 65
Pine Ridge ss ... 3 25
Hillhurst ss ... 21
Bassano ss ... 12
Fairfield ss ... 2
Lavoy ... 6 20
Cardiff ss ... 6 20
Mount Olive ss ... 4 30
Killam ss ... 6 25
Didsbury ss ... 11
Camrose ss ... 3 15
W. Edmonton ss ... 4 20
Harmony ss ... 5
Med. Hat, Kx ... 25
" " ce ... 15
" " ss ... 18 40
Knoll ss ... 5
Edmntn., Robrtsn. ss ... 50
Beaver Lake E ... 4
Sherburne ss ... 6
Prairie Park ss ... 8
Innisfail ... 7
Passburg ss ... 6
Calgary, Bankvw. ss ... 20
Cochrane ss ... 8
Lone Pine ss ... 4
McKnight ss ... 3 20
Red Deer ss ... 14
Blairmore ss ... 4
Seven Persons ss ... 8
Calgary, Grace ... 1,800
Silver Lake ss ... 2
Golden Rod, &c ... 3
Calgary, St. Pa ... 23 15
Creekside ss ... 3
Namao ss ... 5 42
St. Albert ss ... 3 26
Morinville ss ... 2
Aldersyde ss ... 7
Ryley ss ... 4
Olds ... 4
Stettler ss ... 2
Acme ... 15
Willowdale ... 25
Big Hill ss ... 1
Sarcee ss ... 1
Weavy Lake ss ... 9
Gleichen ss ... 5
Canmore ss ... 7
Pincher Crk. ss ... 16
Hindville ... 7 10
Taber ss ... 2
Edmonton S. ss ... 4
Tristram ss ... 3
Dr. J. K. McLennan ... 300
Rosedale ss ... 7 20
Cluny, Shamrock ... 5
Big Rock ... 21 45
" " ss ... 4 25
High River ss ... 8
Vegreville ss ... 10 10
Bow Island ss ... 7
Innis Lake ss ... 2
Blackfalds ... 7
Tofield ss ... 6
Strathcona, Kx ... 125
Edmontn., 1st ... 1,000
Calgary, Grace ss ... 30
Tongue Creek ... 27
Clearwater ss ... 7
Leduc ss ... 10
Pendold, Chal. ss ... 7
Loma ss ... 7
Olds ss ... 2

British Columbia

Fernie ss ... $ 5
Armstrong ss ... 11
Hedley ss ... 1
Waldo ss ... 3 50
Baynes ss ... 3 30
New Wmstr, Kx. ss ... 7 70

Chilliwack ss	16 20	Greenwood ss	7	Port Hammond ss	2	Margaree Harber ss	5
Mt. Lehman	50	Silverton, Zion ss	5	Vancr., Robertson	100	Middle, Up. Ohio ss	2
Cedar Cottage ss	11 25	Creston ss	6 15	Vancr., St. And	2,500	S. Gut. ss	4
Ashcroft ss	5	Victoria, Kx. ss	14	Nanaimo, St. And	4	Dartmth., Dawsn. ss	7
Vernon ss	11 25	New Denver ss	25	Corbin	20	W. River, Centre ss	3
Merritt ss	2	Athalmer ss	4	Enderby ss	19	E. Section H M C	150
Barnet ss	6 25	Grand Forks ss	15	Chase ss	4	Scotsburn, Plainfield ss	7
Haney ss	7 55	Coleman ss	12	N. Vancr., St. A. ss	6		
N. Lonsdale ss	9 6	Pender Isd. ss	8	Hollyburn ss	3 10	**New Brunswick**	
Gordon Head	5 59	Albion ss	4	Mt. Tolmie	25	Plaster Rock ss	$ 5 04
Straiton ss	2 30	Victoria, St. Pa. ss	20	" " ss	15	Burnt Church ss	1 55
Kelowna	89	Eburne ss	11	Ahousaht ss	17	Gleason R ad ss	2
" ss	31	Arrowhead ss	2	Clayburn ss	12 25	Riley Brook ss	2
Vancr., St. Joan ss	125	Musselwhite ss	3 20	Eholt ss	2	Loggieville ss	14
" Mt. Pleas	40	Nanaimo, Needham ss	3	Nakusp ss	5	Rv. M. J. MacPherson	5
" " " ss	45 50	Kamloops	20	Brouse ss	3	Hampton ss	1 30
Kaslo ss	7 25	" ss	20	Kitsilano ss	40	Campbellton ss	27 07
Vancr., S. Hill ss	10	S. Vanc., Riverview ss	2	Vancr., St. John	2,000	Tocabec Ridge	2
Slocan ss	4	Ymir ss	8 20	Langley	8 50	East Glassville ss	1
Glenemma ss	4	Sheep Creek ss	10 25	Murrayville	5		
Victoria, 1st ss	6 25	Nanaimo ss	9	Langley ss	3	**Prince Edward Island**	
" St. Pa	101	Vancr. Heights ss	9 25	Murray ss	6 05	Richmond Bay E. ss.	$ 5
Peachland	25	New Wmnstr., St. A. ss	19 45			Orwell	7
New Wmstr., St. A. ss	25 05	N. Lonsdale	48	**Nova Scotia**		Mt. Buchanan ss	5 25
Ladner, E. Delta ss	7	Proctor	5				
Field	5	Tyndhead ss	3	Londonderry ss	$ 6 10	**Miscellaneous.**	
Fort Steele	4 40	Trail ss	22	Caledonia ss	10 49	Rv. James Anderson	$ 2
Agassiz ss	8 25	S. Vancr. ss	5	Westville, St. Philip's ss	17 72	Rv. J. Eadie	8
Wilmer	6	Coquitlam ss	4	Pr. Agent, Hx	2,266 88	W.F.M.S. per Miss Geo	20,000
Alberni Ind. sc. ss	12	"	14 10	" " "	30,000	Pr. Dr. G. Milne Rae	937 49
Gutelius ss	2 45	Aberdeen ss	2	" " "	11,500	Mr. D. McRae	5
Victoria Baptist wms.	13	Denman Isd. ss	7	Wilburn ss	4	Woman's Miss. Soc.	1,000
Cranbrook ss.	11	Denman Isd. ss	1 53	Hebbville ss	1	Pr. Rv. D. J. Craig	15
Port Moody ss	11	Union Bay ss	3 45	Pr. Agent, Hx	15,000	Woman's Miss. Soc.	922 39
Victoria, St. A. ss	27 60	John Ferguson	25	Upper Durham ss	2		
" " abc	55	Notch Hill ss	4	Head Hillsboro' ss	2		
Chilliwack	1 00	Benvoulin ss	7	Louisburg ss	11 13		
Penticton ss	13	Enderby ss	10 50	Lorne ss	4		
Salmo ss	9	Alberni ss	6 20				

NOTICE FROM DR. SOMERVILLE.

The Congregational Treasurers of Funds for the Schemes seem to forget that the operations of the Church have to carried on with continuous expenditure from the beginning, throughout the year. Hundreds of congregations make no remittance until within the last two months of the Financial Year. There are therefore, large sums of money lying in the hands of local treasurers, while the general treasury of the church has to borrow large sums from the banks to carry on the work and pay interest on the same.

Money contributed by congregations for Schemes should be remitted unallocated to to the Church Treasurer, at least quarterly. The allocation can be made of the whole amount from the congregation when when the last remittance for the year is sent. Surely it is not an unreasonable that that this should be done and save these large overdrafts and interest.

When allocation is made to the several Schemes it must be in even dollars according to Assembly's decision.

Men enquire whether the Century Fund was not collected as a working balance to meet the running expenses of Home and Foreign Missions. The amount of working balance from the Century Fund to Home Missions was $30,000.00; Augmentation, $15,000.00 and Foreign Missions $20,000.00. These sums go a very short way in meeting the deficiency.

The Treasurer would therefore, urge on congregations to send at once whatever money they have on hand for the Schemes of the Church.

The Presbyterian Record

Published by the Presbyterian Church in Canada.
Edited by E. Scott, M.A., D.D.

PRICE, IN ADVANCE,

One copy, yearly, 75 cents.
Two in one parcel, $1.00; three, $1.25; four, $1.50.
In parcels of six or more, 25 cents each.
Postage abroad 15cts. yearly.

Subscriptions at a proportionate rate, may begin at any month, for part of the year, ending with December.

Names are not put on each RECORD in a parcel. The RECORDS for a congregation are not sent to different addresses at the same Post Office. All the RECORDS for a congregation should go to one address.

As the RECORD is furnished at cost there can be no discounts or commissions. Its distribution is church work in the congregation.

Many congregations place a copy in every family. This is the instruction of the Assembly to all. There is no other way in which so much Home Mission work can be done for 25 cents.

Some churches pay for it from the Missionary Funds using it as an agency for raising these Funds and finding it helpful.

Payments should be made by money order. Do not mail money unregistered. Make cheques payable at par. Do not send stamps.

In sending renewal of order, be careful to give the name and address to which it was previously sent,

If parcels are not received in good condition or if orders are to be discontinued please send prompt notice.

The Regular Issue is now

67,000 Copies Monthly

Samples sent free to any who will distribute them.
Address all correspondence to

The Presbyterian Record,
Y. M. C. A. Building,
MONTREAL.

The Church Funds, East.

SUMMARY of RECEIPTS

	During Oct.	Mar. 1 to Oct. 31
Foreign Missions.	$1,749.50	$33.175 47
Home Missions....	726.56	4,332.65
Augmentation.....	62.00	1,427.89
College.....	121.00	4,535.47
Aged Ministers....	123.00	1,886.50
FrenchEvangelizatn	22.00	418.86
Pte-aux-Trembles..	15.00	152.67
For North West....	42.00	2,166.67
Children's Day Col.	1,224.00	1,297.70
Assembly Fund....	88.34	177.38
Bursary Fund.....	107.00	1,903.54
Library Fund.....	54.00	280.94
Manitoba College...	.....	5.00
Widows' & Orphans'	2.00	395.50
Social Service and Evangelism.....	26.00	129.00
Total.....	$4,362.40	$52,285.24

RECEIVED DURING OCTOBER
At the Presbyterian Offices, Halifax, by Rev. E. A. McCurdy, D.D. and divided among the Funds as directed by the Donors.

Acknowledged.....$47,922 84
Summerfield..... 60
Pictou, Prince, ss..... 74 10
Hx. St. And., ss . 12
Clyde, Barrington, ss.. 2 60
Blue Rocks, ss..... 4
Green Oaks, ss..... 4 30
Barneys River, ss..... 1 55
Upper Msqdbt, ss..... 5 75
St. Stephen, ss..... 11 60
Upper Kintore, ss ... 1 90
Lower Musqdbt..... 10
Kintore, ss..... 3 53
New Aberdeen, ss..... 8
Sydney, St. Marks, ss. 6 96
O'Leary, ss..... 5 42
St. John, St. David s, ss..... 17 64
A Friend of Missions..500
West Bay, ss 3 26
Springvl., Bridgevl, Churchvl, ss..... 13 20
Elmsdale, ss 7 60
Bigney, ss..... 1
Georgetown, ss.. ..... 12 60
Antigonish, ss..... 6 50
Kensington, ss..... 9 09
Cleveland, ss 1 75
Lockeport, ss..... 2 70
Lornevale, ss 3 50
N. Sydney, ss..... 15
Lower Truro, ss..... 5 20
Quoddy, Moser Riv, ss. 5 62
Dean, ss..... 7
Ashfield, ss 2 40
Lockside, ss..... 2 25
Main River, ss..... 7 70
Milltown, ss..... 7 13
Glassville, ss..... 5 65
Whitneyville, ss..... 4 95
Moser River, ss.. ..... 6 25
South Pinette, ss..... 2 75
Dundas, ss 3 70
Belmont, ss..... 13 36
Riversdale, ss 5
Highland Villge., ss... 1 85
Bay View, ss 2 33
Beaver Brook, ss..... 1 60
Bridgeport, ss..... 8 21
Truro, St. And. ss.... 12 15
Hx, Park, St 85
Caledonia ss..... 2
Lower Economy, ss..... 1 55
St. John, St. John's ss. 9
New Jersey, ss 1 23
Cross Roads, ss 15 60
Sydney Mines, ss..... 25
Portaupique, ss.. ..... 5 02
Ashby, ss 3
Windsor, ss. 9 80
Hx, St. Matthews..... 6 37
Kouchibouguac, ss.... 2 8
Loch Lomond, ss..... 3 75
St. Martins, ss 2 50
Travellers Rest, ss 3
Fairville, ss. 6 50
Plainfield, ss..... 2
Northport, ss..... .... 11 63
Richmond Bay, E..... 51
Meadowville, ss.. 10
Gladwyn, ss 1 75
Marble Mountain, ss.. 7
Hantsport, ss..... 3 75
Waverley, ss..... 2 10
Glace Bay, St. Paul's ss 18
Sterling, ss..... ..... 2 60
Mont. Erskine Jr. c.e. 50
Welsford, Nerepis, Head Line 10
Goose Cove, ss 6 80
McLellan's Brook, ss.. 3 1
Bethany, ss 2
Boulardarie, ss..... 1 50
Markhamville, ss.. ... 3 15
St. John, St. And., ss.. 12 52
New Waterford, ss.... 12 4
Hx. Park St., ss..... 17 9
Mt, Uniacke, ss..... 2 58
Brookfield, P.E.I., ss.. 4
Marie, ss 5 25
Inverness ss. 12 12
Grand River, ss..... 5 85
Lewis Cove Road, ss.. 2
"New Glasgow" 50
Port Elgin, ss..... 8
Eureka, ss..... 9 50
Orangedale 13
Valley Mills..... 1
Forks Baddeck, ss.... 10
Lower Napan, ss..... 2
Pointe Aux Car, ss... 8
Spring Valley, ss. ... 7
New Glasgow, St. And ss 26 71
East River, ss..... 3 22
Newtown, ss 2 15
Glenelg, ss 2 63
Fishers Grant, ss..... 9 50
Quoddy, ss 4 43
Dartmouth, ss 13
New Campbelton, ss.. 3 75
West Bay Road, ss ... 1 72
Quarryville ss 6
St. Croix, ss 3
Tyne Valley 9
Great Village, ss..... 4 70
Scotsville, ss 1 65
Rockville, ss 4
Russellville, ss 5 04
Mill Bank, ss 3
Black River, ss..... 3 2
North River, ss. 3 40
Maitland, ss 5 65
S. Maitland, ss..... 5 2
Kirkland, ss..... 2
Hopedale 2 80
Old Barnes, ss 5 72
S. S. River Dennis, ss. 5 46
Valley, ss. 1 70
Carleton, ss..... 10 25
Two Creeks, ss..... 2 70
Sussex. 12
Riversdale 28 4
Scotch Ridge, ss..... 4
Middleton, ss..... 5 61
Brookvale, ss..... .. 4 51
Chaswood, ss..... 48
Glenmore, ss..... 1 2
South, ss 2 08
Redbank, ss 6 26
Springside, ss..... 23 58
W. B. River John; ss. 8 73
Riverside, ss. 4 14
St. John, St. David's..150
French River. ss..... 3 65
Kincardine, ss... 4
Pt. a la Garde, ss..... 3
St. Peter's, ss..... ... 14
Woodside, ss 2 75
Dutch Brook, ss..... 1
Brookfield, ss..... 6 07
Shuebenacadie. ss. ... 7 57
Clifton, New Lond. ss. 6 50
Dover, ss..... 1
Millerton, ss..... 3
Rose Valley, ss.. ..... 8 35
Newtown, ss 6
East Gore, ss 4 75
Pictou, Kx. Prince, St And.. ss 21
Wilson, ss 12 15
Milltown Cross, ss ... 2 25
New Dublin, Conquerall 19
Truro, St. Paul's 192
Green Hill, ss 4
S. Richmond..... 7 13
Mill Bank 3
New Bandon, Caraquet 18 85
Yarmouth, ss 9
Alberton, ss 6 99
Sunny Brae, ss..... 5
Wallace, ss 3
Bass River, ns..... 70
Riley Brook, Dow Flat 4
Riverport, ss..... .... 14 75
Brule, ss 3 12
St. John, St. Stephns..100
Neils Harbor, ss 5 75
Riv. John, Salem, ss.. 11
Mahone, ss 4
Gulf Shore, ss 2 57
Westvl, Carmel, ss..... 9 47
Grones Pt. ss..... 3 50
New Mills. 46
Murray Hrb. S., ss.... 5 5
Forest Hills, ss..... 7
Interest 75 56
New Maryland 6 35
Hardwicke, ss 2 50
Little Branch, ss..... 9 60
Portage, ss..... 5 60
Fredricton, ...,362 50
Kirkmount, ss..... 6
Sherbrook, ss..... 6 60
Meaghers Grant, ss... 85
Princetown 6 ss..... 18 79
Kennetcook, ss 2 50
Mundleville, ss.. ..... 5 40
Loch Lomond, ss..... 2 90
North Shore, ss.. 3
St. John's Nfld, lad. miss. soc..... 50
Greenfield..... 40
Napan Union, ss..... 3
Chatham, St. John's ss 5
Bass River, ss..... 2 30
Bocabec, Cove, ss..... 3 90
Maple Hills, ss..... 7 50
Stellrtn., St. Jno., ss 6
Humphrey, Scotch Sett 13
Russellville 8
Alexandra, ss..... 4 34
Trout Lake, ss..... 1 80
Onslow, ss 11 05
Smithfield, ss 2
Stewiack Vlge., ss.... 3 57
Middle Stewiacke..... 95
East River..... 6 50
Hopewell, un, wfhms.. 16
Anon 7 24
Economy 2 50
Thorburn 13
Big Hill, ss 1 50
Caledonia, ss..... 5
Charles Hill. 50
Chipman, ss 6 34
Kentville 25
Kentville, Mrs. Dodge 20
Picton, Prince..... 94 61
Big Ridge, ss 4
Princeport, ss..... 2 60
Nelson, ss..... 5
College Opening..... 54 25
Pleasant Bay 9 31
Pleasant Bay, ss 3 17
Amherst, St. Step... 18 50
M. L. Urquhart. 125
Coldstream 50
Richmd. Bay, ss..... 6
Low. Millstream, ss.. 6
Grand Bay, S. Bay.... 8 30
Picton Island..... 11 25
Kempt, ss 4 15
Hd. St. Peters Bay, ss. 3 15
Hopewell, Un., ss..... 6 75
Elgin, ss 1 20
Alma, ss 4 75
Dalhousie, ss..... 17 72
Stonehaven, ss 2 35
Salmon Creek, ss 3
Truro, St. Paul's, ss... 5
Otter Brook, ss 1 95
South Granville, ss.... 3
Strathcona, ss..... 1
Glenbard, ss. 1 65
Tryon, ss 3
Up. Settmt, Mid. Riv. ss..... 1 05
McLennan, ss..... 1 40
Church, ss 2 10
Hunter Mountain, ss.. 1 65
West Side, ss 3 30
Cape North, ss 6
Murray Hrbr. N. ss... 6
Sydney, St. James ...274 50
Kouchibouguac..... 8 05
Points, W. Bay..... 31
Doaktown, Boiestown. 34
Thomson..... 26
French Riv. ss. P.E.I. 7 50
Anon 5
Bridgetown, ... 29
Bonshaw, ss 4 25
Chelmsford, ss 8
Rogers Hill, Cent., ss. 4 86

$52,285 24

ASK YOUR DRUGGIST FOR **McCLINTON'S SOAPS**

For over 100 years, they have held a high reputation for quality.

McClinton's Toilet and Shaving Soaps are made Solely from Pure Vegetable Oils and the Ash of Plants, and are the only Soaps thus made. It is truly said :— IT IS NATURE'S SOAP.

McCLINTON'S, Donaghmore, Ireland.

Canadian Agent:
Kenneth H. Munro, 333 Coristine Building, Montreal

Priestley's Dress Fabrics Always Fashionable Best Wear. Best Service.

See latest Cloths at the leading Dry Goods Stores.

Content sat spinning at my door, and when I asked her where she was before—'Here all the time' she said; 'I never stirred; too eager in your search you passed me o'er, and though I called you, neither saw nor heard."—Alfred Austin.

Aren't people interesting? White, red, black, yellow; things or no things, just people, if only you can get inside their shells, which isn't so difficult if you approach them with a crack in your own.—Dr. Catherine Mabie.

'CAMP' COFFEE

—livens up your energies, clears the cobwebs from your brain, and puts you into splendid fettle for the business of the day.

'Camp' is by far the easiest-to-make, the best when made, and the cheapest in the end.

Your Grocer sells it

R. Paterson & Sons, Ltd., Coffee Specialists, Glasgow.

The increased nutritious value of bread made in the home with Royal Yeast Cakes should be sufficient incentive to the careful house-wife to give this important food item the attention to which it is justly entitled. Home bread baking reduces the high cost of living by lessening the amount of expenslve meats required to to supply the necessary nourishment to the body,

Royal Yeast Cakes

Most Perfect Made

REFUSE SUBSTITUTES

E. W. Gillett Co. Ltd.

TORONTO, ONT.

Winnipeg, - Montreal.

Human improvement if from within outwards.—Froude.

"If you wish to appear agreeable in society, you must consent to be taught many things which you know already."

"The chief business of life is character-making. Characters that are noble do not come by chance. They are built patiently, day by day."

Don't grumble, don't bluster, don't dream and don't shirk, don't think of your worries, but think of your work.—The Sunday School Advocate.

The habit of saving is a significant trademark upon any young man's life. And the habit of saving time is more important than the habit of saving money.

"Putting up with things that cannot be helped means courage; putting up with things that can be helped means cowardice." —Lutheran Young People.

It is good for us to think that no grace or blessing is truly ours till we are aware that God has blessed some one else with it through us.—Phillips Brooks.

There are two kinds of freedom—the false, where a man is free to do what he likes; the true, where a man is free to do what he ought.—Charles Kingsley.

For an immortal being to set his affections on the things of this world is like falling in love with a sparrow as "it flies by us and out of sight."—Marcus Aurelius.

"Solid, enduring, fruitful work for Christ cannot be done by one who is not acquainted with the fundamental truths of Scripture and their practical application."

"The door of death which swings between the here and the hereafter is dark and forbidding on its earthly side alone. Its heavenly side glows with glory ineffable."

"A certain church found oil on its land, and the well was so productive that it paid all the church expenses. There was no need of self-denial and service on the part of the members, and the "lucky" find became the church's death-blow."

Everything else undertaken by the church in the way of philanthropy, or what is commonly known as applied Christianity, is subordinate to the great work of the world's evangelization—the spirit of missions is the Spirit of Christ.—John Potts, D.D.

"Observation and experience teach me that the poor are not impoverished but enriched by tithing, while those not poor live far below privilege when the tithe limits their giving."

Friendship cheers like a sunbeam; charms like a good story; inspires like a brave leader; binds like a golden chain; guides like a heavenly vision.—Newell Dwight Hillis.

Athletics are very good in their place. But, since the world began, a weak body with a strong soul behind it has always accomplished more than a strong body with a weak soul behind it.

The greatest problem that confronts us for the opening century is that of distributing the missionary responsibility, which has become congested in the official centres.—A. J. Gordon.

"There is a difference between tithing and systematic giving. The latter is a definite sum given regularly, the former a definite per cent. of the income." The two can be well combined.

We are inclined to look upon bad temper as a very harmless weakness, but the Bible again and again condemns it as one of the most destructive elements in human nature.—Henry Drummond.

The first time I read an excellent book, it is to me just as if I had gained a new friend. When I read over a book I have perused before, it resembles the meeting with an old one.—Goldsmith.

"Nowhere in the Word do we find reference made to 'tithes *or* offerings'—but always 'tithes *and* offerings'—thus indicating the offering as something additional and distinctly apart from the tithe."

Some one asked an intelligent Chinese when the Revolution began. He replied it began when Robert Morrison, the first missionary to China, began his work in Canton in 1807.—Missionary Intelligencer.

An unskillful beholder may think it strange to see gold thrown into the fire, and left there for a time; but he that puts it there would be loth to lose it; his purpose is to make some costly piece of work. —Robert Leighton.

"There are two good rules about promises—first, never to make one without thinking it over carefully; second, never to break one when made. The first rule teaches a young mind prudence; the second teaches it honor.